LANGUAGE TEACHING FOR DEAF CHILDREN AT SLB/B DENA UPAKARA, WONOSOBO

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CHAPTER I

INTRODUCTION

Usually a newly born child is welcomed happily by his parents. This is not surprising because usually a child is the one whom parents love most. A child can make his parents get the hope and spirit to live on. Therefore, generally a family wants to have a child; especially, a child who is physically and mentally healthy.

However, not all children were born as normal members of the society. Many children have defects, either physically or mentally, or both. This is a fact. Up to now, there are many people who still cannot accept such fact. They feel very disappointed and ashamed of those disabled children, so that those unfortunate children are often treated unnaturally. As the result, the condition of the children is becoming worse and worse.

Regarding the facts above, the government and some institutions have been trying hard to improve the condition of the children. They have been establishing many kinds of school and course. One of them is SLB/B 'Dena Upakara' which is located at Jalan Kenteng 10 Wonosobo, a small town in Central Java.

SLB/B which is the abbreviation of 'Sekolah Luar Biasa bagian B' (a school for exceptional children part B) is a particular kind of school in which the students are deaf children.

Principally SLB/B Dena Upakara, of which the students are all girls, tries to enable the deaf

children to use both spoken and written language as naturally as possible. Since all of the students are deaf, this school has its own aims and methods in teaching the students. As a matter of fact, that is what the writer is going to present in this thesis.

In order to be able to write about SLB/B Dena Upakara well, the writer has had some interviews with the head of this school, sister Antonie Ardatin,B.A. She gave a lot of information about the school, its aims and methods of teaching. Besides, the writer himself has got a chance to do some observation in SLB/B Dena Upakara. During that occasion, the writer was able to see directly how the particulaer kinds of teaching method were applied, and how the result was as a whole amazing.

SLB/B Dena Upakara was established on March 15, 1938. The first idea to establish this school was presented by Mgr. Hermis, the head of an institution which was concerned with the education for the deaf children in the Netherlands. The name of that institution was 'Michielsgestel Institution'.

Like the other schools in Indonesia, SLB/B Dena Upakara accepts new students only once for each year. Further, not all the children who have enrolled themselves are accepted or allowed to become the students there. There are some conditions for a student to be accepted there, namely:

1. The only defect which the child has is deafness.
2. Her age is between five and six years old.
3. The child has at least normal intelligence.

4. The child is healthy.
5. The parents of the child are willing to provide some money. The amount of the money depends on the agreement between the parents and the head of the school.
6. The child is willing to stay in the school's dormitory. In fact, this is very beneficial for both the school and the student. The school will be able to control the student well, whereas the student can practise using the language that she is learning together with her friends.

Usually the children who have been allowed to study at SLB/B Dena Upakara spend about eleven years there. They have to spend three years in the articulation classes, six years in the language classes, and two years in the vocational classes. In these vocational classes, the students have various kinds of choices. They can choose one which they like most. For example, they can choose sewing, typing, hair dressing, and so on.

For those whose intelligence is considered to be above average, there is an opportunity for them to continue their studies in a junior high school; of course, when they have passed their elementary exams.

In order not to be out of contact with its alumnae SLB/B Dena Upakara has been trying to be continuously in contact with them by publishing a school magazine, writing letters to them, and establishing alumnae meetings.

Like what has been stated before, principally the aim of SLB/B Dena Upakara is to enable the students to use language as naturally as possible. Therefore, before thw writer presents the more specific aims and methods of language teaching in this school, it is necessary to know about 'language' first. Then, since this language teaching is meant to teach deaf children, it is also necessary to know about 'deafness'. All of this can be found in the next chapters.

CHAPTER II

LANGUAGE

A. Language as a Means of Communication

Whatever else people may do when they come together, whether they work, play, fight, or make love, they communicate. This is because people are social creatures. In other words, communication is essential to people's lives. The need to communicate with others always exists in human beings' lives. It has existed in a child since he was born. He cries in order to tell other people that he is feeling unhappy.

According Drs. Garanim Purba, a lecture at IKIP Sanata Dharma, there are various ways for creatures to communicate. They can use many kinds of signals. For example, a wolf communicates much information by the position of its tail. A bee communicates by the movements of its body, legs and antennae. Human beings can also communicate information by the position of the body, arms, and legs, or what is called 'posture'. A person's posture can show happiness, sadness, relief, boldness, obedience, curiousity, attention, or thought. Movements of the head can indicate 'yes' or 'no'. The eyebrows can show surprise. The eyes can show hate or love, sadness or happiness. The shoulders' movement can indicate that one does not understand or that something is not important. The hands may give a particular kind of information. A motorist's movement of hand can show that he intends to go slowly,

to turn to the left or right, or to tell the other motorists behind that they may catch up with him.

In order to gain well-established communication, however, language is needed. The fact is that language is the most natural and effective means of communication. That is why usually people use langunge to communicate. Further if one sees the definition of language in A.S. Hornby's dictionary Oxford Advanced Learner's Dictionary of Current English, he will see that it is very reasonable to assume language to be the most natural means of communication. According to the dictionary, language is human and noninstinctive method of communicating ideas, feelings and desires by means of a system of sound symbols. From that definition, it is not difficult to see that the function of language is primarily to convey ideas, emotions or feelings, and desires, whereas the means for conveying them is sound symbols. What is meant by a symbol is something that stands for something else. In this case, sounds stand for meaning.

B. Kinds of Language

In general there are two kinds of language, spoken language and written language. The former is the language which is used orally, while the latter is the one which is used through letters or pictures.

Many linguists, however, do not assume written language to be language at all. According to Bloch

and Trager, language is a system of arbitrary vocal symbols by means of which a social group cooperates. Obviously it is said that language is a system of vocal symbols. Writing is not vocal at all, although it is a system of symbols. David W. Reed said that speech is the language and writing is a very imperfect reflection of speech. Another linguist, Joseph F. Kess, in his book Psycho-linguistics, Introductory Perspectives wrote that spoken language is what language is all about. According to him, written languages are only secondary systems intended in some way to make permanent the fleeting appearance of vocal communication. Further, he describes how most children are already fluent speakers of their native language by the time they reach school age. It is in school that they learn the secondary, language-related skills of reading and writing.

Anyhow, regardless of what the linguists have been arguing about, one should admit that in most situations, at work or at home, in schools or in shops, among friends or among strangers, the language used chiefly is the spoken one.

C. Aspects of language

When a person talks to others in a common language, he produces certain sounds which have certain meanings. The sounds and their arrangement and the units which they constitute are called 'expression'. In fact, almost any kind of noise which the human

vocal organs can produce is used in some way in language.

Besides that expression aspect, there is another aspect of language namely, the content aspect. What is meant by 'content' here is the ideas, social situations and meanings of the expression.

Although generally linguists agree that language has two aspects, expression and content, they use a lot of terms to indicate those two aspects. Robert Lado uses the terms 'form' instead of expression and 'meaning' instead of content. Ferdinand de Saussure, an early European linguist, uses the terms 'signified' to indicate the concept aspect of a sign, and 'signifier' to indicate the sound-image aspect. Further, he uses the term 'sign' to indicate the combination of a concept and its sound-image.

Since language consists of expression and content, when one communicates with others in language, he expresses his ideas, emotions or desires that he wants to communicate in the form of the sounds, words and sentences of that language. In other words, using language means making abstract things become real and, reversely, making real things become abstract. For instance, if one says : 'There is a tree in the garden', if one understands the language he uses, he will understand that what is meant by the word 'tree' is a kind of perenial plant with a single self supporting trunk of wood with usually no branches for some distance above the ground. On the other hand, if he wants to say that he likes that

part of a plant that produces seeds, he should be able to name what he likes with the word 'flower'.

D. Language and Culture

One is said to have mastered a certain language when he is able to use it properly and naturally. In order to be able to use language in such a way, he has to understand the culture to which the language belongs. Without understanding its culture at all, it is impossible to use the language properly. For example, one will not be able to use the English greeting expression 'Good night' in a proper situation if he does not understand at all the culture of the English-speaking world. Learning language, therefore, means learning the culture to which the language belongs. What is meant by 'culture' here is the patterned ways of acting, talking, thinking and feeling which are uniformed in a certain society.

However, many people do not realize that. They think that it is enough to learn some languages without knowing its culture. As the result, they do not use the language properly and naturally. This can clearly be seen in the case of translating one language into another. Since people do not realize that the two different languages have their own culture, they do not realize either that the meaning of a word in language A is not always identical with the translation of the word in language B. According to Dr. Gloria R. Poedjosoedarmo, a lecturer at IKIP Sanata Dharma, the meaning of the word in language

A may be included in the meaning of the word in language B, but the word in language B has a broader meaning. It is also possible that the meaning of a word in language A overlaps with the meaning of a word in language B, but the word in each language includes areas of meaning which are not included in the word of the other language. The other possibility is that there is no equivalent in language B for a word in language A. For example, there is no equivalent for the Indonesian word 'lauk' in English. The word 'lauk' presupposes a meal structure in which rice or something similar functions as the main substance to be eaten. Lauk, therefore, is something to accompany the rice. Meals in the English speaking world are not structured in this way. Nothing in the meal functions as rice does in the Asian meals. Therefore, there is no 'lauk' in English.

Anyway, one who has had any experience with another language finds that certain things cannot be directly translated from one language into another. Some languages seem to express certain things in certain ways, and such feelings or experiences can be expressed only by long-winded circumlocutions in the other language.

E. Language and Thought

When one uses a certain language, he has to think. He has to arrange its sentences, words and sounds. He has to make some expression, namely, the sounds and their arrangement and the units they constitute,

which represent some content, namely the ideas, social situations and meanings of the expression. All of this, of course, needs thought. Language, accordingly, is influenced by thought. Some people even said that the way one uses language shows the way he thinks.

On the other hand, thought is influenced by language because one thinks in language. When one thinks, he arranges words into sentences. These sentences, not the words, are the main supporters of thought. Robert Lado in his book Language Teaching says that the smallest unit of full expression is the sentence, not the word. Words are parts of sentences and they do not constitute a full expression except when a single word is a sentence. For instance, 'Stop!', 'Go!', 'John!' which are single-word- sentences. In other words, one thinks in sentences.

Further, in order to make one easier in arranging words into sentences which may represent his ideas well, he creates 'sentence patterns'. Each language has a restricted number of sentence patterns. These patterns are associated with sentence meanings such as statements, questions, commands, and requests. It is by those patterns does one arrange and then express what he thinks. One can see this by observing an outline. The outline shows the ideas in one's brain and the patterns of his thought. It, therefore, may help him in explaining the ideas in a logical order and in discussing them consistently.

In any possible way, it should be admitted that language cannot be separated from thought since they influence each other. In order to use language well

one needs thought and, reversely, in order to think well one needs language.

F. Language Learning

1. The process of language learning

As what has been said before, mastering a language means being able to use it properly and naturally. Since language consists of sentences, words and sounds that make expressions (which, of course, have meanings), talking about language learning means talking about how one learns to produce the sentences, words, and sounds of that language. In this case, what is meant by 'language' is a native language. Accordingly, what is meant by language learning is how one learns his native language.

According to Robert Lado in Language Testing, there are seven steps of language learning :

a. Noise

Before a child learns specific words, he uses noise with an undeveloped system of intonation and loudness.

b. Utterance

He uses a kind of utterances which shows certain differentiation that is similar to the intonation of the language of his parents.

c. Intonation

His use of intonation seems to develop ahead of other elements and units of language for several years. This is

why young children are able to use effective intonation patterns before they have mastered many words and phonemes of the language.

d. Single words

The intonation utterances become differentiated in single words. This kind of words has a very vague meaning. For example, if a child says 'mama', it might mean 'I am sleepy', 'I am tired', 'Where are you?', and so on.

e. Phonemes

When the child is able to distinguish 'mama' from 'papa', or 'two' from 'do', it means that he has learned phonemes.

f. Groups of words

Progress comes not merely in the addition of new words, but in the use of groups of words and sentence-like utterances. The child may use sentences such as "Don't do that!", "Stop that!", "It's good.", just to name a few.

g. Pattern learning

Major progress comes in the form of pattern learning, that is learning sentence and word patterns which permit him to build new sentences by analogy.

When the child has learned to build new sentences using the patterns of the constructions of the lan-

guage, the phonemes, and the higher units within a limitted vocabulary, he has learned the language.

2. The main problem of language learning

The main problem of language learning is the matter of the boundaries and restrictions of the forms, patterns and meanings that the child learns. Usually the child gets a lot of trouble in guessing how far these patterns and these meanings can go. For example, a child usually gets a lot of trouble in distinguishing a chair, a pew, a bench, a stool, and a sofa. This is because, to the child, all the objects above are things that people sit on.

3. The factors that may support language learning

There are two main factors that support language learning.

a. Environment

As a matter of fact, language learning is much influenced by the environment in which the language is used. This environment may provide the child who is learning a language with imitation, linguistic stimulation, and reinforcement.

The importance of imitation can be seen in the following fact. While children are learning language, usually no one teaches them the rules of that language. No adult has the time and energy to teach a child all about language formally. Besides, parents are usually no more aware of the rules of phonology, syntax, and semantics than the child is. Therefore,

the child learns to behave in the manner in which those in his environment behave. Thus, he learns to speak as those in his environment do. In other words, the child learns language through imitation.

Without the linguistic stimulation of that specific language-using community, it would appear that a child will not evolve language. This is what has happened with 'wolf children' who are supposed to be reared by wild animals or in isolation from most human contact. These children, although they were able to survive, were not able to speak or use language when they were first discovered.

In his article "The Biological Foundations of Language", Dr. Lenneberg says that if a child receives no linguistic stimulation until the age of puberty, his language ability will be frustrated and possibly never realized. Thus, it is absurd to expect that children learn to speak without linguistic stimulation at all.

The stimuli of environment may become reinforcement to a child who is learning language. A certain stimulus may make the child produce a certain utterance. When that same stimulus appears again in the same situation as before, the child will tend to produce the same utterance. In

this case, the last stimulus becomes reinforcement to the utterance produced by the child. Further, many people often do not realize about the existence of these stimuli and the result of their existence. That is why people often give their children the stimuli which, in fact, they do not mean to give. For instance, a child often asks a question or makes a response that, from the point of view of the adult grammar, is clearly wrong. However, the child is praised for that, or at least, is not corrected. If this is the case, it means that the parents indirectly have reinforced the child on the basis of the correctness or appropriateness of the general idea, not on the basis of the actual linguistic form of the utterance itself.

Thus, in order to help children learning language well, parents should provide enough time, energy and attention. They should control carefully how their children's language learning develops. By this, then, the parents may help directing their language learning well.

b. Biological condition

It is very interesting to see the fact that normal healthy children throughout the world learn to speak their native

languages at about the same age. This fact supports the language theory of Dr. Erich H. Lenneberg concerning the physiological nature of language and the way that language is acquired. According to him, the capacities for speech production and related aspects of language acquisition develop according to built-in biological schedules. They appear when the time is ripe, and not until then, when a state of what is called 'resonance' exists. Furthermore, Dr. Lenneberg said that there is a certain period of age in which a child may learn language easily. This period is called 'critical period'. In fact, the period extends from about age two to age twelve, the beginning and the end of resonance.

Realizing those facts above, one may help a child learning his native language by giving him models to imitate, stimuli, and reinforcement in the proper time, meaning to say, during the critical period.

CHAPTER III

DEAFNESS

A. What is deafness?

There are many definitions of deafness. Emon Sastrawinata gives two kinds of definition of deafness. This is because he observes deafness from two different points of view, namely, medically and pedagogically. Medically, deafness is a hearing handicap which is caused by the damage of the sense of hearing. From the point of view of pedagogy, Emon means deafness as a hearing handicap which results in the development obstruction that the deaf person needs some guidance and particular kind of education.

A.O. Heck says that what is meant by deafness is the obstruction on the ability to hear of a person who is still in the prelingual period so that the person cannot develop his ability to speak. Further, Heck says that a person who gets a hearing handicap after he has passed the prelingual period is not a deaf one. Heck calls such person to be a 'hard of hearing' person.

According to Sri Mulyani Martanish, deafness is the hearing obstruction which may disturb a person in communicating with others. Further, she says that what is meant by a deaf person is a person who is either totally deaf or who can only hear a little. The person who is not totally deaf can still use language, although he has some difficulties and he uses it less fluently, if compared with how normal persons use it.

Another expert, Dr. A. van Uden, in his book A World of Language for Deaf Children means deaf children as prelingually deaf ones who are so deaf that, even with the best hearing aid and the best possible auditory training, they will never reach a level of understanding speech mainly by hearing. Thus, according to Uden, a deaf child is a child who has a prelingual period or while he has not learned to speak.

From what those experts have said above, the writer can conclude that what is meant by 'deafness' is the damage on a person's sense of hearing which may result in the handicaps to the person in communicating with other people by using language, especially the spoken one.

B. The causes of deafness

According to the Ministry of Education and Culture of Indonesia in Pedoman Praktis Penyelenggaraan Sekolah Luar Biasa Bagian B, Tunarungu-Tunawicara, there may be various kinds of causes :

1. While the child is in the pre-natal period, meaning while he is still in his mother's womb :
    a. A hereditary factor, meaning that the deafness is inheritted by the child from his parent or parents.
    b. The mother, while she is pregnant, suffers from a kind of decease which is called 'chicken Pox'.

c. Toxaemia

While the mother is pregnant, her blood is poisoned.

d. The pregnant mother uses too many drugs.

e. The parent or parents suffer from a kind of venereal desease called 'syphilis'.

2. While the child is in the neo-natal period or during the process of birth.

a. A premature birth.

b. The process of birth is disturbed and it has to be helped by some equipments so that there is damage in a part of the baby's head, as the result of the use of the equipments.

3. When the child has already been in the post-natal period or after the child is born.

a. The hearing nerve centre is disturbed.

b. Very loud sounds.

c. The accident which results in the injuries on some parts of the ears.

C. <u>The levels of deafness</u>

Measuring the levels of deafness can be done in two ways, namely, in a non-electrical way and in

an electrical way. The former can be carried out by using a key which is dropped on the floor, or a whispering test, and so on. The latter is usually carried out by using an 'audiometer', that is an electrical instrument which can measure a person's ability to hear, or his level of deafness. Generally this electrical way is considered to be better than the non-electrical one because the electrical instrument can give the definite data so that the result of the measurement will also be clearer and more definite.

In determining the levels of deafness, the term 'decibel' (or db) is used. A normal person's sense of hearing should be 0 (Zero) db, whereas a deaf person's sense of hearing must be less than 0 db, depending on the level of the deafness itself.

John K. Duffy Ph.D. in his article "Hearing Problems of School Age Children" classifies the levels of deafness as follows :

1. Slightly impaired

   The person who are considered to be in this level are the ones whose ability to hear is about 15 - 35 db less than normal persons.

2. Moderately impaired

   This level is meant for the persons whose ability to hear is about 35 - 65 db less.

3. Severely impaired

   This level is meant for the persons whose ability to hear is more than 65 db less.

D. The effects of deafness

1. The absence of language

A deaf person cannot hear anything. That is why he, especially the prelingual deaf one, does not know what a sound is or what voice is. Usually he even does not realize that sounds and voice actually exist. Since the deaf person cannot hear voice, he cannot imitate or develop the habit of using language either. As a result, he has no language at all. In fact, this does not mean that the deaf person has no speech organs. He has normal speech organs. The problem is the deaf person cannot use the speech organs properly and naturally.

According to Uden, the absence of language in a child can be seen after the age of one and a half years because from that time until four and a half years of age, the symbolic function develops in a hearing child. Further, Uden says that at about three years of age, a hearing child has already had the main structure of the language of the hearing environment.

2. The difficulty in thinking

It has been stated before that a person thinks in language. When a person thinks, he arranges words into sentences. This is because it is the sentences, not the words, which are the main supporters of thought. Robert Lado in his book Language Teaching says that the smallest unit of full expression is the sentence, not the word.

From the fact above, it is not difficult to see how usually a deaf person has some difficulty in thinking.

Principally, the difficulty is caused by the absence of language. How can a person who has no language be able to think well, if thinking needs language?

3. The difficulty in communicating

It is true that there are various ways for human beings to communicate. However, in order to gain well-established communication, language is needed. If this is the case, it is clear to see how a deaf person, who has no language, has a difficulty in communicating well with other people.

4. The difficulty in adjusting to the environment

Basically, there are two kinds of causes which make a deaf person get difficulties in adjusting to the environment around him.

a. The difficulties which are caused by the deafness itself.

1) There is a feeling of being exiled.

A normal person can see things around him and at the same time can also feel the situation around him through his hearing sense. This situation makes the person feel familiar with his environment. However, this is not the case with a deaf person. A deaf person cannot feel the situation around him. He can only see it. Accordingly, not like normal persons, a deaf person does not feel familiar with his environment. Thus, he feels that he is alone and exiled.

2) The lack of self-confidence

Since a deaf person cannot feel the situation around him, he cannot feel and be aware of it. As a result, besides he is exiled, he feels uncertain about his position in the space or room around him. The deaf person is not sure whether or not his position is like what he is thinking. That is why his posture often shows that he is not sure of what he is doing.

3) The attention is mainly on concrete things

It is understandable that a deaf person pays much attention on concrete things. This is because when he wants to know things which he cannot touch or taste, he can only use his eyes. He cannot make use his ears. Therefore, he can only see those things. Further, those things which can be seen are the concrete things.

4) The need to touch, to grasp, to smell, to feel and to taste

The absence of the ability to hear make a deaf person eager to know further the things which

he is seeing. That is why he tends to touch, smell, feel or taste those things. This can actually be seen when a deaf person is in a new situation or environment. It is natural if a person wants to know the new environment around him. However, there is a difference between a normal person and a deaf one. Unlike the normal person, it will be very difficult for the deaf one to observe the things around him calmly from his place. He will tend to move from his place and touch, smell, feel, or taste those things.

5) Being awkward in intercourse

As what has been said before, a deaf person cannot be very familiar with his surroundings because he cannot feel the situation around him. This reduces his self-confidence. He is very often doubtful. Therefore, it is not surprising at all to see how a deaf person gets a lot of difficulties to make his attitudes and behaviour in intercouse be considered as well-mannered.

b. The difficulties which are caused by the absence of language

1) There is a hindrance in the development of imagination and creation

It is said that a deaf person pays more attention to concrete things. As a result, he tends to imitate those things. It is very difficult for him to imagine, let alone, to create something that he has never seen yet.

2) Usually a deaf person is naive.

What is meant by being 'naive' is being natural and innocent in speech and behaviour. A naive person will say what he is feeling or thinking about, regardless whom he is talking to, where he is talking, the situation around him, and so on.

Usually a deaf person has a problem in mastering language, whereas there is a close relationship between language and culture. Accordingly, he usually has a problem in understanding culture too. In fact, it is this problem which makes a deaf person become naive. Thus, naivete is closely related to culture.

E. Deafness and intelligence

According to Johnson and Medinnus in Child Psychology : Behaviour and Development, the development of intelligence is very much related to the process of mastering language. Thus, the problem of a deaf person in his language acquisition hampers the development of his intelligence. However, not all aspects of the

intelligence development are hampered. What is hampered is only the verbal aspect of intelligence. The other two aspects of intelligence, the visual and the motoric ones, are not hampered by that problem. Hasty Widowati, a psychologist who has done some research among the deaf students at SLB/B Dena Upakara, found that there is no difference in the non-verbal intelligence between the deaf children and hearing children. She even found out that some deaf children there had their Intelligence Quotient (I.Q.) as being 'superior' (meaning more than 119) and 'very superior' (meaning more than 129). In fact, the Intelligence Quotient of a normal person is between 90 and 109.

CHAPTER IV

THE AIMS OF LANGUAGE TEACHING AT SLB/B DENA UPAKARA

Basically, SLB/B Dena Upakara has three kinds of aim, namely general aim, particular aim, and direct aims.

A. General aim : Humanizing deaf children

This aim means making deaf children equal to other human beings. Very often, because of his deafness, a deaf person is assumed to be less worthy than other normal persons. This will be worse when the deaf person himself assumes so. As a result, he will be exiled from the society where he is living. It is because of this fact that SLB/B Dena Upakara has such aim. The question is how does the school bring about the aim?

According to William E. Martin and Celia Burns Stendler in their book Child Behaviour And Development, there are some unique attributes of a human being. Therefore, in order to be able to humanize its deaf students, SLB/B Dena Upakara has to know those unique attributes.

1. Intelligence

Man's intelligence makes him superior to all other forms of life. He is able to learn new things, to grasp broad and subtle facts, to see relationships, to foresee and plan for the future, and he is also able to remember his past experiences. Further, Martin and Stendler explain how man's intelligence is reflected largely in his ability to use symbols, especially the verbal symbols which

constitute a language. Man is capable of both articulating and understanding words, whereas other creatures are not. Martin and Stendler even say :

> "It is difficult to think of man except as a talking, conversing, verbal animal." 1)

2. Flexibility

Another attribute which is distinctive to man is flexibility. Man is the most accomodating creature of all forms of life. That is why he can survive and even develop under a wide variety of conditions. It is his flexibility that enables man to tolerate not only a variety, but also a complexity. It is also the flexibility that makes it possible for a baby to gain profit from pressures of the external world. The fact that the baby is able to survive and develop after his birth shows how man from the beginning has had this unique attribute, flexibility.

The following story was taken from Child Behaviour And Development, showing how man is different from animals because man has flexibility. While a horse can never be anything but a horse, a man can be many things :

> " The specialization of the horse has made him one of nature's most admirable open-country runners, but in spite of being a bright animal as well, he hasno no other capacities; moreover, he will never turn into anything but a horse. And when a race meeting is held, who is it that runs, and who takes the profit? Almost any thoroughbred horse can run a

> a mile is a minute and three quarters. No man can do it in twice the time. But while the horses run, it is only a race meeting by virtue of a horde of generalized men, who feed, rub, train, ride, judge, rake, push, play in the band, and sell tote tickets and pop, none of which can be done by the best horse who ever lived. "2)

3. Individualization

Because man has intelligence and is characterized by flexibility, he has almost unlimited potentialities. This means that he has many possible results of growth and development. Since his childhood, man has had many alternatives and possibilities concerning his future. Will he be a teacher, doctor, merchant, boxer or gambler? Nobody knows the answer because a child is capable of doing so many things, of becoming so many things. Sooner or later, the child must make up his mind. He shall have to choose an alternative. It is he himself who can choose the alternatives because each person is characterized by his own individuality. In fact, this is all what is meant by individualization. However, since as a human being the child is characterized by individualization, he needs guidance as he grows and develops. It is possible to help and guide him. For instance, by showing the advantages and disadvantages of a choice, or by providing a variety of situations in which he will have a chance to try out several alternative decisions.

4. Sociability

The human being is, in fact, a social being. He lives, not as a hermit, but as a

member of the society. He cannot live by himself, but he needs help from other people. Since the beginning, since his birth, he has been depending on his parents for food and clothing. Since the beginning he has an awareness of, interest in, and finally a desire for the presence of others. All of this is natural. Men are, thus, influenced by their nature to formulate and establish ways of living together, to form a society with beliefs, values, standards, and approved modes of behaviour. In short, men are influenced by their own nature to create a society with a culture.

It is the possession of these characteristics of intelligence, flexibility, individualization, and sociability that makes man the creature he is. In other words, those four characteristics are the things that make man human or that humanize man. Further, it is interesting to see how those characteristics cannot be developed without the existance of language. In the process of humanizing, language is absolutely needed. Accordingly, it is very reasonable and understandable if SLB/B Dena Upakara is trying to humanize the deaf children by teaching them a language.

B. <u>Particular aim</u> : Make the deaf children use language as naturally as they can.

Deaf children cannot communicate with other people well. They cannot express their ideas well and they cannot understand well what is said by other people

either. As a result, their personalities cannot develop satisfactorily. They feel that they are useless disabled ones. They are frustrated.

In order to develop one's personality, language is needed because he needs to communicate with other people. He should be able to use language naturally, so that it will not disturb the communication. However, it will be too idealistic to expect deaf children to be able to use language as naturally as other normal persons. Knowing those facts, SLB/B Dena Upakara has been trying to be wise, that is by teaching the deaf students to use language as naturally as they can.

C. Direct aims

The direct aims here are the aims which can be reached by the teachers directly after they teach for some periods of time.

There are several direct aims :

1. The students are able to converse with other people. This includes :
   a. The ability to understand the sentences which are spoken by other people
   b. The ability to pronounce words and sentences clearly so that they are understood by other people.
   c. The ability to express through language what they feel or think about. The students should be able to express it in a logical order. This can be attained by :

1) Having clear pronunciation.
2) Having a proper choice of words.
3) Using a proper group of words, without loosing the important words.
4) Using correct sentences.
5) Having the ability to arrange ideas, which idea should come before the other ones.

d. The ability to understand the daily language.

2. The students are able to read and understand a short article.

This aim is related to the necessity of reading. By reading, the students may develop their knowledge, personalities, and their language acquisition. By reading, the students can also set themselves free from loneliness.

3. The students are able to write a letter well.

Writing a letter is necessary for them because usually the students are longing for their parents and families who are far away and usually the students are eager to communicate with them. Thus, teaching the students the way to write a letter well means helping them to share their homosickness. In other words, teaching them the way to write a good letter means reducing their sorrow. Besides, a letter-writing exercises may become the exercise to arrange ideas.

4. The students have the desire to use language.

As a matter of fact, this desire gives a lot of help to the students in mastering the language. Usually this desire will appear after the students realize the importance of communicating with other people, while the most effective, efficient, and natural means of communication is language. Besides, the relation towards the existance and meanings of language symbols may also increase the desire to learn and use the language.

CHAPTER V

LANGUAGE TEACHING METHODS

Deaf children are not normal children. They are exceptional ones. Therefore, the way they learn language is not the same as the way normal children do. Consequently, the language teaching methods for teaching these exceptional children are not the same as the methods for teaching normal hearing children.

A. Three different methods of teaching language to deaf children

According to Dr. A. van Uden, the methods of teaching language to deaf children can be divided into three :

1. The constructive methods

In this kind of methods, the children are given models of sentences which are programmed from very simple ones to the complex ones. The children are asked to verbalize experiences, events and facts according to these models. Further, the emphasis is especially on the production of language. The teaching of grammar is usually separated from the teaching of reading. Grammar is used almost only for the production of sentences, that is in active laguage, how to express themselves correctly, graphically or orally.

Besides the active language, there is another kind of language namely passive language. Passive language is the language that enables ones to comprehend the message in the active language correctly, either graphically

(by reading) or orally (by listening/ perceiving).

In order to make all of this clearer, it is better to see the characteristics of the constructive methods as shown by Uden. According to Uden, this kind of methods can be characterized briefly as those which take their model from teaching a foreign language.

> ".... They can be described as the methods which:
> a. Admittedly offer the children living language but start with grammatically limitted forms, to be extended later on, more and more to increasingly complex forms, which :
> b. relying on the ability of the children to construct and to follow learnt analogies, give these children again and again programmed means to build language forms according to learnt models, and which :
> c. doing so expect that the children will master, receptively and expressively, the learnt language models, and- through these models- other unlearnt language forms." 3)

Furthermore, Uden says that since these constructive methods take their model from teaching a foreign language, these methods may be found in the forms of :

a) The translation method

In this method, words and sentences of the mother tongue are translated for the child into the foreign language.

b) The direct method

In this method, words and sentences of the foreign language are identified directly with their meaning. For example, teaching language through films and tape

recordings. The students are expected to imitate the models shown.

c) The natural method

In this method, the students are taught through conversation lessons, integrated with the direct method and completed by the translation method.

2. The imitative methods

This kind of methods does not use any programmed language. What is used is only the normal colloquial mother tongue, but with little training in the structure of language. In the imitative methods, the students are expected to imitate spontaneously.

As a matter of fact, this kind of methods was found by Alexander Graham Bell (1847 - 1922). Bell trained a congenitally deaf boy during the course of two years by always giving the boy normal language, hoping that the child would imitate him spontaneously.

3. The reflective method

This method tries to combine the normal colloquial language from early childhood with the teaching of the rules or laws of grammatical behaviour. It is this method which is the base of the language teaching methods used at SLB/B Dena Upakara. Therefore, it would be worthy to pay special attention on this particular method.

B. The reflective method

This method was found by Dr. A. van Uden, the head of The Institute of the Deaf, Sint Michielsgestel, in the Netherlands. He has worked and taught in that school for more than thirty years.

Literally speaking, 'to reflect' means 'to throw back' like the light in a reflector, the image in a mirror. However, concerning this method, the word has another meaning. The meaning of the word is to look back mentally onto one's own experiences, impressions, images, feelings, and thoughts. This also means to become conscious of them, organize and, to some extent, control them. Thus, by reflecting, one can control his behaviour.

According to Uden, it is possible to make deaf children reflect on their language so that they can detect and apply the rules of the language mainly themselves. Thus, the reflective method is applicable in language teaching for deaf children. In his explanation, Uden states that the development of this method includes several steps as follows :

1. Real conversation

   It includes all normal forms of language with all linguistic intentions, thus not only statements, but also questions, demands, feelings, calls, and so on.

2. The utterances of the children should be as rhythmical as possible, for reasons of memory and also of phrase structure.

3. Reading and writing

They are both necessary for helping the students memorizing things. What the children cannot speak will be written down for him, immediately in the situation. In this case, not only statements that are written down,but also questions, calls, explanations and so on, and as soon as possible, small conversations with sentences which are not necessarily in a logical order.

4. Learning to reflect on language requires much reading and many conversations.

From what has been described above, it is not difficult to see how, in the reflective method, conversations are very important. As a matter of fact, the reason of assuming conversations to be very important is the fact that a mother teaches language to her children through conversations. Uden even says that a conversation is the complete form of language. This means that, if ones want a complete sample of language, that sample must include a conversation. An isolated sentence, even a series of such sentences, is not a complete sample of language.

As stated before, human beings have various ways to communicate with each other. They can communicate information by making certain signals, gestures or postures. That is why some people have been trying to teach language to deaf children by what is called 'finger spelling' or 'total communication'. In the finger spelling system, the students are taught to

communicate with each other by moving their fingers in a certain way and interpreting the movements of the fingers. Each of the movements has its own meaning. This seems to be easier for them to do, rather than learning to speak language. However, obviously, this way of communicating is not natural for the children as human beings. Further, finger spelling makes them even be more isolated from the society.

What about 'total communication'? This system is the combined system, meaning the combination of finger spelling and speech. In this system, the students are taught language by speaking and at the same time by finger spelling. Although this system, if it is compared with the finger spelling system, is more natural for human beings to deal with, it should be admitted that this system is not yet natural. The most natural way for human beings to communicate is speaking and listeningto a language. The problem is whether or not it is possible to teach deaf children such oral language use. The answer is 'Yes, it is.', namely by teaching lip reading and speaking through conversations. In fact, this is what the reflective method is trying to do.

After all, there are several important points which deal with the reflective method :

1. A mother does teach

It is true that a child learns his mother tongue spontaneously. This spontaneous process, however, is misunderstood if it is thought that the mother of the child does not teach at all. On the contrary, a mother really takes

part in her child's language learning. She does help her child mastering the mother tongue. In other words, a mother does teach her child to master the mother tongue. The question is how does a mother teach?

It is true that a mother does not teach her child like a teacher who teaches her students at school. However, still, she teaches. The mother uses the natural way of teaching language to her child, that is a 'trial-and-check' way. In this the mother continuously corrects the language of her baby. Thus, the language of the baby will be more and more correct, both in his use of grammar and in his choice of words, including their pronunciation. Further, trial-and-check includes storing, comparing, scanning, and identifying.

Related to the way a mother teaches the mother tongue to her baby, Uden shows how there are some kinds of reactions of the mother.

> " Mac Neil (1970) summarizes the kinds of reactions of the mother and of most adults of the child's environment to the typical utterances of the small child (from about 1 until about 6 years of age):
>
> (1) Expansion
>
> The mother repeats the child's utterances by adding the parts she thinks are missing, e.g. child : "Daddy car', mother : 'Daddy is
>
> (2 coming by car'.
>
> (2)Modelling
>
> The mother comments on everything said by the child, e.g. child: 'Daddy car?', mother : 'Daddy is not coming by car, he is taking the tram'.
>
> (3) Prompting
>
> The mother puts a question, asking the child for an answer,

e.g. mother: 'Where is your handkerchief?', child: 'I have lost it'. Or inciting, e.g. mother : 'say: Thank you very much', child: 'Thank you very much'.

(4) Echoing, which aids the child's memory." 4)

2. Conversation

The reason of regarding conversation as an important element in the reflective method is that teaching language through conversation is natural. It is similar to the way a mother teaches her baby. She teaches her baby through conversation. She keeps talking to the baby, although she knows that the baby does not understand what she is talking about. In addition, there is still another reason of regarding conversation as an important element of the reflective method. Oden explains this as follows :

"In conversation, all characteristics of language are concentrated :

a. It is the most natural situation of language.
b. It guarantees emotinally integrated language.
c. True conversation involves spontaneity of all partners, thus its language always arises from the feelings and interests of the child itself: 'following a child is not a method-oriented way'.
d. Expressive and receptive language are balanced.
e. It is personal, from person to person with an exchange of thoughts and feelings.
f. It involves a continuous refinement of meanings by interference and interaction, i.e. by their polarities.
g. It involves entering into the attitudes of others.
h. The accentuations of phrases and sentences are placed in their natural settings.
i. It involves a continuous anticipatory behaviour because the part-

ners have to make themselves understood.

j. Being understood and having understood continuously reinforce the correct choice of words and language forms, and the correct interpretation of meanings.

k. The ability of differing definite interpretation of parts of utterances and the ability of interpreting them after the whole utterance in the situational setting has been conceived, is continuously trained.

l. It is the basis of thinking in language.

m. It gives the normal everyday idioms."5)

Furthermore, Uden differentiates conversation into four kinds :

a. Conversation from heart to heart

In this kind of conversation, the persons convers spontaneously. Students often have such conversation in the classroom, in the free time, or at home while they are conversing with their parents.

b. Quite free conversation

Such conversation happens when a child comes with special news, or when something happened which impressed all the children.

c. Conversation in order to transmit information

For example, who Christ is, why smoking is dangerous, what the meaning of to sit on the fence is, and so on. The older children become, the more this kind of conversation should be introduced.

d. Linguistic conversation

In this kind of conversation, the children are made to reflect on language. The material is usually a letter from home, a reading passage, or a reading book.

3. The Seizing Method

This method has something to do with conversation because it is applied in a conversation. In this method, the mother or the teacher, recognizing what a young child desires to express, provides the child with the needed verbal utterances in sentence forms. In other words, the mother 'seizes' what the child wants to say and gives him the words which he would use, if he could speak. That is why this method is named the 'seizing' method.

In conversing with her baby, usually a mother uses that method, although most often she does not realize this. For example, seeing her baby crying, a mother carries the baby into her arms while saying: "well .... well .... you are hungry, aren't you? .....". In this case, the mother seizes what the baby wants to say and gives him the words. Another example of the use of the seizing method is like this : Realizing that her baby is watching her while she is eating a banana, the mother says: "Do you want it?". By saying so, she has seized what the baby

wants to say.

4. The playing of a double part

In a real conversation, spontaneous thoughts from both sides are needed. Therefore, if the conversation is between a mother and her baby, usually the mother says something to her baby who has not been able to listen to her yet, and it is the mother herself who responds to what she has said before. If she asks the baby something, it is she herself who will answer the question. For example, a mother is carrying her baby in her arms while she is eating a cake. The baby is watching her. Realizing this, the mother says : "Do you want it?", and then she says further: "No .... you may not ...". In the first sentence (Do you want it?), the mother seizes what her baby wants to say. In other words, she plays the part of her baby in that conversation. Then, in the second sentence (No, you may not), the mother responds to the first sentence. In other words, she plays her own part in that same conversation. Thus, the mother plays a double part.

In most real conversations between a mother and her young child, usually the mother uses the seizing method and, at the same time, she plays a double part. Uden describes this fact through the following story :

" How the mother converses with the child.

I am sitting in my sister's longue, and the baby Mariette, half crawling and half walking comes up to the long table at which we are sitting. She pulls herself up, looks on the table, sees a dish of biscuits and says : 'Mmmmm .....' Her mother says : 'That is nice, isn't it!' and further she also gives her own contribution : 'But you have already had a biscuit!'

It is a year later. The following conversation could be noted down. The situation is as follows. Mother, sitting at the table, is preparing an orange for father who is expected home shortly. It is 5 o'clock in the afternoon. The child is kneeling on a chair near the table.

Then a conversation starts :

Child (2,2 years old):	Mother :
'Mmmmm ... nice!'	'Yes, it is nice, it is for daddy. Daddy likes oranges.'
'Daddy orange'	'Orange' (spoken very melodically)
'Orange' (with the same melody)	'Orange! You do talk well!'
'Orange!'	
'Orange!'	
'Daddy orange!' (a pause)	
'Daddy ... car?'	'No, daddy is not coming by car. He is taking the train!'
'Titia car, eh?'	'No, not today. We will go out by car on Sunday .....'
'Daddy orange!'	'See, the orange is ready.' 6)
'Daddy orange!' (skips away)	

5. Reading and writing

According to Uden, reading and writing are both necessary for teaching language to deaf children. The reason is that deaf children have a difficulty in memorizing verbal

material. Often, it seems that at the end of a sentence they have forgotten how that sentence started. Because of this shortness of memory, a teacher of deaf students usually cuts his long sentences. For example, a teacher asks his pupils : " If one finds a man lying in a dry ditch with his face to the ground, what is the first thing one has to do?" Uden says that if there is a teacher who wants to ask such a question to deaf students, the teacher will spontaneously break up the sentence in more or less as follows : "You, Peter, are going for a spin. Do you understand? ..... You are cycling along a track. You pass a dry ditch. There, suddenly, you see a man in the ditch. You cannot see his face, because his face is to the ground. Do you understand? ..... What would you do? What should you do first?" In this case, the teacher does not only make the abstract task more concrete (by saying 'you, Peter') to describe the situation clearly, but he does help his pupils memorizing the long sentence by giving them short cut sentences. In presenting these short related sentences, the teacher also follows a logical order.

Seeing the fact of the shortness of memory above, Uden thinks it is necessary to include reading and writing into the reflective method. Reading and writing can

help the deaf pupils memorizing things, because written sentences can be read again and again. In addition, by writing down what is in one's head, the idea will become clearer to him.

6. The identifying method

In fact, this method is meant to make the students realize that language symbols do exist, that certain things have certain names.

This method may be applied in two ways. First the teacher tells the pupils about what they are seeing, like a mother who tells her child the names of some kinds of the foods on the table : 'This is bread', 'That is marmalade', 'That is butter', and so on. Secondly, the teacher tells the pupils the name of a certainthing before they see it. For instance, a mother knows that her child likes milk very much. She does not put milk on the table, keeping it hidden in the cupboard. As soon as the child looks for the milk and tries to express himself to get to it, the mother says : "Oh, you want milk? Milk? Milk?" When the child nods yes or tries to say something like 'milk', she goes happily to the cupboard, takes the milk, and shows it to the child.

As a matter of fact, the second way is more effective and interesting to the students, because the word becomes an instrument

or a means to gain satisfaction of his wishes. In addition, this second way helps the child memorizing the name of the thing because he learns that word while he is highly motivated, meaning that while he is eager to know and therefore, he will pay much attention to it.

7. The trial and check method

As stated before, a mother usually teaches her child through this method, whether or not she realizes this. Usually a mother supports and corrects the language, both the grammar and the choice of words, of her child continuously while she is conversing with the child.

C. The methods which are used at SLB/B Dena Upakara

As what has been said, the language teaching methods which are used at SLB/B Dena Upakara are based on the reflective method. Therefore, although the names of those methods are not quite the same as those of the reflective method, the main points of the methods are not very different from the points of the reflective method. Further, like the reflective one, most of the methods here are based on the way a mother usually teaches language to her young child.

When a child is still very young, he expresses himself by crying or jabbering. His mother, who knows him very well, will understand what he means. Then she will talk to the baby, although she realizes that the baby has not had a language yet. She will say repeatedly what the baby wants to say. For example, the mother will say: "Do you want to drink? drink? drink? .....",

or "Do you want milk? milk? .....", and so on. Of course, at first, the word 'drink' or 'milk' does not make sense to the child. However, because the mother says the word repeatedly in almost the same situation, gradually the child will realize that the word 'drink' or 'milk' means something that he needs while he is hungry. Then when he faces a similar situation again, that is when he is hungry, he will try to say 'drink' or 'milk' to his mother. By the help of his mother, the child will learn to pronounce 'drink' or 'milk'. Usually the mother will be the model of how to pronounce a word and the child will imitate the pronunciation. Then, bit by bit, his pronunciation will get better.

A deaf child will not learn any language that way because he cannot hear his mother's voice. He cannot even hear any kind of sound. In fact, as stated before, language is a system of sound symbols. So, how does a deaf child learn language? At SLB/B Dena Upakara, the deaf children are taught to learn language not by listening to the language which is being spoken, but by watching it. The deaf children are taught to watch the movements of the lips and the tongue of the person who is speaking. By watching the movements of the speech organs, the deaf children will be able to understand what the speaker is talking about. This way of learning language is named 'lip-reading'. Then gradually the students are taught to imitate moving their organs of speech and produce voice. In other words, the students are taught to speak.

Since the students at SLB/B Dena Upakara learn the language by conversing with the teacher and with each

other, it is not very difficult to see that the language teaching method which is used there is 'the conversing method'. Practically, this method is also supported by two other methods, those are 'the identifying method' and 'the global method'.

1. The conversing method

Deaf children have no language, but they do need language. This can be seen from the fact of how they make certain gestures and signs. They make these kinds of gesture and sign because they want to express what they want, what they feel and what they think about, but they do not know the language. All of the teachers at SLB/B Dena Upakara know this. They also realize that it is their duty to give the deaf students the language. Therefore, they say what the students want to say. This means that the teachers have applied what Uden has called 'the seizing method'. At the same time, whether or not they realize it, the teachers have been involved in a conversation with the students.

In his article "The Biological Foundations of Language", Dr. Eric H. Lenneberg says that there is something called 'the critical period' in children's language learning. The critical period extends from about 2 to 12 years of age. If during this period a child receives no linguistic stimulation, his language ability will be frustrated and perhaps never realized. This is actually what happens to the deaf children. Since the children do not receive any linguistic stimulation until they are 5 or 7 years of age, their language abilities are frustrated and even not realized.

This is why Uden says that it is necessary to teach language to deaf children as early as possible. He describes how the period of intra-linguality (that is the critical period) for deaf children is between the age of 3 and the age of 12. If until the age of 13 the deaf children have not been taught a language yet, it will be very difficult to teach any language to them.

Dealing with what both experts (Dr. E.H. Lenneberg and Dr. A. van Uden) have said above, the head of SLB/B Dena Upakara said that that is all true. However, because SLB/B Dena Upakara is located in an isolated area whereas the students come from various parts of this country, the head of the school decided to allow the deaf children to study there only after they are five years old. The reason is in order to study at this school, the children should be apart from their parents for a long period of time. Moreover, usually their hometowns are a long way from Wonosobo, where this school is located. In fact, very young children still need their parents' love and attention very much. Thus, the head of the school thinks that it would be wiser to 'wait' the students-to-be reach the age of 5.

The children who are allowed to start their studies at SLB/B Dena Upakara are the ones who are between 5 and 6 years of age. Usually, when they first arrive at this school, they cannot produce any voice. Most of them do not even realize that they do have voice. However, it is interesting to see how, obviously, they want to communicate with other persons. They make certain gestures and signs. Usually when a student comes into a classroom for the first time to study, she brings

something with her. It may be a book, pen, pencil, bag, cake, or something else. Then she will show it to any one whom she meets. In fact, she does not mean just to show the thing in her hand, but she means to 'say' about that thing. That is why she makes a certain gesture. For example, she points to the thing in her hand and then to herself. In this case, the teacher should understand that, as a matter of fact, the child wants to say 'This is mine'. When the teacher has been able to catch what the child is trying to say, it is the proper time for the teacher to apply what is called 'the seizing method'. The teacher can seize what the student wants to say and give the language or say it. This does not mean that the teacher should give a complete sentence to the child, but at least the teacher can mention the main part of the sentence. For example, the teacher may say 'bag' while touching or pointing to the bag which she is holding. The other parts of the sentence such as 'this' or 'her name' are not necessarily uttered yet.

In order to help the students learning the language, it will be better to teach them the words which meansconcrete things first. Although the teacher talks about a concrete thing, in the beginning the students will not be able to understand what she is talking about. They will not even know that the teacher is speaking to them. However, since the teacher keeps on drawing their attention to the movements of her lips, gradually the students will realize that the movements of the lips of the teacher do have certain meanings. This way of teaching is similar to the way a mother teaches her baby. The mother keeps on talking to the baby, although

the baby does not understand whether or not his mother is talking to him. At last, the baby will realize that what his mother is uttering has a certain meaning.

When the students are still in the articulation classes, the language is taught through 'playing'. This can be compared to the process of language learning of normal children. The children learn their language from their environment and mostly informally. They learn it through playing with their friends or through conversations with their mothers, fathers, brothers, sisters, servants, or friends. That is why at SLB/B Dena Upakara, the language teaching is given through playing. While the students are playing, the teacher can make use of the opportunity to insert a conversation. For example, the students and the teacher are playing by using a ball. The ball is thrown here and there, and is caught by different children. They are all happy and are involved in what they are doing, playing. Immediately, the teacher takes the ball and does not throw it anymore. Thus, the ball and the teacher will be the source of attention of the students. Then, while showing the ball to the students, the teacher says 'a ball ..... ball .....ball' slowly, clearly, and repeatedly. After watching and reading the movements of the lips of the teacher, the students will know that the round thing which they have used to play is named a 'ball'. The next time, the students are asked to play again by using another kind of ball such as a tennis-ball, or table tennis-ball, volley-ball, basket ball, food-ball, and so on. In this way, the teacher can extend the meaning of a 'ball' in the students' mind.

It was said above that the students' attention should be drawn to watch the movements of the teacher's lips. The teacher expects that the students will be able to imitate the words which are being spoken. This is, however, very difficult. Therefore, some help is needed. One of them is the written language. For example, the teacher writes on the blackboard 'ball', and says to the students 'ball ..... ball ..... ball'. Anyway, the teacher should realize that the most important thing is the speech, not the written words. Therefore, the emphasis should fall on the conversing lesson, rather than on the writing lesson. In order to communicate with one's surroundings, the spoken language is more needed and natural than the written one, isn't it? This is also in accordance with one of the aims of the language teaching at this school, that is using the language as naturally as possible.

There are still some other ways to help the students imitating their teacher's pronunciation, those are:

a. By using a mirror

The teacher and the student who needs this help sit down side by side, facing a mirror. The mirror should not be too small so that the student will be able to see the lips of the teacher easily. The teacher pronounces clearly and slowly the word which she is is teaching to the students. The student should pay attention to and watch the movements of her teacher's lips in the mirror. After the teacher pronounces the word for several times, it is now the turn of the student to imitate pronouncing them repeated-

ly. Of course, it will not be very easy for them. The teacher can observe the movements of her student's lips in the mirror. The teacher, then, may show to the student how the student has pronounced the word and how she should have pronounced it. The teacher may give some more examples by repeating pronouncing the word again. By comparing the movements of her lips and those of her teacher, the student may improve her ability to pronounce that word.

b. By feeling the vibration of the vocal chords with hands

This is meant to make the student realise that pronouncing a word is not merely moving one's lips and tongue. Pronouncing a word also includes producing voice. When one is producing voice, his vocal chords vibrate. This vibration can be felt by putting one's hand or fingers on his neck while he is producing voice. Accordingly, the student is told to feel the vibration on the teacher's neck with her hand or fingers, while the teacher is producing voice. After a while, the student is told to put her hand on her own neck. In this way, she can compare what she has felt on the teacher's neck and what she feels on her own neck. If there is no vibration in her neck, although the student has moved her lips very clearly, it means that she has not produced voice yet.

c. By observing the breath-steam on a mirror

This is another way to help a student learning to produce voice. When one breathes close to a mirror, there will be breath steam on it. The student is told to try this. If there is no breath steam while she is moving her lips or tongue, it means that she has not yet produce voice. She, then, is told to repeat what she has done again and again, until she can produce voice. However, this may not be very easy for the student. Perhaps the student will not be able to produce voice only in one or two days. This is because usually the student does not know that in order to produce voice, he has to exhale the air from her lungs. Therefore, it is expected that after seeing the breath steam on the mirror for several times, the student will realize that she has to produce voice while exhaling the air from her lungs.

d. By using a thin object such as a feather or a paper

This feather or paper is held and put closely to the mouth of the teacher. If the teacher speaks, the feather will sway because of the air which is exhaled by the teacher. The more the teacher exhales the air, the more the sway will be there. As a matter of fact, this way is meant to help the students in differentiating the ways to pronounce different sounds. For example, from the sway of

the feather, the student can see how pronouncing 'ma' is different from pronouncing 'ba'. The students can see how in pronouncing 'ma', the sway of the feather is not as much as that when the teacher pronounces 'ba'. After the teacher has shown this to the students, the students are told to try this themselves.

By those ways, the students can learn the meaning of a certain word and the way to pronounce it. Gradually, the students will realize that everything has a name. This relization makes them so happy, that each time they enter the classrooms to start studying, they usually bring things with them. Those things may be stones, flowers, leaves, or the other objects which they can find around their school. They will struggle with each other to ask the teacher about the names of the things that they are bringing. If this is what has happened, then it means that it is the proper time for the teacher to teach language to the students, because they are being highly motivated to learn it. The teacher, therefore, can say the names that the students are eager to know. It is clear to see that after the realization towards sound symbols has existed, it is not very difficult to make the students motivated to learn the language.

It has been said above that after the students realize that every object has its own name, the students will ask their teacher about many things. At first, the students are not able to ask any thing. They only make some certain gestures and expressions on their faces which indicate that they want to ask. In this case, the teacher should be able to understand what the students

want to say, and say it. For example, 'What is this?', or 'What is that?'. She should say it repeatedly while the students are watching the movements of her lips.

In fact, the students do need to know many things and they will have to ask about those things. Accordingly, the interest to ask something in the students should be taken care of well. If the students do not want to ask anything, it will be very difficult for the teacher to teach new items. This is because the teacher cannot see clearly whether or not it is the proper time to teach those items, meaning to say, whether or not the students are being highly motivated to learn those items. On account of this, the teacher should be willing to accept all kinds of questions of the students, so that she will encourage them to ask questions. Further, the teacher may choose one of the students' questions which she thinks is the most interesting thing to discuss. The most interesting question can be used as the language teaching material. All of this is applicable, because SLB/B Dema Upakara uses 'free materials' for teaching the students. So, there is no 'must' to teach this or that. The teacher just teaches what she has just found during the conversations with her students and develops it further.

In the application of this conversing method, questions do not come merely from the students, but also from the teacher. Thus, the students should be able both to speak and to 'read' the words indicating questions. All these question words should be taught while the students want to know them. However, the teacher should be wise enough. She should teach them in

graded steps. For example, if the teacher is teaching the students of the articulation classes, it would be much wiser and better to teach the question words which are relatively simple, such as 'what', 'who', 'where', and 'how many'. All those words can be considered as having simple meanings because the answers to those words are all concrete things. The word 'what' usually asks the concrete things around the children. The word 'who' does not require a complicated answer because the answer can be seen and pointed by the children. So is it with the word 'where'. The answer to this question can be seen, pointed to, and even can be visited by the students. Of course, the places where the students may visit are only some certain places. Therefore, the teacher should be wise, as not to ask a question of which the answer cannot be seen, pointed to or visited by the students. Concerning the question word 'how many', the students and the teacher can count the things together. This can be demonstrated.

In addition, there are some notes to be understood, dealing with the conversing method.

a. What is meant by 'conversing' here is not merely asking and answering, but it includes also commenting, supporting, denying, arguing, debating, discussing, suggesting, persuading, and so on.

b. In order to make this method work well, the number of the students in a classroom should be limited. This is, in fact, also a problem at SLB/B Dena Upakara. The head of the school already knows that, theoretically, the ideal number of the students in a classroom is six students. However, for some reasons, this is

not aplicable in this school. At SLB/B Dena Upakara, the number of the students in a classroom is between 9 and 14 persons.

There are two reasons concerning this situation. First, there are very many children from various parts of this country who want to study in this school, whereas this school has not yet had enough means to handle all the children in the ideal way. Secondly, it is a question of expenses. Since the parents of the students take part in supporting or contributing the expenses for the education there, this school needs to allow about 12 or 14 students in a classroom. Otherwise, the amount of the expenses which are needed will not be available.

c. The arrangement of the classrooms should be in such a way that each student will be able to see her friends' lips obviously.

At SLB/B Dena Upakara, the desks and chairs of the students are arranged in a half circle form, so that each student will be able to see her friends' and teacher's lips clearly. Further, this classroom has some hearing-aids. It has a big blackboard, speech amplifier, mirror, and each student has what is called 'mibavo', that is a small kind of microphone which can be easily taken in the student's hand. All of this is in accordance with Uden's suggestion. In fact, what Uden has suggested is as follows:

" Arrangement of the classroom

1) The children sit around a big table, in which the group-hearing-aid is mounted. The first ones of these group-hearing aids were built in 1951, at our request as follows:

   a) They should have such an amplification of 60 - 70 db; maximum output at 70 c.p.s. is 105 db (SPL) and at 1000 and 2000 c.p.s. 135 db (SPL); automatic volume control (data from our audiological department):

   b) Each child has-what I have called- a 'mibavo'. It is a box which is so small that it easily can be taken in one hand by a child. In it are assembled a microphone and a balanced-volume-control. 'Balanced-volume-control' means that the amplification of right and left ear can be differentiated when needed for a different degree of hearing-loss. The differentiation is fixed inside the box by the audiologist. By turning only one knob, the child is able to raise or lower the amplification at both ears in this balanced way. The children can be so well trained in sound-perception and lipreading and the combination of these two that the teacher can allow them to use the knob themselves in order to find their most comfortable level of amplification. When a child speaks, it almost automatically takes its mibavo closer to its mouth and switches its microphone on. The other children hear and feel what the first child is saying. This is a big help for the conversation among each other. The teacher, of course, has a microphone too which is on all the the time. The earphone for both ears of the mibavo are miniature receivers of different tone characteristics adjusted by the audiologist. Each child has a wearable hearing aid of his own too, which is used both in free time and at home. But in the classroom, the group hearing aid has been found to be the most efficient equipment for deaf children.

   c) There is a tape-recorder, used as an 'echo-apparatus' or 'echorder' by means of which the children can hear or feel 'back' what they have said.

2) In the corner of the classroom stands a speech amplifier with a mirror, so designed that it has two microphones: one for the teacher and one for the child, in order to make the child both hear and feel as well as see itself while speaking.

3) The class has a big blackboard, and about 6 charts have been pinned up on the wall with idioms, paradigmatic phrases, etc."7)

2. The identifying method

This method is meant to make the students realize that different things have their own language symbols. Each thing has a name. By this method, the students are helped to understand how names may be the symbols of objects, and how sentences may be the symbols of events. These sentences are usually taught by making use of an interesting event which just happened around the students. For instance, while the students are studying in a classroom Susy, who is sleepy, yawns. This event can be used to teach either the word 'yawn', the name of the thing which Susy has just done, or the sentence 'Susy yawned.' The teacher can tell the students to say 'Susy yawned', not 'Yawned Susy', for example.

Anyway, this method is usually applied by giving the students some kinds of exercises such as:

a. Grouping the same things together

The children are given many toys which have different colours, shapes, and size. They are told to group the toys which have the same colour first. Then they are told to group the things which have the same shape. Further, they are told to group the toys which have the same size. At last, the teacher can ask the students to group the toys which have the same colour and shape, or which have the same shape and size, or which have the same colour, shape and size together.

b. Comparing an object with its miniature

The teacher provides many kinds of objects and their miniatures. After the student who will do the exercise has been ready, the teacher takes an object and shows it to her. The student, then, is told to look for the miniature of the object which she has just seen. It can also be that the teacher takes a miniature of an object, and then tells the student to look for the real object of that miniature.

c. Pinning a calling card on one's chest

The teacher provides the calling cards for all the students in the classroom. Each card, however, has its duplicate. So, there are two cards for each name. The teacher gives the students the calling cards and tells them to pin the cards on their own chests. After all the students have done that, the teacher gives one student a card and tells her to look for the duplicate of that card on one of her friends' chests.

This exercise can be varied. For instance, the teacher gives the calling cards in random to the students. Most of the students, therefore, will pin their friends' cards on their chests. This is meant to prevent the students from identifying a card with the person whose name is on the card, whom they know very well already. What they have to do is to identify a card with its duplicate which is pinned on one of their friends' chests.

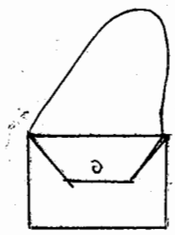
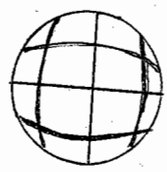
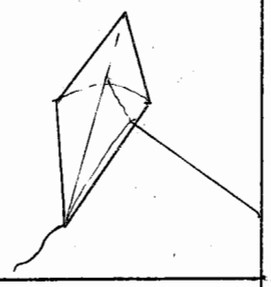
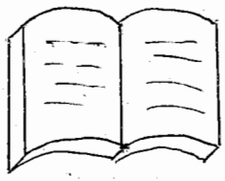
d. Putting a calling card on an object

The teacher provides some objects and the

calling cards of those objects. The students are told to put the card which she is holding on the real object. Usually, in practicing this, the students are helped by a kind of chart. In this chart, there are some pictures of the objects which are available, including the names of those objects. In fact, the teacher does not have to provide the real objects. She can replace those objects with the pictures of those objects.

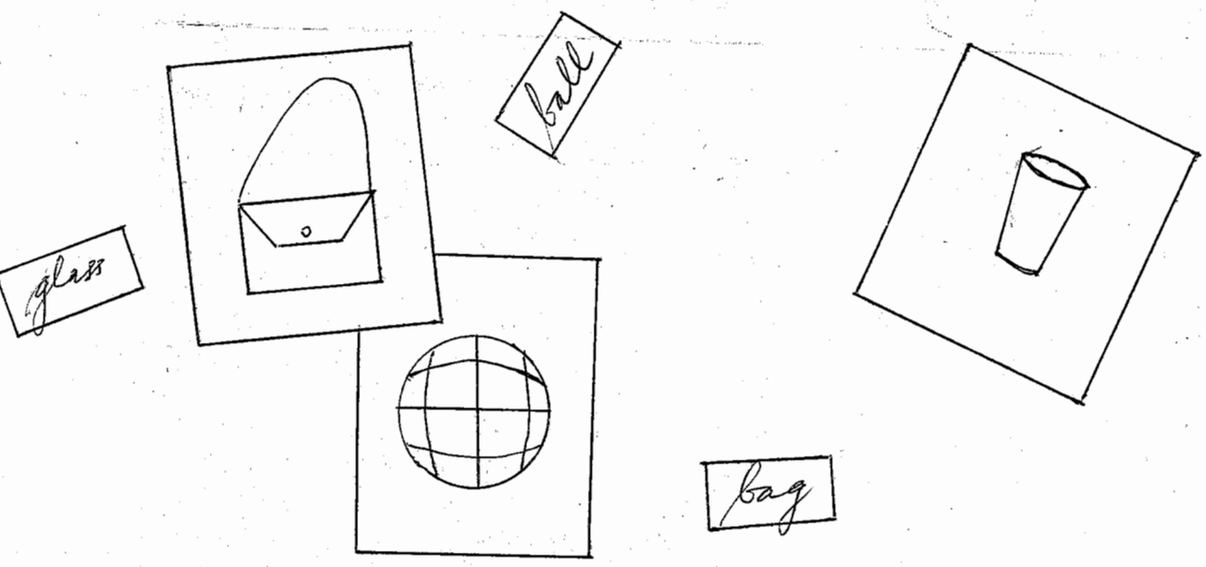
In order to make all of this clearer, it would be better to see the example of how this kind of exercise can be carried out.

The chart provided:

		
bag	ball	kite
		
book	glass.	

The objects which will be used to carry out this exercise are drawn on that chart and there should be a name for each picture. That chart is placed in such a way in the classroom so that all of the students in the classroom will be able to see it easily.

Besides that chart, the students are given the pictures of the objects in the chart and the name of those objects. However, these pictures and names are separated from each other, as what can be seen below:



In this exercise, the students are told to fit the pictures and their names. At first, the students are allowed to see that chart. This is meant to help them fitting the pictures and their names. Some time later, the students are told to do this exercise without looking at the chart anymore.

In general, this kind of identification is mainly used to enable the students to identify some objects and their names. In other words, this method is used to teach a particular kind of words, namely 'nouns'.

What about teaching the other kinds of words, such as 'verbs', 'adjectives', and so on? As a matter

of fact, these kindsof words can be taught in a contextual situation, by making use what the students have mastered through the identifying method. For instance, the teacher wants to teach a verb, and the situation is like this. The teacher and the students are playing together. Another student, Sandra, comes to them bringing a ball with her. The teacher can make use this 'event' by teaching a sentence like this: "Sandra brings a ball". The students, who know Sandra very well, will be able to identify the word 'Sandra' with the student whose name is Sandra. Further, the students have been able to identify the word 'ball' with the object named ball. What they have not understood yet is the word 'bring'. Therefore, the students will automatically identify the sentence 'Sandra brings a ball' with the event that they have all just seen. Thus, they will learn what the meaning of the word 'bring' is. In other words, they will learn a verb.

Here is another example. A student named 'Wati' comes to the other students, bringing a red bag. The teacher, accordingly, may teach a sentence like "Wati brings a red bag". The students who know Wati, and who have understood the meanings of the words 'bring' and 'bag' will identify the unknown word 'red' with that red bag. Further, in order to help the students learning the meaning of the word 'red', the teacher can take some other objects of which the colours are all red. The students will at last identify the word 'red' with that particular colour. In this way, the students have learned an adjective. Further, in order to check whether or not the students have understood what the

colour looks like, the teacher may ask them to take some objects of which the colours are red. They are allowed to look for those red objects in the classroom, in the school-yard, or in the garden.

3. <u>The global method</u>

When the students learn a new item in this method, they should learn what a word means, how to pronounce it, and how to write it, almost at the same time. For instance, the teacher wants to teach the word 'book' to the students. Not long after the teacher has pronounced the word 'book' for several times, she writes it on the blackboard. The students should read it. Then, after the students have read the word for several times, they are told to write that word down in their own books. Thus, the students are taught to pronounce, read, and write the things that they are learning almost at the same time. Further, the teacher may not either write or read a word or a sentence separately. For example, the teacher may not teach the students to write this way: b+o+o+k; or to pronounce this way: /b/+/u/+/k/. What she has to do is just to write the word 'book' and to pronounce [buk] as a whole. Of course, at first the students will not be able to write that word. They can only scratch. However, gradually their scratches will have the form of a word. This way of teaching is also applicable in teaching a sentence. The teacher may not either pronounce or write the words in that sentence separately. For instance, the teacher may not say or write 'Sandra' 'brings' 'a' 'ball'. She has to write "Sandra brings a ball" as a whole.

As a matter of fact, such global method is very needed to teach deaf children, especially to teach them reading. This is in accordance with their conditions. When those deaf children read a person's lips, they do not read how the person utters the separated sounds, but what they read is the word or the sentence as a whole.

Finally, one should admit that this method is also needed for teaching deaf children because of the fact that deaf children usually have a difficulty in memorizing verbal materials. In this case, this method is a help for them.

CHAPTER VI

THE ACHIEVEMENTS OF THE STUDENTS

In order to see the achievements of the students at SLB/B Dena Upakara, the writer observed directly how those students studied in their classrooms, how they took some kinds of exercises, and how they associated with people outside their classrooms. In general, what the writer could see was more or less as follows:

A. How the students studied

1. Articulation class I

In this class, there were 13 students and 2 teachers. One of the teachers stood in front of the class, teaching the students. The other one sat down among the students, controlling the students.

When all of the students were ready to study, the teacher who stood in front of the class took a small bucket in which there was a dragonfly. Seeing this, all the students were excited. Some of them were surprised to see the insect, and some other were very happy. The teacher did not say anything yet. She just gave enough time to the students to enjoy what they were looking at. Suddenly the classroom became very noisy. The students reacted in their own ways. Some of them were dumb-founded, some of them spoke to each other, and some other even shouted to each other. Anyhow, it was obvious to see

that what had happened, in fact, was all of the students were eager to know what kind of insect that was. Seeing that the students had been highly motivated to learn about the dragonfly, the teacher started to teach.

The teacher showed the dragonfly in the bucket to the students and pointed to it. While doing this, the teacher said slowly and clearly: 'dragonfly'. She repeated it several times. All of the students paid attention to the movements of their teacher's lips. Not long after that, the students understood that the name of the insect which they had just seen was a dragonfly. Automatically, they tried to imitate their teacher, pronouncing 'dragonfly'. The classroom was noisy again. The teacher let such situation in that classroom last for a while. Some minutes later, the teacher asked the students to be quiet. After all of the students were quiet, the teacher gave a turn to each student to pronounce the word 'dragonfly' individually.

Being satisfied with the responses of the students, the teacher extended her teaching further. She wrote on the blackboard: 'dragonfly'. The students observed that written word on the blackboard. Then the teacher pronounced again 'dragonfly' while she was pointing to that written word. This made all of the students understand that the written word on the blackboard was the written symbol of a 'dragonfly'. Some moments later, the teacher gave those students a chance to try to practice writing the the word 'dragonfly'. The teacher gave a piece of chalk to each student, and they began to practice

writing the word. Some of them wrote on the black-board, and some other wrote on the blackboard, and some other wrote on the floor. Of course, in order to write that word, the students imitated what their teacher had written ion the blackboard. The teacher just walked around the classroom, helping the students to write 'dragonfly'.

According to the class teacher, it is not good to expect the students to be able either to pronounce or to write a word or a sentence perfectly at once. The students will learn to pronounce and to write a word or sentence gradually, meaning that they will keep on repeating and improving what they have studied. That is why the teacher did not wait for the students to practice pronouncing and writing the word 'dragonfly' until they could pronounce and write it perfectly. When the teacher thought that she had given the students enough time to practice that, she continued her teaching.

Further, the writer could see that the teacher taught her students in a contextual situation. She taught some other items than the word 'dragonfly', but the items were still connected to that word. For example, she taught "Where is the dragonfly?" or "How many dragonflies are there?". Of course, the students answered: "The dragonfly is in the <u>bucket</u>.", and "There is <u>one</u> dragonfly.". In this way, the teacher had taught 'bucket' and 'one'. As a matter of fact those items, bucket and one, had been taught before. If this is the case, it means that the teacher provided some repetition to the

students, and it was not bad. Repetition is a part of their process of learning.

2. Articulation class II

There were 14 students and 2 teachers. Like in articulation class I, one of the teachers stood in front of the class, teaching. The other teacher sat down among the students, controlling them.

When the students were ready to study, the teacher asked them: "What day is it today?" The students answered: "Today is Tuesday.". Then the teacher asked further: "What date is it today?". Again, the students could answer correctly: "Today is the sixteenth of April."

Only after the students had answered the second question did the teacher get the idea of the material she was going to teach. The word 'sixteenth' had interested her. Therefore, she taught figures and, further, arithmetic.

At first, the teacher took a piece of chalk and showed it to the students. The teacher asked: "How many pieces of chalk are there?" The students answered: "There are two pieces of chalk". The teacher took three pieces of chalk and asked them again. The students answered 'three'. Then the teacher replaced the chalk with some books. She took three books and showed them to the students. The students automatically said 'three'. Again, the teacher took another book, so that she had four books in her hadds. The students shouted 'four'.

The classroom became noisy again because most of the students were laughing. They were happy because they felt that they had given the correct answers. When the classroom was quiet again, the teacher called a student named Yulia: "Yulia, come here!" Yulia stood and walked towards the teacher. This is the proof of how the students of this class have been able to communicate with other people by using language. The teacher asked Yulia: "How old are you?" Yulia answered 'seven years old'. From Yulia's answer, the arithmetic lesson started. The teacher explained that one year consists of twelve months, one month consists of four weeks, one week consists of seven days, and so on.

3. Articulation class III

This class had 13 students and, like the other two articulation classes, two teachers.

When all of the students had sat down on their own chairs and the situation in the classroom was quiet, one of the teachers stood in front of the class, being ready to teach. However, the teacher kept on standing there and did not say anything. Of course, this made the students (and the writer) bewildered. Some moments later, all of the students and the writer got the reason of why the teacher behaved in such a strange way. It was because one of the students, whose name was Esti, was not ready for the lesson yet. Esti did not pay attention to the teacher. Instead, she kept on watching the writer in that classroom. Perhaps she was surprised

to see that there was a stranger in her classroom.

Anyway, when Esti had turned her attention to the teacher, the teacher started teaching. She started it by saying "Esti did not pay attention to me". This made the writer realize that not before the teacher saw the event did the teacher get the idea of what kind of material she was going to teach. Then it seemed that what the writer had supposed was true. The teacher extended her teaching from the sentence "Esti did not pay attention to me". She said that sentence repeatedly, till all of the students understood what their teacher had just said. Some of them nodded while saying 'yes ..... yes .....'. The others laughed. Of course, Esti just kept silent shyly.

By saying "Esti did not pay attention to me", the teacher started teaching the word 'pay attention to' when the students had understood the meaning of 'to pay attention to' and had been able to pronounce it, the teacher wrote the word on the blackboard. Again, the teacher pronounced it repeatedly while pointing to the written word on the blackboard. All of the students understood that the written word on the blackboard was the written symbol of Esti's attitude which they had just seen. Some moments later, the students practised writing the new word. Some wrote on the blackboard, and the others wrote on the floor. The teacher herself

just watched the students and sometimes gave examples to some students of how to write the word.

When the teacher thought that she had given enough time to her students to practise writing the word, she told the students to sit down on their own chairs again and continued teaching. In order to make sure that the students had understood the meaning of 'to pay attention to', she asked them: "Whom did Eati pay attention to?" It seemed that the students got a difficulty in answering the question. Perhaps it was because, at that time, the writer was totally a stranger to them. They did not yet know the writer's name. Therefore, all of the students were just silent. Seeing this, the teacher did not help them immediately. She let them think. Some moments later, it was obvious that what she had done was a right thing. Some students raised their hands, trying to answer the question. They gave various kinds of answers. The teacher chose one of the answers which was assumed to be the best one. At that time, the the teacher assumed the answer "Eati paid attention to a guest" to be the best answer. The teacher wrote the answer on the blackboard and underlined the word 'guest'. Furthermore, the teacher taught the word 'guest' by asking the students "Who is the guest?", "Where does the guest come from?", and so on.

4. Language class I

This class only had 9 students and one teacher. It seemed that one teacher was enough to control all of the students.

When the bell rang, the students sat down on their own chairs. They did not move around the classroom like the students of the articulation classes did. However, this does not mean that the students were passive. Soon after the teacher had stood in front of the class, one of the students raised her hand. When the teacher allowed her to speak, the student said: "Today is the seventeenth of April". From this sentence, the teacher extended the lesson. She taught the names of the months and days. Further, the teacher talked about a birthday, feeling happy, age, and so on.

At that time, the writer was interested to see the fact that these students were learning almost the same material as what the students of the articulation class II had learned the day before.

As a matter of fact, that is not surprising because SLB/B Dena Upakara uses 'free materials'. There is no obligation for the teacher to teach some items first before the others. Therefore, according to the head of the school, it often happened that a certain class learned something which the higher classes had not yet learned. Consequently, it often happened that the students of a certain class were able to use language

better than the ones who had been already in the higher classes. In the case of the class which the writer was observing, it was clear that the students of this class could speak more clearly than those in articulation class II could.

5. Language class II

There were 11 students and one teacher. It was a religion lesson. The teacher stood in front of the class and told a story from the Bible to the students. The students were interested in the story. They were all eyes. Some of them even mumbled, as if they were offering a prayer.

In this class, the writer saw that during the lesson, the teacher did not write any sentences on the blackboard. She only wrote some words on that blackboard. When the lesson was over, the writer asked the teacher about it. According to the teacher, the reason was if she had written the sentences on the blackboard, she would have disturbed the students' concentrations. What she wrote on the blackboard were only some words which she assumed to be new or difficult. Instead of explaining what those words means, the teacher demonstrated them while telling the story. For example, at that time the story was about the resurrection of Jesus Christ. Jesus was no longer in his tomb, and some women looked for Jesus' body. Instead of explaining what 'to look for' means, the teacher demonstrated it by

acting as if she was looking for something, by walking here and there, by looking at here and there, and so on. In this way, the students understood the meaning of the word.

When the teacher finished telling the story, all of the students were satisfied and happy. The students seemed to be able to understand the story which had just been told by their teacher.

6. Language class III

There were 12 students and one teacher. When the writer had some observation in this class, the students were studying mathematics. Accordingly, the students did not speak a lot. Mostly they just watched their teacher who was explaining something. At that time, she was explaining two parallel lines and a parallelogram. In order to prove that they had got the explanation, the students did not speak a lot. They could show it by drawing. For instance, the students drew on the blackboard what a parallelogram looked like, or what two parallel lines looked like. All of this did not enable the writer to see their abilities in using language much.

While the writer was absorbed in observing the students who were studying, there was a knock at the door of the classroom. A student of another class entered the classroom and went directly to the teacher who was standing in front

of the class. The student, whose name was Sandra, was a student of the articulation class III. Suddenly, all of the students in that classroom burst out laughing when Sandra said to the teacher loudly: "Excuse me mam, I want oom" ('oom' is an Indonesian colloquial call for an adult man) while pointing towards the writer. Everybody knew that what Sandra meant was she wanted to ask the writer to go with her. When the students had stopped laughing, the teacher corrected Sandra's mistake and told her to say in a correct way. At last, Sandra could say: "May I ask Mr. Suryanto to follow me?" The teacher asked Sandra: "Where do you ask Mr. Suryanto to go?" This time Sandra answered correctly: "I want Mr. Suryanto to go to the articulation class III". When the teacher gave permission to the writer to go with Sandra, the writer went out.

7. Language class IV

There were 12 students and one teacher. As a matter of fact, the students of this class were mostly active, critical and smart. The writer was surprised to see how the students were able to use language spontaneously. They talked to and even argued with each other fluently enough. Further, the students had known and been able to use correctly some words which, according to the writer, were difficult for such young deaf students. For example, they said "She is an egoist. She is not sociable". The students also under-

stood that IKIP is the abbreviation of Institute Keguruan Ilmu Pendidikan.

When the bell had rung and the teacher was about to teach, some of the students kept on smiling. They theacher asked why they smiled. Some students raised their hands, being willing to answer it. The teacher pointed to one of those students. The student said: "It is because there is a guest here". Before the teacher saying anything, another student raised her hand, and asked the teacher: "Who is that guest?" The teacher said: "Why did you ask me? Just ask him yourself". At that time the writer thought that none of the students would ask him directly. The writer had never been there before, and the students had never known the writer yet. Thus, the students would not dare to come to the writer and ask a question directly. However, it turned out that the writer was wrong. The student stood up and came directly to the writer. She asked many things about the writer, what his name was, where he came from, where he was studying, and so on. After being satisfied with the answers which had been given by the writer, the student said 'thank you' and went to the teacher. She told her teacher about the writer, and the teacher asked many questions. They had a conversation in front of the class while the other students were watching them. The conversation was more or less as follows:

Teacher : Who is he?

Student : He is a guest.

Teacher : What is the guest's name?

Student : His name is Suryanto.

Teacher : Where did he come from?

Student : He came from Jogja.

Teacher : Where is he studying?

Student : He is studying at IKIP Sanata Dharma.

Teacher : Where is IKIP Sanata Dharma located?

Student : It is in Jogja.

Teacher : Do you know what IKIP is?

Student : Yes, I do.

Teacher : What is it?

Student : IKIP is Institut Keguruan Ilmu Pendidikan (a Teachers Training Institute).

8. Language class V

When the writer intended to see how the students of this class studied, the writer was told that the students were having a test. Thus, they did not expect any guest. Because of this, the writer decided not to see this class.

However, the writer happened to get some information about this language class. According to the head of the school, the students of this class were taught both free and theoretical materials. For example, they were taught grammar.

They had to learn what a subject, a predicate, or an object is, or what an active sentence looks like, what is meant by a statement, question, command, and so on. In fact, all these were meant to make them ready to face the elementary examination two years later, because the materials for the examination are in general the same as those of the normal elementary schools. Further, the head of the school said that usually if the students were taught those theoretical things since they were in language class V, they would be ready to face the elementary examination well, after they had finished studying in language class VI.

9. Language class VI

This class had 10 students and 1 teacher. Soon after the bell had rung, the writer entered the classroom, bringing a small tape recorder in his hand. Seeing this tape recorder, the students thought that it was a camera. Perhaps it was because usually the guests who came there brought cameras with them.

When the teacher was about to teach, a student raised her hand and asked her about what was in the writer's hand. The student wanted to know whether or not it was a camera. The teacher said that the small thing was not a camera but a tape recorder. It seemed that the students had never learned about a tape recorder and the teacher tried to explain it

to them. She said 'tape recorder' slowly and repeatedly.

At first, the writer was pessimistic about the result of the lesson because the writer realized that it must have been very difficult to explain the meaning of 'to record' to them. However, the writer could see that at last the students were able to understand what a tape recorder is. In order to make it clearer to the students, the teacher and the writer demonstrated how a tape recorder can record any sounds. The teacher sang a song which was known by the students, and the writer recorded it. After the teacher had finished singing, the writer turned the tape recorder on, so that the teacher's voice could be heard again. Several students, especially those who were 'slightly impaired', could hear the teacher's voice again. This made them happy.

In fact, it is not surprising to see how some of those deaf children could 'hear' their teacher's voice. Those deaf children, especially the slightly impaired ones, had the ability to catch the vibration of sounds. That is why they could distinguish some different rhythms and they could even know some songs. All of this can be seen in the next part of this chapter, in which it will be shown how those students practised the listening exercise.

B. <u>How the students took some kinds of exercise</u>

In general, the writer divides the various kinds of exercises into two kinds. The first kind of exercises is the exercises which are very much needed in language acquisition, whereas the other kind is the exercises which are meant to help the students developing their personalities.

1. <u>The exercises which are needed in language acquisition</u>

   a. <u>The articulating exercise</u>

      At SLB/B Dena Upakara, this kind of exercise is given to the students who are not very good in their pronunciation. It is given in a sound-tight room. In this room there are many kinds of electric instruments which functioned as the hearing aids to the deaf children, such as headphones, microphones, amplifiers, and so on. The writer also saw that there was an audiometer, a kind of electric instrument which is used to measure the levels of deafness of the students.

      The student who was taking the exercise sat down on a chair before a wide mirror and the teacher also sat down beside her. Both of them looked into the mirror. The student, then, was asked to imitate what the teacher had just said, and the teacher corrected the student's mistake. When the student was still unable to pronounce some words correctly, the teacher wrote down on a paper the wrong pronunciation, put a cross mark on it, and wrote down the correct pronunciation.

In this way, the student realized her mistake and could improve her pronunciation.

On that occasion, the writer could see some students who were given this kind of exercise. After observing them, the writer could conclude that the most difficult sounds to teach to those deaf children were /r/ and /s/. Perhaps it was because there is no certain form of one's lips while he is pronouncing either of those two sounds. Besides, it was very difficult to see the position of one's tongue while he is pronouncing /r/ or /s/.

b. <u>The listening exercise</u>

This kind of exercise is meant to improve the students' abilities to hear, especially the slightly impaired students. In fact, there are three kinds of listening exercise:

1) The rhythm listening exercise

In this exercise, the students of SLB/B Dena Upakara were taught to listen to the rhythm of certain sounds. When the writer observed how this exercise was carried out, he found out that the teacher used some bottles and a drum to teach them. Each student held a bottle and a stone. After everybody had been re ready, the teacher ordered the students to hit the bottles together by using the stones in their hands rhythmically.

This rhythm was not just the same. Sometimes the teacher changed the rhythm, and all of the students had to follow the new rhythm. As a matter of fact, this was meant to make the students realize that there are many kinds of rhythm. Their abilities to differentiate many kinds of rhythm resulted in their ability to dance. The writer was surprised to see how those deaf students were able to dance in a group very well.

Furthermore, the students' abilities to differentiate many kinds of rhythm enabled them to 'listen' to music or songs.

2) <u>The music listening exercise</u>

When all of the students had been ready, the teacher turned on a tape recorder. The writer could hear a children song. The students put their ears on the speakers which were available in that room. Only some of them did not do that. Anyway, they concentrated their attention to listen to the song. After the song had ended, the teacher turned off the tape recorder and asked the students to mention the title of the song. Surprisingly, some students could mention it correctly. Later the teacher explained to the writer that the reason of why the students were able to know the song was they were able to know and memorize the rhythm of that song. Further, the teacher said that such exercise was meant to make the students realize that besides

there are different kinds of rhythm, there are also different kinds of tones.

3) <u>The language listening exercise</u>

This kind of exercise can be carried out in many ways, like what the writer saw in language class II.

a) When the students had been ready, the teacher told them to close their eyes and count by heart from 1 to 20. Before they counted to 20, they had to keep their eyes closed. While the students were closing their eyes, the teacher may have uttered her voice loudly. After the students had counted from 1 to 20 and opened their eyes, the teacher asked them individually whether or not they had heard the teacher's voice.

b) While the students were closing their eyes, the teacher read a sentence. In this case, the teacher may have read the sentence either in a statement tone or in a question tone. After the students had opened their eyes, the teacher asked them whether she had read a statement or a question.

c) When the students were closing their eyes, the teacher read two sentences which may have been the same sentence or different sentences. Later the students had to tell the teacher whether

or not the two sentences were the same.

d) The students did not close their eyes, but the teacher closed her mouth by using a book so that the students could not read the movements of the teacher's lips. The teacher sang a song. Of course, this song had been known by the students. Later the students were asked to mention the title of the song.

e) Again, the teacher closed her mouth by using a book. The teacher sang a song. Suddenly the teacher changed the song into another song of which the rhythm was very different from that of the first song. After the teacher had finished singging, the students were told to say whether the teacher had sung one or two different songs.

f) The students still could not see the mouth of the teacher. She read clearly some words for several times. When the teacher read a word in which there was the sound /i/, the students had to raise their hands.

g) There were some sentences which had been written on the blackboard in such a way so that they made up a story. The teacher put a book before her mouth again, while she read the story loudly. Immediately, the teacher stopped reading before she read the whole story. Later the students were told to show

how far the teacher had read that story.

c. The breathing exercise

Although it is possible for deaf children to speak, many deaf children cannot speak fluently. They utter broken sentences. Unfortunately, those deaf children usually do not realize that while speaking, they cut their sentences irregularly. In fact, this is understandable because the deaf children do not hear what they are uttering. Thus, they do not realize that those broken sentences sound strange to normal people.

Usually what makes them produce such broken sentences is that the deaf children do not inhale enough air and thus, they often cannot say some sentences without cutting them in order to inhale. Because of this, it is necessary to give some exercise to the deaf children so that they can inhale enough air before they utter long sentences. At SLB/B Dema Upakara, such exercise is given to the students who often speak in broken sentences.

The student who is taking the exercise is told to lie down on a bench and close her eyes as if she were sleeping. The teacher lets the student in such position for some moments. Meanwhile, the teacher observes the way the student breathes from the movements of her chess and stomach. In this way, the

teacher can see whether or not the student is breathing regularly. If the teacher finds that the student does not breathe regularly, the teacher will teach her to breathe regularly. This is done by counting the time while the student is inhaling and exhaling.

When the student is able to breathe regularly, the teacher tells her to inhale much air, and exhale it while she utters a long unbroken voice. This is done for several times. The next step is the teacher tells the student to inhale the air as much as she can and then utter a word, a short sentence and at last a long sentence. While saying either the words or the sentences, the student is not allowed to inhale the air anymore, so that the sentences will not be broken.

After having this kind of exercise, usually the students realize that they should not utter broken sentences.

d. <u>The drawing exercise</u>

This exercise is meant to help the students developing their writing skills. Since writing is a skill, it needs exercises. In fact, writing is not very different from drawing. When one writes a word or a sentence, what he is doing is, as a matter of fact, he draws it. Thus, the ability to draw smoothly may result in the ability to write smoothly. In this case, SLB/B Dena Upakara does not have any particular way to teach the students. The students just draw anything

anything that they want to draw. Sometimes the teacher provides a model to be imitated by the students.

2. <u>The exercises which are meant to help the students developing their personalities</u>

Since this thesis deals with language learning, the writer does not think that it is necessary to observe in details how the students at SLB/B Dena Upakara take this kind of exercises. However, the writer would like to mention some exercises of this kind which are given to the students at SLB/B Dena Upakara. Those exercises are: a. typing

b. sewing

c. embroidering

d. knitting

e. hair-dressing

C. <u>How the students associated with people outside their classrooms</u>

When the students have a break, usually they will play on the school-yard. As a matter of fact, the writer was interested in seeing them playing. The students did not only play with their classmates, but they played with the other students from other classes. The students even played with many teachers of this school, although the teachers were not their own class-teachers. The writer could see how they were all intimate with each other. After watching the students

playing on the large school yard, the writer was sure that if at that time there was someone who had never known them yet seeing them, he would not think that those students were deaf students. Why? Those students played, behaved, and acted like normal children. While playing, they laughed, shouted, and spoke to each other.

When the writer was absorbed in watching the students and the teachers playing happily, there were two students who came to the writer, inviting him to join them in playing volley-ball with their friends.

CHAPTER VII

C O N C L U S I O N

The previous chapters show that what deaf children need is, as a matter of fact, the language which is used by the society in which they are living. Without the language, deaf children cannot communicate with people around them naturally and, therefore, cannot develop their personalities well.

It is the fact above that makes SLB/B Dena Upakara teaches its students how to use language naturally. This school does not teach 'sign language' to its students. Such language will only make the deaf children be isolated from the society. The problem is whether or not it is possible to teach deaf children to use language naturally, meaning that to teach them both to speak and to understand the language which is used by people around them.

From all which the writer has seen directly, the writer can say that in general SLB/B Dena Upakara has been successful in teaching language to its students. In teaching them, this school has its own methods namely the conversing method, the identifying method, and the global method. The fact that the students of this school are able to communicate with other people by using language naturally, instead of just making signs, proves the success of this school.

In addition, the head of the school said that there have been some alumnae of SLB/B Dena Upakara who are studying in normal junior and senior high schools. Most of them are studying in Jogjakarta, Solo, Jombang, Cilacap, and Wonosobo. One of them has even managed to get a B.A. diploma. All of this shows how SLB/B Dena

Upakara has been able to reach its general aim of teaching, that is, humanizing those deaf children.

FOOTNOTES

1) William E. Martin & Celia Burns Stendler, Child Behaviour and Development, Harcourt, Brace & World Inc, New York, 1959, p. 27.

2) Ibid, p. 31.

3) A. van Uden, A World of Language for Deaf Children, Swets & Zeitlinger BV, Amsterdam, 1977, p.43.

4) Ibid, p. 173.

5) Ibid, pp. 177 - 178.

6) Ibid, pp. 174 - 175.

7) Ibid, p. 262.

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