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Undiscovered Pedagogical Monstrosities (A Hermeneutic Nightmare)

by

Brent David Novodvorski

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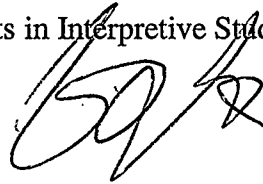
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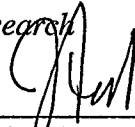
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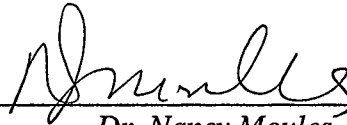
The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled "Undiscovered Pedagogical Monstrosities (A Hermeneutic Nightmare)" submitted by Brent David Novodvorski in partial fulfilment of the requirements of the degree of Masters of Arts in Interpretive Studies in Education.



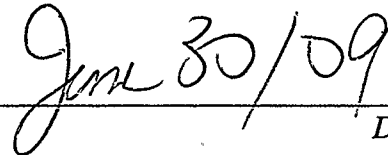
Supervisor, Dr. David Jardine, Graduate Division of Educational Research



Dr. Jim Field, Graduate Division of Educational Research



Dr. Nancy Moules, Faculty of Nursing



Date

Abstract

This hermeneutical journey was carried out in response to a moment when a non-Deaf fourth grader asked how a Deaf teacher could read. Pedagogical engagement with the text and the activities prior to its visual and audible life were ruptured, suspended or strengthened at that moment. Inquiries about the phenomenon and hermeneutics of the text shaped the thesis which was an attempt to illustrate the difficulty, suffering and suppression of understandings of what happened. Philosophers and teachers offered their view about how the text came into being, its synthesis with the body, and its refusal to be fully presence. These philosophical analyses lead to (a) a deeply ecological awareness of the word and world mediation (b) an appreciation of language and the desire for otherness (c) an understanding of the monstrous discourses within our hermeneutical practices and (d) pedagogy as a poeticized hospitality of monsters.

Acknowledgements

Many beings shared their wisdom in this work, including those metaphorical borderline figures that refused to be named and captured onto these pages for me to acknowledge their impact on the development and transgression of this thesis. Thank you for the countless visions and haunts, wherever on the earth you are.

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I wish to express my heart felt gratitude and appreciation to Dr. Dave Mason, a Deaf scholar, advocate, and friend. You are my teacher, always. Your mentorship, kindness and insight are invaluable. You showed the vigour and genuineness of Deaf epistemology. Thank you very much for sharing your wisdom and I aspire to carry on your dream for equality among Deaf and non-Deaf.

Thank you very much Gilbert Drapeau for your warmth, patience and love. Mom, you have taught me the power of love and endless virtues of life. Without it, I would never have confidence in the paths I took.

Dr. David Jardine and Dr. Gail Jardine, our journey unfolded many paths towards regressions, understandings and raised consciousness. Alone in dark times in this thesis, your gift of listening cleared my being towards love and moved the work beyond its mettle. Thank you for your patience and support. David, I know our journey will not end here and I look forward to continue learning from you. You are a special teacher and wonderful soul. Hermeneutic gods – I know in my heart, they are smiling at the gifts we will create together.

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PREFACE

This thesis centers around a specific classroom event where a non-Deaf fourth grade student asked, "How do you read?" Key to understanding why this question is so important and gripping is that this student uses a language that is phonetically based and her understanding of reading and how it happens draws upon this lived experience. As someone who has American Sign Language as his first language, this question was deeply disruptive. American Sign Language (ASL) is a visual language in which its logic, tone, grammar and cadence and so on are rooted in convergences of hand shapes, orientations of the palm and movements of the hands on the signing space in front of the person. Of course, how you read and how you learn to read if you are Deaf is primarily visually, not phonetically nor do you draw upon a build-up of oral knowledge of the language. Reading and writing are visual acts.

Deaf culture cannot be defined simply. It is an integral and living part of life for Deaf individuals who continually challenge and develop how this culture is defined. There are several key characteristics of the development of this culture: (a) the language of Deaf culture is literally handed down by a means of sign language--an "oral" [manual] tradition; parents are often hearing and they do not pass down sign language to the Deaf child (b) Deaf cultural stories are therefore most often learned from other Deaf people outside the family and (c) Deaf individuals share a sensory world that differed from that of the non-Deaf majority. (Non-Deaf is a term used to identify people who are hearing.) This use of a "negative" term ("non-") has, of course, a political connotation that points to how Deaf culture finds itself constantly described as defined as a deficit within the

dominant culture of the non-Deaf. The term non-Deaf simply invert this in order to interrupt this dominant presumption.

In this thesis, the term "Deaf" is capitalized. Deaf without a capital "d" is read as an adjective that assigns a deficit to a person. However, when the term is capitalized, Deaf denotes the complex intersections of identity with the culture of sign language, the culture and language of the non-Deaf, and the relations between phonetic language and the concept of speech or communication. This thesis is deliberately written in order to give readers an experience of this difficulty - a chiasm - that occurs in the crossing of the two cultures of Deaf and non-Deaf, and how that crossing often breaks apart.

In this thesis, I took several steps in order to bring out the experience of the intersection and separation of Deaf and on-Deaf cultures. Chapter one describes the moment when the student asked how you read and reflects the epistemologies that defines how reading is understood in Deaf and non-Deaf cultures. Chapter two describes the meeting of the visual and phonetic texts and its chiasmic mediations of the word and world. Chapter three talks about the non-meeting of the visual and phonetic texts and the desire to translate meanings back and forth from these linguistically distinctive texts. The final chapter talks about the mutual untranslatability of visual and phonetic texts and the impact of such untranslatability on the hermeneutical possibilities between Deaf and non-Deaf.

CHAPTER 1: THE MOMENT

Between a Deaf teacher and hearing students:

It happened: *something*.

I remember that day as if it happened a moment ago, even at this present moment, and always part of the moment's tomorrow. It was a cold wintry day with pleasant and occasional sunny breaks that playfully illuminated the snow-covered play ground. I was scheduled to supervise the children during recess and the child craft was inevitable. Indeed, what a long morning it was but the departure to the outdoors was a perfect compromise for my tired eyes. I felt renewed despite that the bell rang at the first breath of cold air. Replenished, I successfully entered my empty classroom before the stampede of melted snow. After a blink or two, the student-filled the classroom and nothing of outdoors found a place in the classroom. But, the sounds of play penetrated; the interpreter translated the noise. Sound turned visible. A gaze silenced the room; soundless and stillness remained. Morgan, the fourth grader volunteer of the day, was late. School, without a doubt, returned.

And, it happened: *something*.

And, I broke, opened.

Morgan walked in the classroom with a perplexed look and the silenced classroom amplified into something that was oddly strange. To end this strangeness, and almost desperately, I called Morgan and told her that the class missed her. She responded in a voice that was not defiant: "Well, Yeah, I know, Mr. N but I have a question. I am

excited that we are doing poetry, but I have been thinking about you, Mr. N. How do you read?”

The gaze of teacher was removed and *something* emerged from the question as lingering, overwhelming and chiasmic. A wordless something that is almost non-temporal; it disappears as it is immediately experienced. It is barely palpable in its intactness but is nestled on contours of what is familiar that always interrupt and demand to understand how it is familiar. It was not a perception neither of collapse nor of faulty reasoning but a stipulation of what constitutes me: my world, my dreams, my feelings, my perception, my experience, the I, the ego.

It was a moment that fractured everything in the world, an oscillatory split that has neither location nor an axis. It is in here and out there; it is out here and in there. It is nevertheless experienced.

A strange world suddenly unfolded outside.

There is another world, but it is in this one.

It happened: *something*.

Everything of constitution that is in rhythm with me was paused but no loss has happened nor distorted the constitution.

Things that are momentarily suspended are not objectified; it was not time that was suspended but a stream of consciousness interrupted. Lips that speak, the alphabet in print and handwriting, and the movement of bodies, are situated outside their place with anchorages concealed inside the bodies. They are random, almost ghostly images, of my experience of this *something* as a “chaotic play lacking entirely any sense of stability or

predictability. There would be no fixed and abiding unities.”¹ that I can sever or confine to teach.

I cannot teach this something that is of earth, as ancient as earth and a place in which we dwell within as *language* – a thing that cannot be exhumed from the earth and placed outside of ecology, of our bodily selves, of the objects itself or the experiences in the stream of consciousness. It is in me that that cannot make an appearance; it is in Morgan that cannot be shown and pointed to. It is an always already part of me and Morgan that entrusted a place on Earth, mimicking the plenitude and infinitude of the earth that has no master except for the Earth itself. Thus, it is an inquiry of what cannot be shaped into a question, but curricula of *something*; an experiential metamorphosis that “runs” within the ecological space that we as earthlings should embrace.

¹ Cerbone, D. (2006). *Understanding Phenomenology*. Chesham: Acumen, p. 31.

Bone Bird

You were a bird of bone.
Your wings held everything in
like a rib cage.

You said that deafness
was nothing, and took you
feathers from the dirt.

You blended in like a leaf
to its bed on a forest floor,

Brother.

I said deafness was everything,
our blood and our flesh,
the air we breathed and flew in,
the kill in our talons.

I said that deafness was a song
to be spread out in a plume,
painted across the sky
like a rainbow. But to you
deafness was not a song.

With your tongue and your
bone beak and your rib-cage

wings, you blocked out more sky

than a scarecrow in a cornfield.

I painted your name in the air

but you looked away. You were

afraid of the sky, of your own

wings. You held everything in.²

– Christopher Jonn Heuer

² Stremiau, T.M. (2002). *The Deaf Way II Anthology: A Literary Collection by Deaf and Hard of Hearing Writers*. Washington, DC: Gallaudet University Press, p. 32.

Harvest of Empty Metaphors

The hand of the Lord carried me out...in the midst of a valley which was full of bones that, lo, were very dry...and I prophesied as I was commanded, and the bones came together: bone to bone...but there was as yet no breath in them...and the Lord said, "Breathe upon the slain [literally: Give thy soul, *nefesh*, to them] that they may live'...and as I did, they stood upon their feet.³

– Ezekiel

No more do the readers have to recognize naked bones that must be properly assembled by eye and then fleshed out only by breathing life into them...The page has become a record of sounds.⁴

– Ivan Illich

"How do you read?" Morgan asked.

I gasped. *Something* took my breath away. Eyes widened: text, words, verbal, sounds.

Skeletons appeared and their compositions of bones are strange – a metaphor for things constructed from sounds, including this text. The presentations and representation

³ Cited in Illich, I & Sanders, B (1988). *The Alphabetization of the Popular Mind*. London: Marion Boyars Publishing Ltd, p. 11.

⁴ Illich, I & Sanders, B (1988). *The Alphabetization of the Popular Mind*. London: Marion Boyars Publishing Ltd, p. 12.

of sounds, even the metaphorical bones carved as alphabets and assembled together as phonemes are a phenomenological⁵ oddity. They appear right here in front of you, in the words in this writing. It is a burlesque of relationships – it is assembled yet dissembled, it is read only to be unread, and it is an embodied disembodiment – which is symptomatic of language and pedagogy. We cannot deny that life inhabits the texts we read.

Exhumation of our ancestors' semblance of bones is conceived as a deposition that can be opened, searched, and used which an utterance of brings past into the present, present to the past, to which one can listen, interpreting what he/she hears. Their and our wisdom are unified and shared in appreciative listening to diverse interpretations and beings in its hermeneutical process. To open ourselves to it, we must read. However, when I am able to vocalize⁶ to read aloud, there is a dictum of fragmented prose, words without flesh and to speak in a tongue – a life without *nefesh*. Vocalizations are

⁵ Heidegger, M. (1999). *Ontology – The Hermeneutics of Facticity*. Bloomington, Indiana: Indiana University Press, p. 60.

Phenomenon as Heidegger says it means a constant preparation of the path to be travelled; it is a critical cautionary guidance of seeing in a regress along a path of dismantling critically detected instances of covering up. It is a critical reminder, i.e., to be understood only in its function of cautioning us and is misunderstood if is taken as a demarcation.

⁶ Buman, H-Dirksen L. (2004) *Audism: Exploring the Metaphysics of Oppression*. Journal of Deaf Studies and Deaf Education. Vol 9. no. 2. Oxford University Press.

The assumption of the capacity of verbally speaking as a universal essence of language or even perhaps equivocal of language as language is a logocentric notion. This logocentric notion of verbally speaking has been refused by many, especially culturally Deaf people, in which the task of deconstructing the logocentric verbal expression has been accomplished by Jacques Derrida. Derrida writes, “The system of...the phonic substance...has necessarily dominated the history of the world during an entire epoch, and has even produced the idea of the world, the idea of world-origin. The Saussurain linguistics that substitutes the term sound-image for linguistic signifier has consolidated the power of speech in which it leads to the total exclusion of other forms of language, “The signifier, being auditory, is unfounded solely in time from which it gets the following characteristics: a) it represents a span, and b) the span is measurable in a single dimension; it is a line”. It permits linearization; sounds are signifiers to the signification. Any form of language that does not unfold in a “single dimension” is not linear and therefore is not a linguistic sign per se. As a result, Derrida notes that forms of non-phonetic communication such as alternative writing systems are “chased off limits” to become the “wandering outcasts of linguistics”.

nothing/absent for me. They have no sense, no flesh even as they wake up those who are not Deaf. They are only bones for me and flesh for them. Such revelation makes it difficult for me to interpret the vocalized opening to texts, although it faithfully eases us into it.

Morgan was addressed when I spoke what was aloud for her; the division of phonemes integrated rhythmically and poetically. Indeed, I spoke with an accent, yet it is within comprehensible vocal parameters that are not without ongoing correction and many Deaf people can relate to the exhaustive efforts to vocalize like the non-Deaf. Elongating or sharpening a particular letter or phonemes passed through the tongue and lip sculpture, those hearing children responded accordingly. Sound responded. It elicited emotional responses which were echoed physiologically and ecologically. It brought interpretive life for them; it brought hermeneutical wisdom to their lives.

I was conductive in this hearing albeit differently. To hear was to observe its effect, the percussions of tonality and to vocalize or to borrow the verbs of hearing for the eyes was to be, strangely, without nefesh. When verbally speaking failed, or precisely the moment when the threshold of sound competency or consciousness has been breached, interpretations of sound were accomplished with American Sign Language. The interpreters stood at the rear of the classroom where my non-Deaf students could not see them and they described the nature of the noise in the classroom in addition to their role in interpreting messages from American Sign Language (ASL) to spoken English. Behaviours that exceeded interpreted noise levels were immediately detected and I responded melodiously in a quality that could be the envy of musicians. Rustling of papers, the tearing of papers, squeaking chairs and slamming doors were interpreted to

notify the conduction of sounds. This experience ‘hears’ a mechanism of rectification, to appropriate the language which embodies my students. I have cultivated resourcefulness with the play of this conduction of sound notes. Yet, this interpretive life rhymes outside.

Conversations were conducted with interpreters to cultivate detection of irregular tone, raucous fidgeting, or even when the classroom environment was not “in sync” with commonly interpreted compulsory adjectives of sound. I orchestrated this engagement and successfully exhibited it to administrators and parents. Sound teaching, safe children. It was a management so that Deaf ways of language would not be translated into defective pedagogy. It was a confirmation of an external code, that introduced “‘spacing’, ‘time,’ and referentiality into the supposed exaltation and purity of ‘hearing oneself speak.’”⁷ External code is also a codification of the interior, a system within a system that is self-referential and self-monitoring. Thus, a mechanization of coding that I, and perhaps other non-Deaf educators, “devote ourselves to with inexplicable tenacity to learning ever more complex games, even though we are defenceless against the most serious form of threat and absurdity.”⁸

The undertakings of conductions were saturated with formulations of codes, priorities, and orientations because its progression was appropriated by the mechanism of prevention. Prevention is self-conductive pedagogy which protected me from threat.

⁷ Bauman H-D, Nelson, J, & Rose, H. (2006). *Signing the Body Poetic: Essays on American Sign Language Literature*. Berkeley and Los Angeles, California: University of California Press, p. 127.

⁸ Fiumara, G.C. (1990). *The Other Side of Language: A Philosophy of Listening*. New York: Routledge, p. 87.

Reality can be codified without realization; sounds are real without being realized in its conduction. Threat from what, we ask; not sounds but from something.

Emptiness seen...Eyes blinded; Haunted Awakening.

Something

Sound: An Haunted Epistemology

Sound conductions yield interpretive life and wisdom. But, this plenty heeded a very strange presence which continually interrupts “hearing oneself speak” during my teaching experience in non-Deaf classrooms. Organic transformed into inorganic; not to suggest the artificiality, or robbery of our conduction but something asked how we are *in-*organic, our phenomenologized selves interwoven within the world and its text(ures). *Something* sounds strange in the fabric of what you read now; an in-organic life which does not represent the musicality of its conductions and (y)our ease in the life of textures. Murmurs and whispers that I laughed over, repressed, and corrected it. It disappeared only to reappear, mimicking the ebb and flow of breath and the Gaia winds. Such strangeness even disintegrated rhythms of what I am familiar with – my Deaf eyes could not epistemologize it to its essence. I can no longer just get to the texts, using depictive verbs of sounds like I used to.

Something put sounds onto my eyes. Mute.

A dismantling experience like Morgan’s question revealed tears, holes, or gaps in the field of vision, a field that I cherished and cultivated with acuity. It was barely seen as it reflects and refracts the arrays of illumination and casts the darkening – not everything was under the scope and it escaped the margins of these texts. It was a

phenomenological break; the eyes tried to isolate *something* which puts sounds in my visual space as Aristotle remarked,

...the delight we take in our senses; for even apart from their usefulness they are loved for themselves; and above all other the sense of sight...when I perceive the thing is open and available...inasmuch as the access to beings concerns vision, it dominates those beings, exercise a power over them. A thing is *given*, offers itself to me. In gaining access to it I maintain myself within the same...vision is commonly referred as power and to have things in view is to exercise a kind of control over them...⁹

Always nearly intoxicated with visual life, perhaps as a consequence self imposed exercise to normalize as non defective human. Particularly to the non Deaf students, I could not allow what could not be registered acoustically to flee its visual life. I gazed at something; it gazed back. Intimidate connections outwardly to the texts, the organic life of the earth registered onto me, and the linguistic command over the poems of the winds flowed into me which directed my achromatic bones and the text of the self. Not a simple act of interpretation as a command over the visual life of sounds that Aristotle suggested but an intersection of the gaze upon its own gazing. An in-organic oscillation was experienced as the object in which one recognizes oneself. It was not something that could be present in the field of vision, yet it haunts from the inside.

⁹ Cited in Cerbone, D. (2006). *Understanding Phenomenology*. Chesham: Acumen, p. 138

A gaze onto me, my own eyes

Bone to bone, Colorless Emptiness

Interpretation of Interpretation

In-organic oscillations

What is it I read?

Something fleeing me from me, powerlessness was what I felt at the moment Morgan asked ‘how do you read?’ Readability of the visual life looked back at you, it gazed back at you. A narcissistic haunting which shattered the classroom space into multiple polemic existences: I and the students, Deaf and non-Deaf, sight and sound. It sees vis-à-vis across the chasm where nostalgia of ‘attributable things’ emerged and haunts at the moment when I tried to phenomenologize its visual life. Recorded in Greek literature, the ear was continuously seduced into collaboration with the eye.

“Reminiscence, bring out the past with the presence, which so far has been managed acoustically on echo principles was met with competition from language managed visually on architectural principles.”¹⁰ Records of sounds are not only an invitation to listen to the wisdom of our ancestors but an invitation of the eye and ear competition. Deaf eyes are epistemologized towards the acoustic life of language. It was mindfulness about soundfulness. Not a meditation type of mindfulness that some spiritualist advocate but reverberating echoes based on lack. Francis Mercury Van Helmont, a sixteenth century genius, was convinced that ““*nothing* emanates from us which bears a more vivid character of life than the voice...the breath or spirit of life resides in the voice,

¹⁰ Illich, I. (1993). *In the Vineyard of the Text*. Chicago. The University of Chicago Press, p. 41.

transmitting its light through it. The fact that their voice is carried by breath means that it is easily taken as a kind of messenger dispatched from the soul, a metaphorical or even literal exhalation of some original inwardness hidden away in their head or breast.”¹¹

Lack attributed to the lost of hearing was not the message heard but reverberations of inorganic oscillations haunted me. I could no longer read what Morgan asked.

As nothing as breath, I gazed upon those hearing people fleshed out, their bones concealed. Diffusion of the inorganic through sound was a communal and self-historical showing of their natural embodied human selves that depicted language and its hermeneutical experience. It is not “only a form of world view developed by human subjectivity; it is that form to which [*non-Deaf people*] must ascribe a special authority in the history of man’s development by virtue of its formative power at each given time.”¹²

Their humanity was registered on visual life; evident with the generative learning and how reading texts germinated their interpretive life. Yet, its fruition was brought to the anterior whenever I attempt to interpret its readability and again, bones rise and haunted. I think about how to read its curricular significance and, I failed.

Sound curriculum: knowledge using phonetics constructed the world and non-Deaf textures can be systematically and methodically carried out, and then epistemologically this is taken as “good grounds” for considering knowledge that is recordable. It is a showing; a revival of textures to show, to let appear, to let be seen and heard. “A showing which sets all present beings free into their given presence, and

¹¹ Cited in Ree, J. (1999). *I See a Voice: A Philosophical History*. London: Flamingo, p. 3.

¹² Heidegger, M. (1971). *On the Way to Language*. Translated by Peter D. Hertz. New York: HarperCollins, p. 118.

brings what is absent into their absence.”¹³ Thus, sounds are a showing, a sign that is constructed to show the world and to allow the world to be constructed as we read.

Mindfulness about soundfulness shows an epistemological danger as Smith (1999) wrote,

The epistemological problems involved in the relation of language to thing, of the sign to the signified, arise because language tends to involve itself in the nature of thing by “imposing” its own form upon the world that it seeks to know and calls the world thus formed real¹⁴.

Mute(ation)s in Reading: Speaking With A Boned Tongue¹⁵

Bones, as Ezekiel prophesized, are to be fleshed out to resound the past in a new voice, a hermeneutical experience embedded in phonetics. Sounds are part of me and I use its interpretive structures in this writing but it does not flesh out texts into earthly immanent finitude. Rather, to think about sounds interweaved into texts re-echoed the metaphor of bone and only a curriculum of skeletons of the earth was read. This paradox of non-interpretive interpretive life is embedded in records *of* sounds; and when I vocalized aloud, read and write about sounds. To read hermeneutically could not totalize the existential structure of sounds despite its readable appearances of sounds. *Boom*,

¹³ Heidegger, M. (1971). *On the Way to Language*. Translated by Peter D. Hertz. New York: HarperCollins, p. 123.

¹⁴ William, D. (1996). *Deformed Discourses: The Function of the Monster in Mediaeval Thought and Literature*. Montreal & Kingston: McGill-Queen’s University Press, p. 11.

¹⁵ The title of this subchapter is in honor of David W. Jardine, supervisor, colleague, friend and author of “Speaking with Boneless Tongue”.

Screech, Pop, Bam, Pow. Sounds disappeared not only when I read aloud but when it leaves its visual life. *Boom, Screech, Pop, Bam, Pow vanished*. Malnourished and insensible knowledge about sounds was formed and integrated into how I read texts – the productive life of sounds was an epistemological controversy. Are Deaf people here on Earth to test the ecological welfare of sounds and its textualized derives? This is my hermeneutical wager. There are no bones about it.

Gadamer talked about the subject in hermeneutics, which are sounds available in what you read now, and how it appears “truly significant when we accept the fact that the subject presents different aspects of itself at different times or from different standpoints and our historical consciousness is always filled with a variety of voices in which the echo of the past is heard. Only in the multifariousness of such voices does it exist: this constitutes the nature of the tradition in which we want to share and have a part.”¹⁶ I could not interpret sounds into multifariousness to reflect the variety of voices available from phonetic based hermeneutics Ezekiel used it to summon to bring ancestral wisdom for us to listen. There is always something that falls on Deaf ears. Is this thought a sign of epistemological limits of phonetic texts? Deafness was not unveiled; a transcendental subjectivity but the subject which cannot be written for us to read. Sound: stuck to the bone metaphor.

Perplexed with this recurring return to the bone metaphor in which the creation of its life escaped the creator, an addressed message delivered without the addressee, an art

¹⁶ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 284.

made without the artist. Rather, a parasitic relationship to the knowledge of sound was revealed. The parasite rendered a split between sounds and me right at the very site of intimate connection, self from the self, your text(ure) and world text(ure). After all, reading records of sounds didn't necessarily intend to fill its phenomenological consequences. Parasites hidden in phonetically based hermeneutical process negated what was 'there', outside *in*, inside *out* of the body vessel and sketches of our historical consciousness with indistinct and undefined characteristics. Only bones were brought back; hypoxic minds slowly breed knowledge of sounds. Sound: stick to the bone metaphor.

Reading failed, bones remained,

Achromatic white bones,

Thought of bones,

Grotesque growth of earthly skeletons,

Texts became lingual; Boned Tongue.

Curriculum of impoverishment

Phonetic thought, the linguisticity of sounds bleaches its achromatic white onto its texts. It had an eclipsing effect which skewed the centrality of the ocular field, and everything was distorted – an epistemic refraction. Parasite directed my gaze onto an 'object in itself' which clearly does not exist at all. It revealed nothingness within phonetic based interpretive life. Van Hemont was correct, *nothing* emanates from us which bears a more vivid character of life than the voice...the breath or spirit of life resides in the voice. Hegel defines "life by the fact what is alive differentiates itself from the world in which it lives and with which it remains connected, and preserves itself in

this differentiation. What is alive preserves itself by drawing into itself everything that is outside it. Everything is alive is nourishes itself on what is alien to it. Differentiation, then, is at the same time non-differentiation. The alien is appropriated.”¹⁷ To read interpretively, sounds are hidden in its hermeneutical process, the knowledge about it differentiates sound from sound and alienates sound from alienation of sound. Acoustic life spoken in texts came back to me as an interpretive record of nothing. Grotesque nothingness imputes and speaks to my Deaf body. The disability discourse of my Deaf identity often betrays its nothingness; it silences the hermeneutical importance of sounds to what I am not – a hearing person. Disability is a misappropriation of the alien; the death of sounds. Husserl warned us not to “fear the bogey of transcendental solipsism.”¹⁸

I ask, how can I avoid the dialectical metaphysicizing the interpretive life of sounds? There are two philosophical inquiries about nothingness that I scribed to interpret ‘the there but not there’ in-organic oscillatory experience of sounds. Heidegger, who talked about what is thinking,

The wasteland grows...It means, the devastation is growing wider.

Devastation is more than destruction. Devastation is more unearthly than destruction. Destruction only sweeps aside all that has grown up or been built up so far; but devastation blocks all future growth and prevents all building...Mere destruction sweeps aside all things including even nothingness, while devastation on

¹⁷ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 252.

¹⁸ Cited in Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 248.

the contrary establishes and spreads everything that blocks and prevents.¹⁹

Spread of nothingness was revealed in interpretive act using sounds; the use of these texts could not capture the essence of sounds. Instead, epistemologies of sounds are historicized in phonetic based hermeneutics. English literature, through poems and prose, bestow a rich experience of listening and inviting ancestral wisdom into their interpretive life. Often these poems and prose are constructed to embody the acoustic pulse, not of their own understanding of sounds but an embodiment of their kinship with the chirps of the birds, roaring fires of blackened forest and thundering skies. Phonetics is metrical to the pulse of their ecological life; old and new lives are fleshed out musically with the breath of the earth. Breathe through the earth and its dwellers; nefesh is alive. Non-Deaf people have often told me how much I miss this kinship because I cannot hear. This musical loss revealed nothing to me but of how their subjectivity about sound is formed bodily and ecologically along with the tongues of their cultures and sounds of the earth. Sound is a culture and thusly, a record of human speech and the songs of nature spread nothingness to those who cannot access its acoustic pulse. There is nothing outside of sounds for the non-Deaf.

Only boned tongues.

¹⁹ Cited in Fiumara, G.C. (1990). *The Other Side of Language: A Philosophy of Listening*. New York: Routledge, p. 87.

American Sign Language (ASL) literatures depicted the spread of nothingness that wraps around the earth, creating a desire for another world. "Destination Eyeth" by Arthur Luhn is a humorous short film. "Eyeth", a play of words for Earth, is an imaginary planet occupied by signers, a part of Deaf mythology²⁰. This film/video tells a story about an Einstein-like ASL scientist who figures out a way to build a machine that allows him to transport himself to Eyeth, the planet where everyone speaks in sign language, unlike Earth (Ear-th) where everyone speaks in speech language. These two worlds show the desired synergy of the life world and human subjectivity. But, Gadamer says "the focus of subjectivity is a distorting mirror. The self-awareness of the individual is only a flickering in the closed circuits of historical life. That is why the prejudices of the individual, far more than his judgements, constitute the historical reality of his being."²¹ Non-Deaf and Deaf kinships only scribe to the song we have forgotten the song of nothing. "Heidegger revealed the essential forgetfulness of being that dominated Western thought since Greek metaphysics because of the embarrassing problem of nothingness."²² This is our prejudice.

What does the song of nothing speak of? Grammar

Grammar – M.E. gramarye also came to mean "learning in general, knowledge peculiar to the learned classes" (c.1320), which

²⁰ <http://www.handspeak.com/culture/d/index.php?lit=desteyeth>

²¹ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 276.

²² Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 257.

included astrology and magic; hence the secondary meaning of occult knowledge.

(Online Etymological Dictionary, n.d.)

Grammar, the hermeneutical project through linguistics teaches us about our need to release the epistemological distortion and haunting refraction of nothingness. It is a wakening. Grammatical knowledge has hermeneutical significance; it opens a space of possibilities. To bind ourselves to nothingness at the moment we are open to texts, there is a mut(e)ation. A type of grammatical devastation which perhaps is paradoxically necessary, as Heidegger remarks “it can haunt us everywhere...by keeping itself hidden: thus we move forward under the burden of an obscurity that seems to weight upon the world not as something extraneous but, rather, as something humans have engendered.”²³ William Stokoe, a historical figure in Deaf culture, was non-Deaf, a normal white male. His work discovered that “American Sign Language (ASL) possesses the properties of natural language.”²⁴ Part of his discovery, was that he interrupted Deaf people towards an introspective outlook on their language and its difference from “all oral languages, for it was manual and visual; and in one way it was like all of them, for it had rules for combining elements into words and rules for combining words into sentences – a

²³ Cited in Fiumara, G.C. (1990). *The Other Side of Language: A Philosophy of Listening*. New York: Routledge, p. 83.

²⁴ Lane, H., Hoffmeister, R., & Bahan, B. (1996). *A Journey into the Deaf-World*. San Diego: DawnSignPress, p. 63.

grammar.”²⁵ Deaf people did not realize ASL grammatical features although they knew it was different from audible languages; it was nothingness, an ontological embodiment of Sign Language people. It was always there but Stokoe, was the Other, who brought it *out* there. He made what was visible a part of *seeing* language. It opened ASL to hermeneutics. Others, perhaps outside of you yet in you, will continually rupture nothing as no-thing. Nothingness is the Other in linguistic encounters.

Mute(ation) is an appendage of nothingness, an operation of linearization, in which it consolidates the lost, or ‘deferral’ of sounds. Confused knowledge of sounds are muted, removed and ‘de-lingual’ from system of signs – “it encounters its own dissolution and transforms into a ‘surplus’ of itself which can no longer be symbolically contained.”²⁶ Nothingness is a response to the devastation, a type of deferral that can be vaporized like breath in various types of literatures. Thus, reading becomes a medium of separation, a phenomenon of postponement.

As literate people, or more eloquently, to be ‘literated’ by the “tongue”²⁷, as Illich (1998) writes, “with the alphabet both text and self became possible, but only slowly, and

²⁵ Lane, H. (1999). *The Mask of Benevolence*. San Diego: DawnSignPress, p. 13.

²⁶ Hock-Soon Ng, A. (2004). *Dimensions of Monstrosity in Contemporary Narratives: Theory, Psychoanalysis, Postmodernism*. New York: Palgrave MacMillan, p. 8.

²⁷ Heidegger, M. (1971). *On The Way To Language*. Translated by Peter D. Hertz. New York: HarperCollins Publishers.

Speaking implies the making of articulated sounds, whether we make them (in speaking), or refrain from making them (in silence), or in capable of making them (in loss of speech). Speaking implies the articulate vocal production of sound. Language manifests itself in speaking as the activation of the organs of speech – mouth, lips, teeth, tongue, larynx. The names by which language has called itself in the Western languages – glossa, lingua, langue, language – are evidence that language has since the ancient times been conceived in terms of these phenomena. Language is the tongue, the “lingo”.

they become the social construct on which we found all our perceptions as literate people.”²⁸ It presupposes an epistemic pitfall of when *something* alien reclined underneath, above and the underbelly in read and reading texts. Significance of the Other becomes grammarized. It is a lesson of grammar, to understand the placement of ‘read’ in its temporal and spatial limitation or to employ Derridian term, it is literalized linearly. It is a dreadful play conducted with the script of writing. It is writing, a Derridian notion of writing, where everything is “writing” if there is any spacing present. Writing is sign language, speech as writing, writing as speech. It is a divorce cemented as a linguistic sign that has meaning “only in a play of diacritical differences, an unending play which lacks a transcendental signified.”²⁹ Writing has no immunity from nothingness, even the Deaf language which is increasing becoming literate through canonization of ASL literatures and linguistic validation of its grammar. These “linguistic games might respond to an irresistible, paradoxical, need to close one’s ‘mind’, to avoid unsolved problems and obscure forecasts and to hide, if possible, in an innocuous cultural torpor.”³⁰ Deaf and Hearing worlds and their literatures remain. Morgan’s question is re-echoed, how do you read and doubly re-echoed, I asked myself how do you read?

Linguistics gives a word and world in its givenness and governance, its realities often without realization, without breathing into the bones of the ancestors and the living.

²⁸ Illich, I & Sanders, B (1988). *The Alphabetization of the Popular Mind*. London: Marion Boyars Publishing Ltd, p. 72.

²⁹ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 117.

³⁰ Fiumara, G.C. (1990). *The Other Side of Language: A Philosophy of Listening*. New York: Routledge, p. 87.

It is a postponement of the word and world, unmediated thought to what Alfred North Whitehead calls the “celibacy of the intellect.”³¹ Linguistics is a mechanism of conforming to the mother tongue without the earth as the mother which shows that understanding is not an isolated property or faculty but always born within ‘understanding is understanding’, that the winds echoes fire embalms and water percolates in nothingness as no-thing all part of our textual selves. A blinding objectifying move that is inherent in the teleological linearity of language as an aggressive epistemic analysis. Earth is incapable of metaphysical violence; it is always revolving around the axis of illumination and darkness that cannot be codified linguistically. There is always something to learn.

Yet, there is a blind spot in *nothing* that is an antidote through linguistics, it is a “heed the call of being”, to respond appropriately to both the attraction and withdrawal of *something* as a nonteleological and nonmetaphysical away of addressing the phenomenon of moment Morgan asked “How do you read?” and how reading is understood, is understanding, and how read is to be read. That is the physics of being in the moment when Morgan asked “How do you read?” was formulated by this *something*.

Osmosis of *something* is barely palpated. It is percolated, just enough to unblock and radiate ‘whole-ward-ly’ the all-too-frequent “profligacy of self-annunciation that is a sure mark of any pedagogy putting language entirely and self-consciously at the service

³¹ Cited in Jardine, D.W. (1998). *To Dwell with a Boundless Heart: Essays in Curriculum Theory, Hermeneutics and the Ecological Imagination*. New York: Peter Lang, p. 36.

of the will.”³² What shuts me also opens me, what stills my hands also awakens nefesh. Where did something come from? Upon the moment it is nearly, or perceived as tasteful, simultaneously the synaptic fine motors of the glossa excited and the tongue muscle contracted. The heart elongated, its blood reaching the sensuous. Elongation is a longing, to savour that moist *something* at the moment when Morgan asked “How do you read?” Devastated with aversion, I verbally spoke...I manually spoke...nothing...Yet, it is the air of the soul and the breath of the earth that bestows insects their wings, cracks the shells of dormant seeds, splinters the stratified bedrocks and exits the pores of human skin. A quiet air loud in *nefesh*, opened a passage for *something* that emerged from Morgan’s question to rupture the fragile language and pedagogy of our Deaf and Hearing worlds.

Openings, like portals, are opportunities. Mutation of the tongue and hands, permutation of the vocal organs and fingers, is characterized as a seizure that blocks and prevents entry into the opening and grabbing the opportunity. But at the very same time, it is an enormous draw, or attraction towards something that is hidden underneath, above and alongside the in-organic oscillations. Idea of being drawn in, as Hillman (1987) wrote,

What comes through the hole (porta) has its source beyond the wall and cannot easily be detached from the gap (chaos) of its entry. Opportunities are not plain, clean gifts; they trail dark and

³² Smith, D.G. (1999). *Pedagon: Interdisciplinary Essays in the Human Sciences, Pedagogy and Culture*. New York: Peter Lang,

chaotic attachments to their unknown backgrounds, luring us further. One insight leads to another; one invention suggests another variation, more and more seems to press through the hole and more and more we find ourselves drawn out into a chaos of possibilities.³³

Lost of sound and sight draws us into this dark, moist and chaotic space where..."Everything is porous."³⁴

³³ Hillman, J. (1987). *Notes on Opportunism*. In J Hillman (Ed.) *Puer Papers*. Dallas: Spring Publications, p. 152.

³⁴ Cited in Jardine, D.W. (1998). *To Dwell with a Boundless Heart: Essays in Curriculum Theory, Hermeneutics and the Ecological Imagination*. New York: Peter Lang, p. 51.

CHAPTER 2: THE MEETING

In reading the words we have ourselves to engage in
phenomenological seeing³⁵

– Martin Heidegger

Disability is seeing without being seen in the wor(l)d.

– Brent David Novodvorski

To see is to read; to hear is to read. Interactions between Deaf and non-Deaf are ateleological – there is a constant renewal as we engage in our understanding of hermeneutics. Morgan, a fourth grader, is learning how to read and she has been bombarded with different strategies to connect word with world; an object that speaks with another object as mediated by subjectivity. Subjectivity regenerates reading “making it readable again by reopening it to new, generative instances.”³⁶ Wor(l)ds³⁷ are made anew as Morgan hears the words as she reads and I see words as I read. Yet, Morgan cannot understand how one can read without hearing words. She could not disable her own reading to limit reading to her eyes and her ways of reading is no longer

³⁵ Gorner, P. (2007). *Heidegger's Being and Time: An Introduction*. Cambridge: Cambridge University Press, p. 67.

³⁶ Jardine, D.W. (1998). *To Dwell with a Boundless Heart: Essays in Curriculum Theory, Hermeneutics and the Ecological Imagination*. New York: Peter Lang, p. 41.

³⁷ Wor(l)d, hermeneutically, depicts the multifariousness and porosity of texts and how it opens up different ways of viewing the world.

preserved and dissolved into the phenomenon. It phenomenologically appeared; their ways of reading blackens like an inkblot smearing words. Perplexed, she disconnected herself from the words and I appeared other-word-ly and she asked,

How do you read?

Morgan is discovering the gift of mediation and I took it for granted. Subjectivity cannot be objectified; mediation has no objectivism in readings. Her understanding of how to read cannot read others in its tangible totality. It cannot isolate, capture or codify otherness through the subjectivity of reading. Her perplexed expressions resonates subjectivity which cannot objectify the Other. *Otherness haunts; it gazes from outside in and inside out.* We, teachers, *know that* look. A look perhaps depicts the fragility of wor(l)d mediations that is part of our hermeneutical task. It is an ontological revelation about textualization; a strange and nameless topological foreground of how things are put into text. Textualizations are without name; a factualness about the incompleteness of the text. Namelessness is the matter of facts that comes into language. That thing behaves in various ways permits one to recognize its independent otherness, which presupposes a real distance between the speaker and the thing³⁸. We were moved as we read and as we textualize our world. Subjectivization through the Earth's secrets, otherness always remains in textualizations.

How does the text come into being? What exists before its visible and acoustic life?

³⁸ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 445.

Back to that moment when Morgan asked “how do you read”, I recall that nothing was being eased; it was a provoking phenomenon – a phenomenon speaking of another phenomenon. Was it a phenomenon constructed through Deaf and non-Deaf ways of reading? It was a fracturing moment, characteristic of a reversibility which breaks apart our comfortable schematized being. Morgan and I were no longer hospitable to each other, our inhospitality overwhelmed us and another world disclosed. Visibly and acoustically, nothing changed. The appearances remained unaltered however our sensuous beings reacted as if something altered. *Other world within our world.* It was a consciousness which betrayed our engagement in the classroom and the students were ‘out there’. With the divide felt, I had to respond and more importantly, safely guide the students back towards to how things were. However, pedagogically, I did not know what to do.

When we forget, knowledge escapes us. Meditation then brings us to new knowledge and gives it the appearance of still being the same.³⁹

– Plato

I need to interpret this experience. Failure is inevitable but I must try.

Fragility of text was not only revealed but the senses which constructed the meanings of the text are in question. Eyes and ears confirmed a mediation hidden deep within embodiments while reading. Textualizations, a hermeneutics of open meanings of

³⁹ Illich, I & Sanders, B (1988). *The Alphabetization of the Popular Mind*. London: Marion Boyars Publishing Ltd, p. 24.

texts and our engagement with its meanings affirms of our humaneness. However, when juxtaposing visual and audible texts, sign language and phonetic language, there is a phenomenological betrayal provoked by the nameless. Nameless changed the life of the texts, sign language and phonetic language became alienated. In response, I used language. More than ever, my gaze onto texts was affirmed. It strengthened the logocentricism of the texts perhaps to the fear of not knowing what happened. I realized that circulation and historicity of visual and audible texts are products of textualizations. Central to this hermeneutical wager, I believe, it is the reflexive practice of the Other. These textual practices often pushes out like closing a good book the potential of higher understanding between Deaf and non-Deaf. We need to move beyond the linguisticity of visual and audible texts as the concretion of historically effected consciousness. However, the language needed to move beyond is a challenge as observed in Gadamer's hermeneutical projects. He who has fallen on Deaf ears says,

“When we try to understand a word, we do not try to transpose ourselves into the authors mind, but if one wants to use this terminology, we try to transpose ourselves into the perspective within which he has formed his views”⁴⁰

and,

“Even in the exceptional cases like deaf and dumb language, there is not a real, expressive language of gesture but a substitution of an

⁴⁰ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p.292.

articulated use of gesture that represents articulated vocalized language. Animals do not have this variability when making themselves understood to one another. This means, ontologically, that they make themselves understood, but not about matters of fact, the epitome of which is the world. Aristotle saw this with full clarity. Whereas the call of animals induces particular behaviour in the members of the species, men's coming to a linguistic understanding with one another through the logos reveals the existent itself."⁴¹

Linguistic patternings through visual and audible mediations signify the limited readability of subjectivization as "concreteness of primal experience – the totality of consciousness – represents an undifferentiated unity, which is differentiated and determined by the objectivizing method of knowledge."⁴² Hermeneutical faithfulness to texts as a practice to objectify subjectivity is antithetical to logos. It is only rendered logical to the sensuous body but the Other. We increasingly become static in our own visual and audible texts rather than living in oscillation of hermeneutical possibilities. Bauman (2008) eloquently noted in his work *On the Disconstruction of (Sign) Language in the Western Tradition: A Deaf Reading of Plato's Cratylus*, the "we" in the passage where Socrates contemplated "'we' without a voice or tongue as a very likely the first hearing 'we' where for the brief moment the boundary that hold the 'we' in and the other

⁴¹ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 445.

⁴² Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 68

out is drawn by the act of hearing and speaking...that ‘those’ Deaf people at present have actually brought something present – the human capacity for sign language. It taken this long to see that ‘those people’ are actually a part of the ‘we’.”⁴³ Rather as part of being, Deaf people become the Other as what hearing people are not.

Fetishization of the ear and eye is a stasis in the pedagogical space. *Can this be avoided?* It often fractures ‘we-as-being’ to ‘we-as-different’. Reading to name and separate is a delicious hazard as it stratifies being in a “linguistic games...can reach the highest levels of epistemological sophistication and thus enable us to express and correlate the results...a splendid way of being able to deal and ‘play’ with all the values and contents of our culture. There is a risk, however...by reading the logocentric guide of our experiences, in the sense that it is a guide that reads us-as-we-read a peculiar, predetermined reality.”⁴⁴ Deaf and Non-deaf, visual and audible texts are potential logocentric blind spots. Logocentricism is achieved through phonocentric and oculo-centric patterning. Pairing these patterning provokes the reversibility of othering just like when the student asked me “How do you read”. Gadamer’s relationship to the text is imprisoned within a verbally schematized environment and he stated that he can escape the lingual schematics saying that “a man rise to the world itself, to true environment...man does not leave his habitat but that he has another posture toward it – a

⁴³ Bauman, H-D. (2008). *Open Your Eyes: Deaf Studies Talking*. Minneapolis, MN: University of Minnesota Press, p. 142.

⁴⁴ Fiumara, G.C. (1990). *The Other Side of Language: A Philosophy of Listening*. New York: Routledge, p. 20.

free, distanced orientation – that is always realized in language.”⁴⁵ Vocalizations and sounds are part of the interpretive structures which textualize wor(l)ds. This wor(l)d does not only signify interpretive possibilities but a pathological phenomenon. Phenomenon is pathological, especially your own *visual or audible texts* as Straus (1966) wrote, “pronounces the ‘pathetic’ invitational character of the world.”⁴⁶ (*italics added*). I cannot fully understand a sounded Earth and how it supports mediative action in the pedagogical space. There are no another postures towards it. Sound is the other and its otherness is within the various postures towards the Earth. These experiences of textualization describe the pathetic character of phenomenon – sounds are always part of the phenomenon. Texts are inherently pathological and our hermeneutical practices affirm this phenomenon. *Can this be avoided or embraced?*

Deaf people enjoy language play through American Sign Language (ASL), and it provides an epistemological turning point to understand the world but it cannot be fully imputed to verbal language. The visuality, spatiality and kinethesis of ASL texts are played poetically. Verbally based languages are creatively modified with inflections of the voice, a way that is reflected with the rhythmical use of phonetic texts. These language plays cannot transverse to create a mutual linguistic system – there are always interpretations and translations. I was irrupted with an experience when signing aloud a novel, “The Prairie Alphabet”, to a group of Grade four students. Like the sun’s flares, the day was unpredictable. I randomly selected a letter from the page faced away from

⁴⁵ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 305.

⁴⁶ van Manen, M. (1997). *Researching Lived Experience*. London, Ontario: The Althouse Press, p. 21.

their blistering eyes filled with curiosity, and signed silently “The day was cold and cloudy but there were sunny breaks revealing snow dogs”. I smiled, expecting a stream of guesswork. Yet, my out-reached arm pointed at and selected a blonde curly haired boy. His eyes widened and he smiled. Ignoring the interpreter, I read the student’s lips and he uttered in almost a poetic fashion, “Snow dogs!” I was shocked considering he had no formal education in American Sign Language. He had access to the visual textualizations that empowered sign language people. However, upon contemplation of this experience, I asked how the student would translate snowdogs into words that we, Deaf and non-Deaf, can mutually read. Students joined in unison brainstorming different ideas suggesting painting, drawing or learning sign language. Despite their brilliant efforts, there is a relationship of absence and presence that founded logocentricism. Their work cannot transverse utilizing their linguistic rules onto another language. It was always translated and our authorship of textualizations may betray our understanding of the text. Regardless of our language use, wor(l)d cannot *bodily* be crossed linguistically to escape the habitat with a free and distanced orientation to read variability and freedom of language. Language ‘speaks’ to us’ before it is named; it is a priori of logos but we as teachers should embody its refusal to be fully textualized where we find that rare postmodernist who remains undaunted (and unhaunted) by the spectre of metaphysics. We need to be not afraid to expose the chiasm to dismantle it and retrieve that which we find hermeneutically and phenomenologically viable⁴⁷. Translations cannot make

⁴⁷ Coltman, R. (1998). *The Language of Hermeneutics: Gadamer and Heidegger in Dialogue*. New York: State University of New York, p. xii.

textualizations visible or audible; there are only developments of interpretive structures. This is a 'pathetic' phenomenological character of our textualizations and hermeneutically, they are reflexive in texts. Phenomenon is inherently pathological but pedagogy can generously try to make light of its mediation of excessiveness and grotesque. Heidegger replies:

...when we cannot find the right word for something that concerns us, carries us away, oppresses and encourages us. Then we leave unspoken what we have in mind and, without rightly giving it thought, undergo moments in which language itself has distantly and fleetingly touched us with its essential being.⁴⁸

Curiously enough, Descartes offered another interpretation:

...ego cogito, is nothing other than the result of language, indeed...Descartes was forced, through his own human nature, either to use language or remain silent in these matters, he became caught in the web of language. Language is not something that the interpreter has total control over; if it were, Descartes could have avoided...metaphysical terms...Descartes was constantly bedeviled by language, which always operates, perhaps, in a fashion similar to his description of the evil demon which he

⁴⁸ Fiumara, G.C. (1990). *The Other Side of Language: A Philosophy of Listening*. New York: Routledge, p. 123.

thought had neutralized by resolving to keep the possibility of such
deception in mind.⁴⁹

Something demands

To transverse bodily,

Through you, through me, through us,

Hermes,

Blackening the skies with the strokes of being.

The Crossing

Language use attracted the subterranean *something* beyond of the landscape of texts. Visual language and audible language were translated. Non-Deaf children were engaged; I was engaged. Our interpretive understandings of novel wor(l)ds were phenomenologically intertwined. Students read as I read; I read as they read. Visual-lingual⁵⁰ and audible-lingual were crossed. Chiasm was experienced – a place never in stasis – within our embodied selves and the curriculum. The uninvited lives in it,

Eyes and Ears crossed

Dissipated time,

Suspension of embodiments,

Something is there,

⁴⁹ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 101.

⁵⁰ I am aware that the etymological root of lingual pertains to the tongue but the word here is textualized more wor(l)dly, hermeneutically.

It spoke onto Hermes,

What was the message?

Chiasm, in French is a rhetorical meaning of the Greek “khiasmos”, “To stop too fearful and too faint to go.”⁵¹ Textualizations draw us into and out of the chiasm which “promises its participants greater alterity or otherness...to provide both more intimacy...for the denizens of the world”⁵². The uninvited lurking in it was the time to question our phenomenological attunement with language. Again, non-Deaf could not understand how the lack of sound could transpire a world that they can summon through vocalizations. I cannot understand how someone could make a world appear through phonetic means. The chi, the ‘X’ marked the spot of the chiasm of these ambiguities where *something* in it provided an impetus for absolute suspension of belief, doubt or any kind of presuppositions about the existence of the world and its objects. Thus, going into and coming out of the chi ‘X’ is to bodily integrate a part of the subject-object dialogue, eye to ear; ear to eye that is, an openness onto things that allows them to come into fuller presence at the same time that they call upon the body to become more completely the hold it already has on them.

Eyes and ears – these senses won’t leave us nor would its hermeneutical use in texts. Rather, it pushes us to experience this something and places us into a dialectical interrogation with this something we do not fully understand. *Something* that resists the

⁵¹ Lawlor, L. & Evans, F. (2000). *Chiasms: Merleau-Ponty’s Notion of Flesh*. New York: State University of New York, p. 17

⁵² Lawlor, L. & Evans, F. (2000). *Chiasms: Merleau-Ponty’s Notion of Flesh*. New York: State University of New York, p. 10.

will to power and capture but it is always already ontologizing mediations in textualizations. It warns of the too high verticality of the transcendent and the too wide horizontality of the immanence. Interpretive readings are enriched through the chiasm where textualizations are not pre-given but constructed by body-memory and by the creation of epistemologies. It challenged what is stored in the phenomenon and demands to bodily *re-store* phenomenologically to question our visual or audible engagement with language. Textualizations reaffirm embodiments in hermeneutics. This “ontologization of the body’s slippery hold on things leads to a dialectic that appears more devoted to respecting plural *words* and worlds than enclosing them within a common *logocentric* direction.”⁵³ [Italics added]. It is not symptomatic of achieved tasks when one demonstrates language proficiency but to bring meaning to texts and to try to be caught in the ‘bringing’. And, loss of context by the phenomenon of chiasm indicate that the “sensory experience is emblematical of the metaphysical antonyms such as subject and object or interiority and exteriority”⁵⁴. It is a deeply pedagogical practice about our language use and the danger of its logocentricism.

*Something demands,
to transverse bodily,
Through you, through me, through us,
Hermes,*

⁵³ Lawlor, L. & Evans, F. (2000). *Chiasms: Merleau-Ponty's Notion of Flesh*. New York: State University of New York, p. 9.

⁵⁴ Morely, J. (2001). *Inspiration and Expiration: Yoga Practice Through Merleau-Ponty's Phenomenology of the Body*. *Philosophy East and West* - Volume 51, Number 1, January 2001, pp. 76.

Blackening the skies with the strokes of being.

Breath in Water

There are streams of water flowing from the jar – streams of matter and of spirit....fish represented the...soul as a ‘breather in the water of worldly existence’ Just as a fish almost miraculously can live and breathe wholly surrounded by water, the ancients taught so too the soul can be entombed by flesh or matter and still survive. Escape from a purely natural life to a spiritual one was described in the Egyptian ritual as ‘coming forth from the net’...the ancients always portrayed true being as an escape from the waters of life (i.e. from matter) – hence the widespread of use of the fisherman’s net as an emblem of salvation.⁵⁵

Textualization is an embodiment of the flesh. The safety net is metaphorical to the chiasmic experience. We don’t fully know what the language experience means because we don’t yet know what will become of it. And we don’t know this because it is still coming and we are still passing through it. Like the salvation, what we understand about interpretations from the eye-ear interrogation is regenerated and the readability of

⁵⁵ Harpur, T. (2004). *The Pagan Christ: Recovering the Lost Light*. Toronto, Ontario: Thomas Allen Publishers, p. 102.

It showed that a cosmic symbol of life first coming out of the water as part of the evolutionary process...Matter, symbolized by water, gives birth to spirit, or the Christ. The symbol follows the principle of “nature is meaningless nowhere.”

subjectivization to rethink legitimately of the “‘fecundity of the individual case’ insofar as it is allowed to wind its regenerative tendrils out into the ‘old growth’ from which it has erupted – insofar, that is, as we do not begin our work by severing precisely these regenerative tendrils of sense.”⁵⁶ It is a rendition of *something* that erupt the sensuous and questions how hermeneutics is perceived. Chiasms are fragile junctures in which the sensuous and thought are played or intermeshed, in attending to the meditative acts, of “ego and language, as the joint product of evolution and culture.”⁵⁷ It is to concern oneself with something to be able open up to at the moment something happened and henceforth, being able to interpret and translate. *Nefesh, there is.*

Breathe thy breath,

Bone to bone,

Flesh to flesh,

We,

bodily transverse

Breathe thy breath

Nefesh

Openings to texts are consciousness disclosed, wanting for inspiration –
 “volitional being-out-for-something and going-towards-it.”⁵⁸ To read is the lived

⁵⁶ Jardine, D.W. (1998). *To Dwell with a Boundless Heart: Essays in Curriculum Theory, Hermeneutics and the Ecological Imagination*. New York: Peter Lang, p. 54.

⁵⁷ Berman, M. (1981). *The Reenchantment of the World*. New York: Cornell, p. 163.

⁵⁸ Heidegger, M. (1999). *Ontology – The Hermeneutics of Facticity*. Bloomington, Indiana: Indiana University Press, p. 55.

experience of the chiasm. It brought forth something that rippled and emitted itself into and from students and me, curriculum and text, you and me. It trembled and broke away from the phenomenon, and resurfaced from the openness of phenomenon. Eye for an eye; ear for an ear - a cyclic signification that does not demands closure, but an oscillation of what is “constitutive of the moment – a meaning drawn out of something – points to a fore-having, i.e., transports us into a fundamental experience- points to a fore-conception, i.e., calls for a how of addressing and interrogating – i.e., transports us into the being-there...in accord with its tendency to interpretation and its worry”.⁵⁹ It is a moment to take heed of the flesh and how it contributes to the signification of language. A context, I believe, that is often encountered but rarely part of consciousness from our hermeneutical practices. Flesh is predominately experienced as a given text rather than as ambiguous textualizations and because of that, embodiments while reading are rarely in question. I never questioned how I read until the student asked.

Chiasm speaks of your flesh and how you are part of the text. Reading experience of this is an illumination to what is darkening - the how of access, of grasping and bringing into safekeeping - the ‘feeling’ of Otherness and pulse of the earth. It is not to circumscribe, circumnavigate, but an embodiment through and into to the ‘in between’ of contingencies, the divide, subjectivity-objectivity *to be fleshous*.

Flesh, a term that Merleau-Ponty describe “sensuous reality as an intertwined, and actively intertwining, lattice of mutually dependent phenomena, both sensorial and

⁵⁹ Heidegger, M. (1999). *Ontology – The Hermeneutics of Facticity*. Bloomington, Indiana: Indiana University Press, p. 12.

sentient, of which our own sensing bodies are a part.”⁶⁰ Flesh is not a fact or a collection of facts, a mental representation, or the locus of an intersection of body and mind. It is, rather, “the formative medium of the object and the subject...It is an element which echoes...view of the global, rather than fragmented, character of nature – the unity of the general push of the creative advance of the universe – and the unity of causality and knowledge...since my body and the world are made of the same flesh, ‘this flesh of my body is shared by the world, the world reflects it, encroaches upon it and it encroaches upon the world...they are in a relation of transgression or of overlapping.’”⁶¹ Flesh is wakefulness to the non-being in the moment *something* happened to ‘be-ing’ as a inorganic oscillation of existence. Being in between, to be present is to be divided as Heidegger realized with his dis-locating or de-centering Dasein. Flesh is referred to the eventuality of another beginning of the same beginning where otherness is a horizon of sameness. This *something* when Morgan asked “How do you read” that is unanimous in its very inbetweenness that delineates eye lingual and ear lingual. In this very inbetweenness of our one flesh as Heidegger described:

Dasein is what is still completely strange to us, something that we never come across,...that clearing of being into which future man must place himself in order to hold it open. Dasein as Da-sein, as “there-being” is now no longer seen as “that being for whom its own being is a question,” but as the location, the “here/there” the

⁶⁰ Abram, D. (1996). *The Spell of the Sensuous: Perception and Language in a More-Than-Human World*. New York: Pantheon Books, p. 85.

⁶¹ Hamrick, W.S. (1999). *A Process View of the Flesh: Whitehead and Merleau-Ponty*. *Process Studies*. Volume 28, Number 1-2, Spring-Summer 1999, pp. 117-129.

“Da” of being, the clearing in being itself that human being has yet to occupy. Now Dasein beings to reveal itself fin explicitly spatial terms, as a site, a topos, language becomes increasingly topological rather than teleological; it becomes “aletheiological” in the sense of nonlinear revealing and concealing – the middle-voiced gathering of truth in its event-character – rather than propositional, linear, apodeictic truth...it is the primordial oneness of earth, sky, divinities, mortals, the worlding of the world in which man dwells.⁶²

I cannot hear the sound of the wor(l)d, and the reality of Morgan’s question. I cannot *have* it. Morgan cannot *have* the wor(l)ds I see, the sightfulness of the wor(l)d and the reality of ‘I’. However, Morgan and I, child and adult, student and teacher are there, we are there in that moment *something* happened together that speaks of our flesh. We can respond with a music that is composed together, the song of breaths, of my eyes and of her ears that depicted our experience of the world bounded to language that does not imply an exclusiveness of perspectives. We engaged in *something* about language, the contingencies and paradoxical thing that lived in between of our respective points of departure and our ‘having’ language, and facticity. *We-as-being*. Thus, flesh is an ecological readiness of biospheric web of chiasms wherein each entity draws its specific

⁶² Cited in Coltman, R. (1998). *The Language of Hermeneutics: Gadamer and Heidegger in Dialogue*. New York: State University of New York, p. 71.

character from its relations, direct and indirect, to all the others⁶³. It is evocative to Dasein, a term which refers to that entity or aspect of our humanness which is capable of wondering about its own existence and inquiring into its own Being. We must ask hermeneutically what a consensus flesh is. In a pedagogical sense, Hermes is Heraclites in the flesh.

When Hermes is at work...one feels that one's story has been stolen and turned into something else. The [person] tells his tale, and suddenly its plot has been transformed. He resists, as one would try to stop a thief...this is not what I meant at all, not at all. But too late. Hermes has caught the tale, turned its feet around, made black into white, given its wings. And the tale is gone from the upperworld nexus in which it had begun and been subverted into an underground meaning⁶⁴.

There is one further aspect of Hermes that may be worth noting, namely his impudence. He once played a trick on the most venerated Greek deity, Apollo, inciting him to great rage. Modern

⁶³ Abram, D. (1996). *The Spell of the Sensuous: Perception and Language in a More-Than-Human World*. New York: Pantheon Books, p. 85.

⁶⁴ Hillman, J. (1983). *Healing Fiction*. Barrytown, NY: Station Hill Press, p. 31.

students of hermeneutics should be mindful that their interpretations could lead them into trouble with the authorities.⁶⁵

And one of the authorities that Hermes can especially get in trouble with is “the author” who claims ownership of his or her text. The sort of “robbery” the Hermes can do is premised on the multivocality and helplessness of written language. But, as already stated, this weakness can be its strength. It can certainly allow for the possibility of violence and silencing and oppression. It also allows for the freedom and playfulness and self-transcendence of language. It allows for fluidity and the prevention of oppression of literalism⁶⁶.

Hermes can trace the “faults, breaks, splits and incongruities that sometimes open up within the Heraclitus citation and against the sense intended by the quoting author.”⁶⁷ Even Gadamer was tricked by Hermes when he said that the essence of tradition is to exist in the medium of language, so that the preferred object of interpretation is a verbal

⁶⁵ Smith, D.G. (1991). *Hermeneutic Inquiry: The hermeneutic imagination and the pedagogic text*. In Edmund Short, ed., *Forms of Curriculum Inquiry*. New York: SUNY Press, p. 62.

⁶⁶ Jardine, D. (1992). *Speaking with a Boneless Tongue*. Makyo Press, p. 45.

David G. Smith (1991). *Hermeneutic Inquiry: The hermeneutic imagination and the pedagogic text*. In Edmund Short, ed., *Forms of Curriculum Inquiry*. New York: SUNY Press, p. 45.

⁶⁷ Gadamer, H-G. (1999). *The Beginning of Knowledge*. Translated by Rod Coltman. New York: Continuum, p. 23.

one⁶⁸. Hermes robbed Gadamer's vocalizations and the use of his verbality from historical consciousness. Taken away from his flesh and restored in me, Hermes instructed that the medium of language is more than verbal. Thus, in attempting to "liberate' the individual's voice from oppressive representationalism, we must avoid (if and when possible) *self-representationalism*, where the author becomes the new literalist who takes their own story literally and, because of 'ownership' demands that everyone do so as well and who allows in compulsive fascination with their own life history."⁶⁹ Flesh is a consensus made possible through the historical life of hermeneutics. However part of this ownership is to question the uninvited which is symptomatic of the multifariousness of interpretation. I believed that this inquiry was deeply metaphorical and showed the dis-eases of embodiment while reading. There is something more than what meets the eye (and ears).

Shades under the Sky

Pores of the text opened,

Bodies opened,

Eyes gazing; Ears gazing.

Their porous world enclosed,

Mediations are severed, bodily

Black Flesh

⁶⁸ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 389.

⁶⁹ Jardine, D. (1992). *Speaking with a Boneless Tongue*. Makyō Press, p. 45.

Thoughts of sightless and soundless reading are hypoxic -- deoxygenated texts. Eye lingual and ear lingual encounters are to roam on bones, those empty texts without flesh. To saunter throughout the hollow and achromatic white field became a haunting reality. Bones of 'I' cannot be harvested to textualize the Other. Other refused my voice; sound impregnates the Other. Echoes of the earth, sounds of earth song could textualized through me that could penetrate the veil of sound. Their audible skeleton is never betrayed; the spine of the earth is never betrayed. Skeleton of phonemes and alphabetical chips of sound eclipsed the instrument of subjectivity. Decomposition was inevitable; the earth proceed without "I" as the composer.

Back to the classroom,

Deaf teacher and non-Deaf students

Yell in darkness,

Scream in light,

Void

Wind chimes outside of the classroom window, squeaks of the desks, rustling of papers, and the letters on the wall joined in accord of sounds, perhaps musically. Eyes and ears attuned to a void. A void opened perhaps by Hermes. A void situated in elsewhere, yet nearby and within, dispelled the aromatics of my breath. Breathing into it could not create a clearing or a reappearance of things. Flesh surrounded the void, caught onto its lips and struggled to penetrate and textualize sounds. Looking into the void with desire and hope where a broth of broken texts and fragments of interpretive understanding oscillates playfully like children during recess. Perhaps a metaphor for the failure to 'fix' meaning – an inadequacy of the representing object, the sign, to represent

the subject, signified. The void exposed the “split” (or doubling) experienced in relation to the sounds. Embodiments of its Other refers to which cannot be directly inscribed or experienced...”but which keeps insisting, and manifesting its presence through repetition.”⁷⁰ Sound based texts are integrated in the wor(l)d. Because of its paradoxical nature – “the inability to experience it is countered by its insistent presence – it registers as an ‘empty space’ which defies signification”⁷¹. The object or sign then “becomes either a blank, a ‘no-thing’. It is just of the embodied other to the ‘inquiring mind’ or a deferring and differing trace of potential meaning. I became disconnected and flesh became lifeless.

Mirror

Reaching for the blackening skies...

Struggling to listen...

Black Flesh

The void shadowed me like crimson and ginger river veins enraged with volcanic lava, warming the flesh sheath unveiling differentiation and renewal to show that the longing to experience sound is only a loss when one is willed to its self-representalism. Dispelled in flesh alone, the energy of the void radiated into me. Communicated through flesh, it demanded language to move beyond its self-representalism to an indecomposable chiasmic interrelationship where life reaches out beyond itself. Pulsing, vibrating and

⁷⁰ Hock-Soon Ng, A. (2004). *Dimensions of Monstrosity in Contemporary Narratives: Theory, Psychoanalysis, Postmodernism*. New York: Palgrave MacMillan, p. 188.

⁷¹ Hock-Soon Ng, A. (2004). *Dimensions of Monstrosity in Contemporary Narratives: Theory, Psychoanalysis, Postmodernism*. New York: Palgrave MacMillan, p. 188

juddering life among the moistened rivers and veins of blood, I broke apart self-representism. Inevitability was acknowledged. Flesh cannot be without the Other – a principle ostensibly given by the void. At the same time, it provokes avoidance and denial of split that is always already dis-easing in wor(l)ds.

Herme's skin and its porous flesh,

Blanketed me,

Hermes smiled,

I cannot tell whether it was a mockery or caring smile,

But Hermes gazed at me and says,

Something beyond the text is in you.

Supressing the Other within you is an (a)voidance; a provocation of the flesh and to be in it is to be always already divided. (A)voidance of the flesh are imposed on texts, the givenness of textures that I read, provoking intentionality to exert a pull on the traces of the meaning. The pull towards an insightful and explicit understanding of “something only on the basis of something we have in advance.”⁷² (A)voidance of the flesh was experienced as a ‘shading’. Not as an obstruction or ephemeral but a moment when the world under goes different language-worlds or shadings – where two lived experiences eclipsed. “Every shading of perception, or of familiarity is exclusively distinct from every other, and each helps co-constitute the thing-in-itself as the continuum of these

⁷² Heidegger, M. (1962). *Being and Time*. Translated by J. Macquarrie & E. Robinson. Oxford: Blackwell Publishing, p. 191.

Fore-having conditions and is conditioned by any fore-sight or fore-conception that we may have in perceptual or cognitive experience. Thus Heidegger concludes, “an interpretation is never a presupposition-less apprehending of something presented to us.”

nuances – whereas, in the case of shadings of verbal *and visual* worldviews, each ears and eyes potentially contains every other on within it – i.e., each world view can be extended into each other.”⁷³ [italics added]. Shadings restore mediation of the flesh, an indictment into the phenomenon of textualizations. It is the ontological fragile ‘we’.

That is to ‘to –be’ – ‘be-ing’, “when the world is darkening, it is brightening.”⁷⁴

Shadings are presented at moments when familiarity is addressed to objectivism, when the “something-in-itself” cannot be opened to the complete ontological possibilities of its ‘be-ing’. It is diverting away from the assumption of lexis (speech) which “Plato says it adheres more closely to truth than praxis.”⁷⁵ Departed from self-representalism or literalism, a division resulted from remediation, flesh brings wor(l)ds anew. It was an experience of being-in-something, being caught in between of the “ineluctable opposition to knowledge and to the kind of instruction that follows from general theoretical or technical knowledge.”⁷⁶ It was a constitution of ‘being-in-something’; there are shades

⁷³ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 448.

⁷⁴ Gadamer, H-G. (1983). *Reason in the Age of Science*. Boston: MIT Press, p. 104-105.

One has to one self whether the dynamic law of human life can be conceived adequately in terms of progress, of continual advance from the unknown into the known, and whether the course of human culture is actually a linear progression from mythology to enlightenment. One should entrain a completely different notion: whether the movement of human existence does not issue in a relentless inner tension between illumination and concealment. Might it not just be a prejudice of modern times that the notion of progress that is in fact constitutive for the spirit of scientific research should be transferable to the whole of human living and human culture? One has to ask whether progress, as it is at home in the special field of scientific research, is at all consonant with the conditions of human existence in general. Is the notion of an ever-mounting and self-perfecting enlightenment finally ambiguous?

⁷⁵ Arendt, H. (1998). *The Human Condition*. Chicago: The University of Chicago Press, p. 178.

⁷⁶ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 355.

of Deaf and non-Deaf world views where everything appears mystified and negated like the field of bones without flesh. Pregnancy of possibilities is unfolded as the ghastly shade unifies the multiplicity of hermeneutical understandings. Paradoxically, constraints contain within themselves the source of their own destruction. This idea came from Hegel, who, in his famous description of the master/slave relationship, showed how the constraints placed by the master on the slave open up for the latter the possibility of genuine growth through negation⁷⁷. Negate our anatomized selves, break free from flesh, those old and new bones repeatedly retrieve the same materials from oblivion and spins into a new song, How does the text come into being? What exists before the visible and audible life of the texts?

Something always knows but we don't know if it knows. Something, faithful to its etymological roots, 'some' pertains to one as one. It epitomizes the flesh, always escaping subjugation yet within the lived-body phenomenon that discovers a hidden ground, an unsynthesizable field of significance that accounts for the incarnation of thought; it shows how cognition finds its roots in that which cannot be enclosed within the circle of its own reflections⁷⁸.

Hermes unfolded a message,

Shared in our wor(l)ds,

Afar and within our flesh

It dwells in shades,

⁷⁷ Smith, D.G. (1999). *Pedagon: Interdisciplinary Essays in the Human Sciences, Pedagogy and Culture*. New York: Peter Lang, p. 113.

⁷⁸ Welton, D. (1998). *Body and Flesh: A Philosophical Reader*. Malden, Massachusetts: Blackwell Publishers, p. 182.

Hermes said,

Monsters!

CHAPTER 3: THE NON-MEETING

The conflict between Deaf people and non Deaf people in pedagogy is centered on disembodiment of language. Deaf people often drown in the mainstream, the dominant tide of non Deaf embodiment of language. Education for the Deaf has thus become concentrated in specializations of physiological exercises or you may say technologization of the non-Deaf embodiment of language. In most exercises, it is an anatomized process towards non Deaf ways such as learning how to vocalize, lip reading and receive cochlear implantations and hearing aids. Such anatomized processes atomize non-Deaf ways as the norm. And, Deaf pedagogues become passive recipients in the discourse of the atomized existence. Non-Deaf ways are implanted on them to suture disembodiments, the other ways of being that they do not speak of their Deaf pedagogic ways. Owen Wrigley was spot on when he published that the Deafness is “outlaw ontology, a haunted existence.”⁷⁹

Eyes...Ears...Flesh....Nefesh.... As porous as language,

Explicating and appropriating us wordless,

Yet their words keep coming, Onto our eyes and ears, Onto our flesh

Nefesh

(Dis)embodiments are akin to interpretations of and from language as Ricoeur suggested that the “meaning of Being is always mediated through an endless process of

⁷⁹ Wrigley, O. (1996). *The Politics of Deafness*. Washington, DC: Gallaudet University Press, p. 95.

interpretations – cultural, religious, political, historical, and scientific.”⁸⁰ Interpretations create meaning within a linguistically schematized being. But when, meanings of one particular language are transited into another, from Deaf texts to non-Deaf texts – there is translation⁸¹. Translations (dis)embody language and disable their interpretational structures. Sound, valued for its mediation capacity, is untranslatable. Where there is an untranslatable, things become strange increasing the need to atomize life processes.

I am convinced the conflict in Deaf pedagogical practice, the battlefield of vocalizations and sign languages, revolves around the untranslatable and its disability is centralized on sound based hermeneutics. Such hermeneutic is a deficiency as the epiphenomenon of non-Deaf anatomized selves, especially at initiation of interpretation where the strange sounds flees inwardly – it is somewhere in here, in this print you read. The living, feeling and thinking Deaf individuals and their sign language become the untranslatable, the foreign. Also, any translations are interpretive understandings [*Verstehen*] about the hermeneutical tasks in reading American Sign Language and phonetic based print language.

Language belongs to humanity; cultures distinct from others in their translations of the foreign. Translations satisfy the need to extend human exchanges beyond the

⁸⁰ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p., ix.

⁸¹ Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. xvii-xix.

I want to adopt the Ricoeur-Aristotelian model which stresses: a plurality of meanings and a methodical appreciation of the complex poetics and rhetoric involved in the interpretation of linguistic meaning. There is no self understanding possible without the labour of mediation through signs, symbols and narratives and texts. This is different than the Gadamer and the romantic hermeneuts which tended to favour a somewhat Platonic model of dialogue as a return to original meanings.

linguistic community. ASL and English linguistics offer interpretive systems to produce translations about the foreign. This characteristic of language is in a sense untranslatable from one language to another.

Deaf individuals are naturally bilingual; wor(l)ds are in constant translation. American Sign Language and print language schematize interpretive wor(l)d as an ecological awareness. There is the untranslatable when an interpretation encounters another interpretation. We speak only in tongues. These are a wager, a test of a desire or perhaps even of an urge, the urge to translate what exists beyond the linguistic community. The test is not in the translatability; it is the encounter with the foreign, *something*, a term that covers the work, the author and language. It is the untranslatable which *dis*-eases embodiment, the refusal to allow the foreign to mediate. The eyes refuse sounds; Deaf people are the people of the eye. Ears isolate the eyes; non-Deaf people gazes the Deaf eyes.

Something ruptures the ecology

Language is beyond tendrils of linguistics as I learned from my experience with American Sign Language and English print. Scientism of ASL or English print cannot produce letters for transcription, exact word for word translation – what I sign in ASL does not always have an English equivalent. Neither can a linguistic study construct novel letters or words to achieve equivalency in translations nor univocality to merge visuality and acoustics into a communal sense. Instead, what are created are concealments, not in the allegory of burial or embryonic existence but porosity. Porosity in language cannot be philosophized or solved linguistically; it is an absence that is morphological, fleshous and magical, thus, deeply pedagogical. Ricoeur wrote the

untranslatable as the multiplicity of language. It would be better immediately to call it, as von Humboldt does, the diversity, the dissimilarity of languages, suggesting the idea of a “radical heterogeneity – and in that case translation is theoretically impossible; one language is untranslation a priori into another.”⁸² I would like to attempt to interpret, or encounter the untranslatable to welcome otherness which calls us to “forgo the lure of omnipotence: the illusion of a total translation which would provide a perfect replica of the original. Instead it asks us to respect the fact that the semantic and syntactic fields of two languages are not the same or exactly reducible the one to the other.”⁸³ The untranslatable is principally manifested in bimodal translations; the hermeneutical dilemma when the eye speaks to the ears.

Pores and spores of words

Translations of language suture something..

Untranslatable porosity

Something foreign

Hostis

Qua hospes

There is porosity when interpreting language to read its interpretability; wordless cannot be worded by word. Hence, oscillations of transcendence and immanence are echoed, or doubled when reading American Sign Language and print language.

Multifariousness, difference, is achieved through interpretability yet meanings cannot

⁸² Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 13.

⁸³ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. xvii.

offer explanation or description of what exists within porosity. Translating sign language to print language produces dis-eases which produce violence of interpretations with polarizing effects in which the works are advanced with some salvaging and some refusal of loss. I certainly feel saddened with the loss that non-Deaf people cannot be enriched through American Sign Language, despite their efforts of mastery. Conversely, there is a fright when non-translatability is encountered; there are parts of American Sign Language that cannot be revived in sound. Not to suggest that Deaf people are poor rhapsodists. The foreign cannot be poeticized. Deaf people, again, live from a haunted ontology. Perhaps, it is a test of faith that meanings are untranslatable as an altheical wisdom. Walter Benjamin puts it, “that every translation carries within itself as its messianic echo.”⁸⁴

Visual and audible language plays create wor(l)ds;

Together, they create darkness.

Labyrinths of paths are created.

Wanderlust in interpretability.

Empty texts, Bones without flesh

Exhalable or signed words may illuminate dark pathways or open other darker paths. A catacomb of wor(l)d mediations becomes a vocation of subjectivity. Words read and acculturation of mediations in the course of reading cannot interpret the untranslatable. Reading cannot localize or ‘map’ these perilous navigations in labyrinths. Deaf and non Deaf culture has its own system of interpretation and ways of mediation.

⁸⁴ Cited in. Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 9.

Foucault suggests that even “within an interpretational system there exists a plurality and multiplicity of interpretational constraints and possibilities.”⁸⁵ Through creations of texts, navigation in a labyrinth may summon familiarity as a progression, but, the labyrinths of Deaf and non Deaf language cannot merge to cultivate a mutual system of interpretation. There are failed inventions such as Sign Exact English, or coded speech, an artificial sign system. The introductions of artificial sign systems, which were designed so that one can (in theory), speak in English and use some signs to support that English. “Results have not been what their proponents hoped for. In no small part this is due to the unwieldy nature of the systems themselves, to the educators’ failure to utilize the ‘visual logic’ of natural sign language grammar which is so important to the small Deaf child, and to the teachers’ inability to understand the children’s responses which are couched in that same visual logic.”⁸⁶ The outcome is a propagation of deficiencies, American Sign Language and print language *dis-eases* embodiment. Such dis-eases are pretensions to self sufficiency, “the refusal to allow the foreign mediate, have secretly nourished numerous linguistic ethnocentrism, and more seriously, numerous pretensions to the same cultural hegemony that we have been able to observe.”⁸⁷ Deaf culture is victimized by the non-Deaf cultural hegemony.

Bones, lacking flesh

⁸⁵ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 332.

⁸⁶ Ladd, P. (2003). *Understanding Deaf Culture: In Search of Deafhood*. Clevedon: Multilingual Matters Ltd, p. 25.

⁸⁷ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 4.

Wisdom, lacking breath

Breathe, lacking life

Labyrinths within labyrinths resist linearization in which is allegorical to subjectivity within the subject; the others are within a localized system of interpretation. Language is revived by eyes and tongues and its revival is of the untranslatable; sign language and verbal language internalized in the flesh as Deaf children swallow:

Two untranslatable interpretations

A body of bones

Breathe, give thy flesh.

Whom shall they serve?

There are differences which call for dialogues. “Dialogues means, *dia-legein*, welcoming the difference.”⁸⁸ Interpretation augments porosity, especially in dialogues when Deaf and non-Deaf communicate with each other. The rhythmic flutter of hands fails to grasp musical accords of the boneless tongue, yet its tonalities penetrates the pores of our flesh, creating texts within. Texts are part of cultural groups through which different visions of the world are expressed, visions which moreover can confront each other, to the extent of making what one calls the national or the community culture a network of visions of the world in secret or open competition. Deaf cultural values are embedded in their unique texts, or if you can say, a unique analogy among members which calls forth for dialogues. Textualizations, the process of text production of American Sign Language and English print are of a different language play. The latter

⁸⁸ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. xvii

includes sounds, a strange constituent of phonetic based textualizations. The non-translatable is encountered in textualization, and “the meaning of this is transferred from one language to another and as a transfer of understanding between different members of the same linguistic community, translation entails an exposure to strangeness.”⁸⁹ Vowels disavow the master, such disobedience calls forth for difference, a dialogue. Ricoeur compares the work of the translator to that of a middleman between ‘two masters’ between an author and a reader, a self and another. There are no wiser masters than the others and “dialogues are stories exchanged about the anguish of serving their own two masters, the foreigner in his strangeness and the reader in his desire for appropriation.”⁹⁰

Porosity cannot be resuscitated through translations of American Sign Language to English print and vice versa or even adopting its interpretive structures. Absences in these augmentations are manifested in textualism as means to objectify the dialogue between American Sign Language and English. Augmentations are perhaps misplaced trust about the transparency of interpretations or to ‘analogize’ dialogues. How can one connect to something that cannot be experienced fully and bodily, especially when the phenomenological constituent of the system of interpretation alienates subjectivity? Interpretations and its phenomenological structures *are* readings of subjectivity, or reading one’s own or communities’ writing but it cannot be transposed into a dialogue with others who have a different phenomenological attunement. Textualizations through the eyes or the ears cannot internalize otherness, thus, translations cannot seal porosity,

⁸⁹ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. xvii.

⁹⁰ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 4.

those nefarious shadows spreading its shawl to transcend dialogues, either through speaking, writing or even signing.

Texts welcome...

Something keeps coming, words cannot reincarnate, breath onto words failed. Labyrinths connecting another labyrinth; shadows dancing on the walls, growing larger, signify something that is coming. Luminosity brought forth paths, but when I pause at the corner, to stay at the juncture when two paths meet, something pushed me. Nobody belongs in these corners. Gadamer, fleeting or possibly illuminating past these shadow of the corners, who says, Interpretation is a reading which brings the text to speech for the inner ear. To the extent that the interpreter is construed as a reader who becomes 'all inner ears', interpretation becomes a reading in the interior of the mind and the object of interpretation is reduced to text. Written texts present the real hermeneutical task. Writing is self-alienation. Overcoming it, reading the text is thus the highest task of understanding... "Only in an extended sense do non-literary monuments presents a hermeneutical tasks."⁹¹ Dialogues, serving one's own masters and listening to others, needs a rhapsody where songs of different cultures weave a texture of strangeness.

Something bypasses resurrections of wor(l)d by ear or eye, bypassing mind to heart that only others can break it open. Wounded and punctured heart brought forth a calm stillness that I always remember. Morgan and other students! Meanings bled onto the heart of others and into my heart; gazing at reading, its appearance remained the

⁹¹ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 328.

same, yet students gazed onto differently, seeming more expressively, and their artwork titivated. Rupture: Mystified without mystique; connections disconnecting connections like those corners of the labyrinth that welcomes nobody but something.

A rupture like these shadows moving in synergy to keep our hearts broken open. Broken hearts textualize ourselves atextual. Something refused to be worded – frustration is mounting, anxiety is inevitable – such pathetic something. Infertility with closed hearts; fecundity with broken hearts. Rupture sutures our hearts.

Rupture, a radicalized form of interruption, perhaps its radicality was enough to sway from ones' readability of the tradition of phonetic based textualizations. It breaks apart tradition anew, not in the sense of rediscovering what is already possible but merging to its pathologies, being hospitable to the foreign. Morgan and other non-Deaf embody her connection to reading, phenomenologically. It speaks to and of her. *I was lost, reading was untranslatable. She was lost, something is untranslatable.* It wasn't the words she spoke nor the textuality of her words but an inaccessible porosity of our reading. Like Derrida who suggests, "that rupture was more fundamental than connection: 'one needs to ask', he said whether the precondition for *Verstehen* [understanding], far from being the continuity of rapport (as it was described [by Gadamer], is not rather the interruption of rapport, a certain rapport of interruption, the suspending of all meditation."⁹² Unlike Derrida, the rupture was not only more

⁹² Smith, J. (2005). *Jacques Derrida: Live Theory*. New York: Continuum, p. 100.

A lesson that puzzled even Gadamer, as he responded to Derrida's notion of hermeneutics of suspicion, "I cannot believe that Derrida would actually disagree me about this" and says "Whoever opens his mouth wants to be understood; otherwise, one would neither speak nor write.

fundamental than connection, but a connection that disconnects itself. Interruption is not a form of rupture but it occurs when interpretation encounters the untranslatable. It is far different from rupturing to distance and to separate because someone does not or cannot understand, it tells us to listen but it is not there. Something from the middle ruptures our interpretations, we gaze at it. It suspends the remedial possibility of interpretation. Atextual translations – when meditations are inhospitable.

Atextual translations are fused with ruptures, signifying the pathological nature of a phenomenon and the interpretational structures which finds its constituents. A rupture allures us to take heed to explore the pathological porosity of interpretations. It is a finding of the untranslatable. Turning corners, where meanings are diverted, retained or germinated, are perhaps of textualizations, yet halting at the corners, requests the scarification of the subject or cultural analogies to the middle. ‘Subject’ ourselves to the middle and its language of atextualism – stop typing, stop reading – textuality has reached a plateau. There is nothing outside of the text⁹³. From the moment that there is meaning, the ceilings and walls of labyrinths are visible, they are nothing but signs.

Not as a scientific formation but a formative narrative that speaks of alterity and to make sense of what surpasses its limits – “that strange transcendent otherness which haunts and obsess us, from without and from within.”⁹⁴ Looking at Morgan, reading her

And finally, I have an exceptionally good evidence for this: Derrida directs questions to me and therefore he must assume I am willing to understand them.”

⁹³ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 282.

⁹⁴ Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 231.

question, how do you read, is to be immersed in a moment of “suffering under the “unscientific approach” of which sound judgement and exact knowledge were replaced by imagination and fanciful stories, curiosities and marvels.”⁹⁵

Typing this, reading this, and its mediations...

Wor(l)d increasingly unconcealed a phantasmal quality of letters, the black pointed, curled and circled on a sheet of white invading the somatic vocal cords, the tongue, walls of the cheeks. Those shapes penetrated to textualize and fertilize the flesh. Such phantasm parallels to experiences of a late deafened person where “words have become wraiths of their former semiotic bodies. Aaron Williams literalizes this aspect by seeing them projected on his body from some outside source. But at an epistemological level, “hearing things refers to the...opposition by which humans are measured in hearing culture – in which...logos must be heard in order to be incarnated.”⁹⁶

Reading outwardly and inwardly is now a quest of navigation; wor(l)d was replaced with textures of strangeness and uncertainty breaking sentences fracturing words and decomposing letters into a broth of infinitude. Strangely, it was Morgan, an ‘other’ than I, that “provoked a struggle to represents something of the unrepresentable, to hazard interpretations of the puzzles and aporias that surround us.”⁹⁷ I spoke, struggling at direction, and the words proper could not nullify the interpretability of the moment Morgan asked “How do I read?” Yet, it was these words that unfolded a narration that

⁹⁵ Verner, L. (2005). *The Epistemology of the Monstrous in the Middle Ages*. New York: Routledge, p. 7.

⁹⁶ Bauman H-D, Nelson, J.L, & Rose, H.M. (2006). *Signing the Body Poetic: Essays on American Sign Language Literature*. Berkeley and Los Angeles, California: University of California Press, p. 225.

⁹⁷ Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 231.

“may help us negotiate both the dizzy peaks of alterity and the subterranean chasm of abjection.”⁹⁸ It is the coming of the ‘new’ to rip apart nothingness to narrate about being at borders where the salty oceanic waters brushes the sandy beaches, the sheath ozone favours the Gaia skies, molecular air breezes lightly onto membranes which is akin to the osmosis of wor(l)d where horizon of human finitude is speckled with the infinitude discharge of *something*. Something as a figure at the borders burrowed a narrative path travel to unleash the newness as an indication of a “mentality developing from fixed to fluid.”⁹⁹ Submerged in its viscosity of anew, where nobody speaks distinctly without Deaf eyes and non-Deaf ears – fluidity penetrates and water broke.

Aporia.

Borderline figures

Breath upon the slay

Flesh, nefesh!

Mist

Mist

Fluidity, where precipitation of signification failed, embody the confusion about grammar, thought patterns while reading and writing which “participate in a common representational paradigm characterized by linearity, temporality, verticality, fixity, continuity...how words and their referents indicate an ontologically fixed origin...rather than a system where ‘the creation of meaning’ responds to individual circumstances and

⁹⁸ Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 231.

⁹⁹ Verner, L. (2005). *The Epistemology of the Monstrous in the Middle Ages*. New York: Routledge, p. 158.

needs.”¹⁰⁰ Rising out of liquefied confusion, air gently transpired and brought back a familiar matrix of ecological relations. And, like rock grasped out of a river, water seeps onto the earth and its inhabitants “already reveal the slipperiness of reading and the necessity to privilege particular (legitimised) interpretations over others.”¹⁰¹ Such “slippage is indicative of fragile and delicate normative”¹⁰² dimensions built into interpretation, ‘the how’ I interpret texts fantasizes a whisper in my Deaf ears. It is not heard but here. It has become “...a data, part of the total but till now fragmented image of the world, he *the reader* had set out to make coherent and redemptively significant.”¹⁰³ Hermeneutics need to take heed of the untranslatable.

Understanding ASL and English print analogies, do not assure transparency in interpretational structures; neither can the dialogue between these two distinctive linguistic structures capture this evasive *something at the borders*. Borderline figures are literalized as a neologism, the failure of word to signify something that lurks in discourses. We as readers and our attempts of inclusiveness through significations, may suffer similar fate as “Adam and Eve whose eyes lost the transparency and radiating

¹⁰⁰ Verner, L. (2005). *The Epistemology of the Monstrous in the Middle Ages*. New York: Routledge, p. 9.

¹⁰¹ Hock-Soon Ng, A. (2004). *Dimensions of Monstrosity in Contemporary Narratives: Theory, Psychoanalysis, Postmodernism*. New York: Palgrave MacMillan, p. 176.

¹⁰² Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 150. [italics added]

The normative element that appears as a “tension between remaining open to that which requires interpretation and being concerned about the stylistic relevance of the performance, translation, or reading to the present situation.

¹⁰³ Verner, L. (2005). *The Epistemology of the Monstrous in the Middle Ages*. New York: Routledge, p. 150.

power”¹⁰⁴ when they sinned. What is our sin? What is sinful of reading the words I write? It is perhaps only a sin when the phenomenological constituents of the interpretative structures register onto our flesh to mute dialogues. Those borderline figures suggests otherwise, that atextual understanding is the perhaps highest task of understanding, those dim and inexplicable journeys in catacombs, bringing inner ear to the inner h(ear)t.

Betrayal

How? I struggle to type this; I am textualizing the dialogue with words, sentence, and paragraphs. Do we stop reading? Do I stop typing?

Mediations when the hearts bleed

Blood tasted by others without the lust

Rupture

Master, come forth.

Lord, speak unto.

Suspending all mediation invites something really grotesque, beyond measure, formless and wordless as “Kant defines it as something incalculable and incomparable whose size ‘defeats the end that forms its concept.’”¹⁰⁵ It creeps into this writing space for you to read, once you read it and as it is named, we don’t know what we have learned.

¹⁰⁴ Illich, I. (1993). *In the Vineyard of the Text*. Chicago: The University of Chicago Press, p. 21

¹⁰⁵ Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 106

Its rupture is experienced, we cannot connect to it and thusly, we cannot form prejudice about what we read this something and its disconnectivity.

Aghast we cover our faces, confused between expressions of disgust or nervous laughter. What a surprise. . .who could have imagined...such horror. One word sputters to our lips: "*Monster*." The choice of word is instructive. Etymologically it is related to *demonstrate* and *remonstrate*, and ultimately comes from the Latin *monstrum*, an omen portending the will of the gods, which is itself linked to the word *monere*, to warn. Monsters...teach lessons.¹⁰⁶

Monsters teach us about this certain suspension that allows us to be suspicious that we cannot simply trust connections in hermeneutical understanding. The trees that sway to the winds, the mechanical torsion of propellers, the water trickling on a lake, and even words in this essay are to be treated with suspicion despite their holistic connections to us as human beings. The changing, temporal world that we experience with the sense is given to change and is thus shifty and deceptive; it is not really real. How you reincarnate words with thoughts or prejudices is not real. The words you read here are not really real, the conversations I had with Morgan are not real. The question Morgan asks is not really about how you read.

That is how we read the pathological porosity of analogism.

¹⁰⁶ Chua-Eoan, H. (1991, August 12). *The Uses of Monsters*. *Time*, p. 27.

“Things in this sensible world are copies or imitations of stable, eternal, unchanging forms in an intelligible world – the world being proper.”¹⁰⁷ and how words attempt to textualize borderline figures and their nutritious strangeness. Monsters rupture, making texts in dialogue atextual where it demands linguistic hospitality.

Linguistic hospitality, as Ricoeur describes, “is where the pleasure of dwelling in the other’s language is balanced by the pleasure of receiving the foreign word at home, in one’s own welcome house.”¹⁰⁸

Wisdom, Nefesh!

Eyes...Ears...Flesh....Nefesh....

As porous as language

explicating and appropriating us

wordless

Monsters,

Master of mediations

This wasn’t the rupture that I remember when Morgan asked. I couldn’t understand what happened, nor was I able to find words for it. But, I remember the anxiety, the feeling of loss that permeates the appearance of this rupture. I was at lost of words; the world was darkening. The more I try to remember what happened, the more I wish it never happened. What appears changed...stasis of the appearing.

William Desmond writes,

¹⁰⁷ Smith, J. (2005). *Jacques Derrida: Live Theory*. New York: Continuum, p. 95.

¹⁰⁸ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 10.

“True understanding ought to bring us to the limit of this intimacy...not talk its way around it or away from it. This intimacy...is something at the limit of sense or meaning, and our response to it is itself at the limit of sense and meaning. We ought not to fake our metaphysical helplessness with the bustle of pseudo-explanatory discourse. That is why all I can do is put down my head, crushed under the burden of something that in the end it would be obscene to try to rationalize.”¹⁰⁹

Change and stasis of the appearing.

Change and stasis of the appearing.

Change and stasis of the appearing.

¹⁰⁹ Cited in Richard Kearney . Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 251.

CHAPTER 4: REMEETING IN EDUCATION – FORBIDDEN WISDOM OF MONSTERS¹¹⁰

All nature is pregnant with sense, and nothing in all of the universe
is sterile.¹¹¹

– St. Augustine

To invoke the labels of Deaf and Hearing is to call up a web of
relationships between what is central and what is peripheral, what
is known and what is not known, and what is familiar and what is
foreign. To talk of these is to offer a counterbalance between two
large and imposing presences in Deaf people’s lives – their own
community and the community within which they must live,
among hearing people.¹¹²

– Carol Padden

¹¹⁰ This chapter is dedicated to Dr. Geoffrey Smith, a professor at University of Alberta where I audited his course titled “Wisdom Responses to Globalization in Pedagogic Context”. This is my opportunity to thank him for his wisdom.

¹¹¹ Illich, I. (1993). *In the Vineyard of the Text*. Chicago. The University of Chicago Press, p. 123.

¹¹² Cited in Komesaroff, L. (2008). *Disabling Pedagogy: Power, Politics, and Deaf Education*. Washington, DC: Gallaudet University Press, p. 7.

Monstrosities of the Normal and Abnormal

Deaf Education is premised on lingual wagers on the untranslatable and the desire to translate narrations between Deaf and non-Deaf linguistic communities. Most educational approaches are used to understand how Deaf people and their sign language can be translated to the non-Deaf norms. Consequently, the interpretive structures available in sign language for cultural kinship are mutable. Translations or the hermeneutic of translation, as Ricoeur modeled for cultural kinship, is a “battlefield of a secret resistance motivated by fear, indeed by hatred or *ignorance* of the foreign, perceived as a threat against or *no-thing in* linguistic identity.”¹¹³ Non-Deaf and Deaf relationship are not only chiasmic encounters where experiences produced fear or ignorance but they are attempts to deconstruct monstrosity through textualization of the foreign. The fear of losing the non-Deaf lingual, as its etymological origins, *letter*, negates monstrosities through finding equivalent meanings in Deaf lingual, in which the suffix ‘*-ization*’ (normalization, epistemologization, colonialization, medicalization, globalization and so on) personifies lingual orthodontics to make the foreign visible in their own mother tongue. The possibility of lingual hospitality is deferred or reduced to lingual orthodontics – a concept, or an act, that hegemonize sign language to the ‘manual’ version of vocal language. We only have been speaking in tongues, literally and figuratively.

¹¹³ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 23. [Italics added]

Lingual orthodontics is not dichotomous to lingual hospitality. Rather it is an inhospitable text which pathologizes. It is a reaffirmation of the letters or, if you wish, a systematic readability about linguistic communities. Veiled here is the reencounter of otherness in ones' own mother tongue which informs that, regardless of language proficiency, language should not be utilized to correct relations with others and the world. Instead, it refuses to allow people to participate in "objectification with collusion, transcendence with complicity"¹¹⁴...as an informal educational experience. Education becomes structuralized, disembodied and inorganic. Kinship seems impossible. Yet, in this divide, a tension in this type of learning characterizes the place of interchange, trade, a "competitive marketplace which depends on both the capital of tradition, fore-structure, and historical effects, and the risk factors attached to the innovative interpretations"¹¹⁵ when language demands us to move beyond the womb of linguality. "It involves transformations of perspectives, the opening of horizons, and the expansions of meaningful worlds."¹¹⁶ However, such departure risks domestication of the foreign and in this context Michel Foucault suggests that hermeneutics operates in the manner of an economic welfare function. It attempts to react to "enunciative poverty, and to

¹¹⁴ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 139.

¹¹⁵ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 139.

¹¹⁶ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 139.

compensate for it by a multiplication of meaning.”¹¹⁷ When people are absorbed into a multiplication of meaning, they fail to stay mindful to otherness. Masked in multiplicity, texts are sterilized. They no longer enunciate but simply proliferate. Concealed behind this is the forbidden wisdom of monsters without name and without face. It is, as Jack Caputo insists, an “impossible, unimaginable, un-foreseeable, un-believable, absolute surprise.”¹¹⁸ “Hidden here is a sense in which the monster is not only identifiable with a transgression of some limit.”¹¹⁹ More than this, “there is monstrosity only when the confusion comes up against, overturns or disturbs...the law.”¹²⁰ “Monstrosity calls law into question and disables it. Law must either question its own foundations or its practice or fall silent, or abdicate, or appeal to another reference system or invent casuistry.”¹²¹ Like Morgan’s question, the rules set out in the curriculum guide were not transgressed or broken (“it was against the rules”). They were overturned and, in such overturning, they were oddly rescued from their own lifelessness. The monster thus is essential to the life of the commonplace and the ordinary, saving it again and again from its own sleep, its own unreflectiveness, its own calcification. If we begin to unearth the archaic ancestries of this image of the monster, we find that they sometimes linked somehow to the child, wild and wilful.

¹¹⁷ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 123.

¹¹⁸ Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 70.

¹¹⁹ Foucault, M. (1999). *Abnormal*. New York: Picador, p. 63.

¹²⁰ Foucault, M. (1999). *Abnormal*. New York: Picador, p. 63.

¹²¹ Foucault, M. (1999). *Abnormal*. New York: Picador, p. 63.

The monster loses its ability to disturb us and tell us something beyond the sway of what we already know. In contemporary education, the monsters become transformed into the “abnormal”. “The abnormal individual is essentially an everyday monster, a monster that has become commonplace...a pale monster.”¹²² The abnormal is named, measured and controlled by normality. That is, this pale monster only appears insofar as it has been tethered to normality, and therefore defined its proximity to or distance from the normal, the known, the expected, the standard, the ordinary. Any “abnormality” that is not thus tetherable is left monstrous. The eager or shadowed face of the “troubled child” in the classroom is understood along radiating gradients in his or her proximity to the normal to “standards”. Their troublesome face is thus defaced, “normalized” by being rendered abnormal.

The monster thus becomes “the individual to be corrected”¹²³ – either “taught a lesson” and therefore rendered more normal, or generously accommodated through individual program plans and special-needs interventions. In this way, schools enter into “a kind of game between incorrigibility and rectifiability”¹²⁴ and schools then become justified in their actions in light of their ability to be that institution that serves this function. And so the monster, the one from outside, the one with a lesson to teach us, becomes someone already inside, already accommodated for and anticipated. Monstrosity is thus a threat to the limits of normality, a however brief, transgression, a breach, an overflow, an excess, an abundance. Abnormality, on the other hand, is,

¹²² Foucault, M. (1999). *Abnormal*. New York: Picador, p. 57.

¹²³ Foucault, M. (1999). *Abnormal*. New York: Picador, p. 57.

¹²⁴ Foucault, M. (1999). *Abnormal*. New York: Picador, p. 58.

paradoxically, a comfort to and strengthening the limits of normality. One might even say abnormality condones the deepening entrenchment of the codes of monitoring that normality offers. And, because such security measures are expected of normality, what occurs is that normality itself becomes narrower, takes fewer chances, and builds higher walls, all in the name, in schools at least of standards and lingual orthodontics.

Pedagogical monstrosities buried in the tongue, the wor(l)d the lingual and the letter.

Literature: The Body Monstrous

Wisdom about non-Deaf and Deaf kinship can be learned in strange places: monsters in literature. To read monsters is an ateleological literature activity like the light at the end of the tunnel metaphor. It is reachable but when reached, another light radiates and guides us elsewhere. Monsters may lead this writing to multiple and webbed directions. Monsters often evade their etymological roots, uprooted in discourses as an unfamiliar figure with parts that must be severed and protected against. Segments of distension and disproportion emigrate to quasi- and pseudo-terrains outside civilizations. They are 'displaced' into the contours of fore-understanding and preconception only to diffuse along the apertures of the porous word and world; influxes and effluxes of our mediations – *all within us*. Monsters anteriorize and posteriorize translations, “they

operate not only behind the back but also out ahead of in the interpreter”¹²⁵ (translator).

Monsters always leave its mark to return the word, to rewind it and haemorrhage it.

I do not think we can trace monsters or translate monstrosity but learn its stings on the flesh in different types of literatures:

Seeing the vision, falling down and having his eyes open. St. Paul speaks of spiritual rapture independent of the senses and was only reminded of their existence by the ‘sting of the flesh’. The experience of gifts in the early Church, ‘speaking with tongues’ and ‘the interpretation of tongues’, message given by the prophets, are more invasions from beyond than developments from within.¹²⁶

Here we have the body and tongue as receptacles of monstrous discourses. Deaf people are unique hosts because they belong to two linguistic communities – phonetic based prints and sign language. When juxtaposed with non-Deaf bodies, there seems to be a double conflation of the Deaf bodies and its monsters in literature. *Host of a host*. Not surprising that monsters are sometimes depicted with forked tongues, a *bilingual* tongue. It attacks the “view that the mother tongue is sacred; the mother tongue’s nervousness around its identity.”¹²⁷ At the same time, we are summoned to protect the maternal love of the mother tongue. This dual task invites the act of lingual orthodontics,

¹²⁵ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 104.

¹²⁶ Radhakrishnan, S. (1989). *Eastern Religion & Western Thought*. New York: Oxford University Press, p. 79.

¹²⁷ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 4

an epistemophilic silence that is abundant in translations; it overwhelms and leaves us speechless to secure one's faith to its own linguality. Ricoeur spoke of such "faithfulness to language's capacity for safeguarding the secret is contrary to its proclivity to betray it; consequently, faithfulness to itself rather than to others."¹²⁸

Hermeneutics is mothered through the textualization of phonetic based language. It takes care of the sound units available for interpretive understanding through language plays. A maternal protection centralized on phonetic play. Jaeger discussed the connection between play (paidia) and education (paideia). In Greek, the two words have the same root because they both originally refer to the activity of the child, but Plato is anxious to include the "play-element in his paideia: the guard's children are to learn their lessons through play, which means that paidia helps paideia."¹²⁹ Guardians are external maternal figures that offer children interpretive structures for language play. The offering ensured that their children carry the ancestry of sound for textualizations, a monstrosity, in education. I recalled the anxiety when I found out my parents are not Deaf like me. Their paidia-paideia mediation was not handed down; their textualizations were injected and alienated with my own. I was the textual other in this family ancestry, a moment of betrayal when I "come to understand the meaning of what has been handed down without necessarily agreeing with it or seeing himself in it."¹³⁰ I am a monstrous child.

¹²⁸ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 28.

¹²⁹ Cited in Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 46.

¹³⁰ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 270.

For the Deaf, the Plato *paidia-paideia* lineage cloaks the untranslatability of sounds. Play with *phonetic based prints* “bestows reality on the unreal *sound*; it gives weight to that which is possible of fanciful.”¹³¹ Interpretations, the displacement of subjectivity and recovery of subjectivity from language play, are a return to the maternity of sounds. Gadamer spoke of this reconstruction of how the text came into being – “rather, one intends to understand the text itself. But this means that the interpreter’s own thoughts too have gone into re-awakening the text’s meaning.”¹³² Re-awakening the text, or opening the text, requires hearing the interpreter’s own language and the sound-medium of language where interpretation takes place. To awake, one acknowledges one’s own interpretive pulse and otherness within the collective interpretative pulse. A prejudice in sound based textualizations called ontology of sameness¹³³ in all desire to know – is to know what is. But “what is” is here, is not this or that thing but “what cannot be destroyed”. *Paidia-paideia* mediation cannot be destroyed; its untranslatability stings the flesh.

Australians filed a complaint against the state education authority that alleged indirect discrimination by the state¹³⁴ because the Deaf child was taught using spoken and Signed English that was poor in quality and fluency and was an inferior method of

¹³¹ Gallagher, S. (1992). *Hermeneutics and Education*. Albany, New York: State University of New York Press, p. 50. [italics added]

¹³² Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 388.

¹³³ Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 66.

¹³⁴ Komesaroff, L. (2008). *Disabling Pedagogy: Power, Politics, and Deaf Education*. Washington, DC: Gallaudet University Press, p. 97.

communication. Signed English is an artificial sign language system to duplicate the grammar of English. Signifier-signified kinships in English are textualized manually in the Deaf child. It only made the foreign more foreign. Auslan¹³⁵, the natural sign language, was not chosen as a method because, the defense counsel (representing non-Deaf) referred to Auslan in the following ways:

It has no aural [or oral] component...no written form...doesn't have things such as participial endings, plurals and other features of English morphology.

It makes heavy use – I won't say mannerism but gestures, sometimes gesticulation, facial expressions, and other unusual features of ordinary spoken language to convey meaning and to convey expression.

The syntax does not follow English word order...[It is] truly foreign from English...[Its] difference [from English is] extreme...[It is] not the signs that are used for signed English...[lacks] any common root stock [with English]

[It is] quite confronting...quite foreign, very different...lots of exaggerated facial expressions...exaggerated simply in physical sense, maybe for good purpose...gesture, even gesticulation,

¹³⁵ Auslan are not the same as American Sign Language.

bodily movement...no sound, and unusual...physical
presentation.¹³⁶

The secret must be detected;

A lustful desire after the untranslatable.

A pathetic play that

stings the flesh.

Utterance in this case is a common depiction of the epistemophilic silence that shapes ontology of sameness. Those who are non-deaf cannot sever the hermeneutical textualization of sound which is utilized for their linguistic ancestry. The mother tongue is made palatable through textualism; production of meanings, not only because of its familiarity but it is historically effected consciousness. Children's consciousnesses are historicized through phonetic based plays. They can return home and phonetically express knowledge about the other. Without it, the foreign cannot be textualized and linguistic identity is threatened – a fear is deeply entrenched “bone deep” in education of the Deaf. Many discourses centered in Deaf education involve pedagogic strategies towards this textualized historical consciousness of non-Deaf ontology. ASL curriculum has not been implemented as a norm for Deaf bilingual education. It is a hidden curriculum, and in there monstrosities linger. Non-Deaf fracture this historical consciousness through monstrosity to split the Gadamerian hermeneutic tongue “*verbal*

¹³⁶ Komesaroff, L. (2008). *Disabling Pedagogy: Power, Politics, and Deaf Education*. Washington, DC: Gallaudet University Press, p. 98.

form and traditional content cannot be separated in the hermeneutic experience."¹³⁷

Gadamer could not depart from the phonetic based hermeneutical tradition, yet he offered a monstrous vision. He says, "historical consciousness must become conscious that in the apparent immediacy with which it approaches a traditional text, there is also another kind of inquiry in play, albeit unrecognized and unregulated."¹³⁸ More and more ASL literatures are being recorded electronically and digitally.

The monstrous hermeneutical possibilities remain.

Fork Tongues

The aporia of language forces us deeper, more subterranean than being.¹³⁹

– Lawrence Lawlor

Non-Deaf do not only subscribe to lingual orthodontics. Discourses construct Deaf people as personas of monsters. Harlan Lane (2005) wrote:

Although the disability label seems inappropriate, its members have not aggressively promoted government understanding of its ethnicity and of the poor fit of the disability label. As a result, the majority's accommodation of the Deaf has become under a

¹³⁷ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 441.

¹³⁸ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 560.

¹³⁹ Lawlor, L. (2002). *Derrida and Husserl: The Basic Problem of Phenomenology*. Bloomington, Indiana: Indiana University Press, p. 6.

disability label and Deaf people must in effect subscribe to that label in order to gain their rights in access to information, in education, and other areas. This is the Deaf dilemma: retain some important rights as members of their society at the expense of being mischaracterized by that society and government, or surrender some of those rights in the hope of gradually undermining that misconception.¹⁴⁰

When non-Deaf encounter a Deaf person, there is negation not because they cannot hear but the untranslatable within their language negates its interpretive structure. The untranslatable *a priori* from the inside of the body stings the flesh to summon its untranslatable. A monstrous invasion triggers systematic misconstructions through various interweaving discourses of normality and abnormality on Deaf bodies. Misconstructions are misunderstandings and interpretive structures of these discourses inherent these misunderstanding. A monstrous discourse is a creature like Frankenstein stitched and formed by the “interweaving of various networks of heteromorphous classes of utterances (denotative, prescriptive, performative, technical, evaluative, etc).”¹⁴¹ Assemblages are efforts to scatter untranslatability outside, like a bad seed or semen. A web of dispersive semantics are cultivated through lingual orthodontics in which the

¹⁴⁰ Komesaroff, L. (2008). *Disabling Pedagogy: Power, Politics, and Deaf Education*. Washington, DC: Gallaudet University Press, p. 50.

¹⁴¹ Lyotard, J-F. (1984). *The Postmodern Condition: A Report on Knowledge*. Minneapolis, MN: University of Minnesota Press, p. 65.

“truth is hidden to the point of unrecognizability and even complete disappearance.”¹⁴²

Non-Deafs often forget that language does not discriminate; “language can create monsters or coerce beings into monstrous positions.”¹⁴³ Their anxieties from the sting of the flesh are dispersed in the multiplicity of forms and plenitude of creation, *a monstrous act*, to extend their boundaries of knowledge to domesticate it. But, monsters are a species for which we do yet have a name, “they emerge from the lagoon of familiarity because we lack the categories to constitute it.”¹⁴⁴ Deaf bodies become curriculum of these monstrosities. Not to suggest a victimization of the Deaf or a criminalization of non-Deaf but an instrumentalization of language that tries to translate the hermeneutical significance of monsters to psychologism.

Deaf monstrous positions are maintained through the pedagogue of sound based textualizations as technologies of power-knowledge¹⁴⁵. Deaf students are often assigned with a code or terminologies (hearing handicapped, hearing impaired, retarded auditable processes, etc) in individualized program plans to call forth interventions and tutorials.

¹⁴² Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 405.

¹⁴³ Hock-Soon Ng, A. (2004). *Dimensions of Monstrosity in Contemporary Narratives: Theory, Psychoanalysis, Postmodernism*. New York: Palgrave MacMillan, p. 179.

¹⁴⁴ Smith, J. (2005). *Jacques Derrida: Live Theory*. New York: Continuum, p. 2.

¹⁴⁵ Foucault, M. (1999). *Abnormal*. New York: Picador.

Foucault (1977) researched the systems of power, such as the medical, juridical and judicial, which are interdependent and engaged in constant communication and, thus, it is constantly and mutually cultivating its own powers. The systems of power, no longer, develop in isolation. It has become a harmonized and linked system of power. It is the interaction of these systems so that their combined effect is greater than the sum of their individual effects. It is the synergy of these systems of power, which gives the anatomy of normality and normalizes itself, that is, it cannot function without the systems of power. Moreover, the emergence of the power of normality comes from this synergism and this has established itself without ever resting on a single institution but by establishing interactions between institutions, and the way in which it has extended its sovereignty in our society.

They are lingual orthodontic exercises, an imperative to speak, to arrest the development of interpretive structures available in American Sign Language. Simply, with these technical practices, all we can do is repeat these antithesis, thus pulling up language from a wider and deeper context¹⁴⁶. Jardine (1998) stated we remain strictly within the parameters of the methods of “severances we have enacted, for any other interconnection would despoil or defile the instance that our connections to this instance thus become gutted.”¹⁴⁷ Negations between Deaf and non-Deaf linguistic encounters are to disable severances in the “demonic technologization in sophistical argument.”¹⁴⁸ However, technologies of power-knowledge disable hermeneutic possibilities between these two linguistic communities. Untranslatability of the Deaf bodies is targeted.

A violent monstrous hermeneutist in hermeneutics.

The Deaf are assigned a “pathological responsibility”¹⁴⁹ and monstrous discourse is an ‘autopathologization of interpretive structures’. Within the discourse of abnormality, the “monsters are parasitic, depending on the existence of conventional languages; the monster feeds, so to speak, at the margins, upon their limits, so as to gain the power to transcend these analytical discourses and, true to its etymology, it points to

¹⁴⁶ Fiumara, G.C. (1990). *The Other Side of Language: A Philosophy of Listening*. New York: Routledge.

¹⁴⁷ Jardine, D.W. (1998). *To Dwell with a Boundless Heart: Essays in Curriculum Theory, Hermeneutics and the Ecological Imagination*. New York: Peter Lang, p. 36

¹⁴⁸ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 407.

¹⁴⁹ Foucault, M. (1999). *Abnormal*. New York: Picador, p. 242.

utterances that lie beyond logic.”¹⁵⁰ The monstrosity of Morgan’s question interrupts the flow of normality and abnormality. The label Deaf as disabled is assigned to continue the misconstructuredness of monstrous discourses. The label shelters the untranslatable as a pretext. Pretexts, as Husserl shows, are “meanings extracted from the unity it shares with the flesh of words, that flesh which we called the ‘letter’.”¹⁵¹ Pretexts fulfil the knowledge that produces it. *A sting on the flesh without vision of light*. An epistemology that characterizes the Deaf monstrous position – they become an autopathological referential system of the untranslatable sound. Gadamer says that ‘there really is no such a thing as knowledge without words, but only that it is not the word that opens up the way to truth. Rather, on the contrary, the adequacy of the word can be judge only from the knowledge of the thing it refers to’¹⁵². And, oftentimes in Deaf education, monstrosity has not been sounded within the non-Deaf bodies. Pretexts are collected from Deaf receptacles to serve as a necessary supplement of the untranslatable other. The supplement comes as a ‘necessary evil’ to supply what is lacking in nature, the dis- of disease. But as a result we must conclude that the supplement is original: ‘there is lack in Nature...and because of that very fact something is added to it’¹⁵³. However with labels, there is no knowledge of this original difficulty; knowledge is only referred to the

¹⁵⁰ William, D. (1996). *Deformed Discourses: The Function of the Monster in Mediaeval Thought and Literature*. Montreal & Kingston: McGill-Queen’s University Press, p. 10.

¹⁵¹ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 38.

¹⁵² Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 407.

¹⁵³ Smith, J. (2005). *Jacques Derrida: Live Theory*. New York: Continuum, p. 42.

word that has no meaning its pretext demonstrations. Pretext replaces the original Nature with the word of one's own flesh.

Cochlear implants are an example of the lost of the text. It is an artificial and invasive surgical means to restore hearing; however, it is an implantation of monstrous discourses on Deaf bodies. With the hearing artificially restored, there is a supplementary embodiment of the lack within Deaf bodies. A supplementary lack which supplements a lack; there is no "glossolalia that destabilizes hegemonic communities by rupturing the univocal ideal of language."¹⁵⁴ Disability of Deaf people through cochlear implantation is heard is an echo of the untranslatable.

Boned tongue and boned ear

Ossified flesh

A universalized sound is a human loss.

Literature described the lingual orthodontics on the word, Disabled Deaf people. Diglossic continuum "was used to describe the language situation where sign language varied from more like ASL to more like English. It was utilized to depict the likeness of English or ASL on speech (*parole*). Deaf people, 'Even if they are willing to agree that ASL was different from English, ASL wasn't the language they used. Their signing was English influenced and educated; ASL was used by the less educated in the Deaf community, the 'grassroots', a class term used to refer to those who attend Deaf clubs, work at lower-paying trades, and never went to college. The educated elite used English in their signing, as evidenced by the greater use of fingerspelling and the fact that their

¹⁵⁴ Smith, J. (2005). *Jacques Derrida: Live Theory*. New York: Continuum, p. 52.

sentences followed English word order more closely.”¹⁵⁵ It is not an isolated incident; a lot of Deaf people assumed more English is better articulation of the intelligence and uses idiomatic language not available in ASL. Signing more English is a false consciousness of conventionalism and it introduces an element of secrecy. It does not allow the being of words to be ‘wholly absorbed in their meaning and thus, judged by reference to the appearance of the original’¹⁵⁶, the original untranslatable sound. It is a secret coextensive with the experience of singularity.¹⁵⁷

True to its etymological origins, digloss is dual insertion of a foreign word in the margins of the body text to explain difficult words. *Untranslatable words in monstrous discourses*. Intellectual celibacy inserted on Deaf ontology which produced anxiety of the untranslatable in its host body. The problem of artificial language such as ‘Englishing’ sign language is shown in the renaming of a servant in *Cratylus*. Gadamer says,

Hermogenes, The dependency of a servant’s life world, the coincidence of his person with his function, makes possible the renaming that a free man’s claim to independence and the preservation of his honour would make impossible. Children and lovers likewise have “their” language, by which they communicate

¹⁵⁵ Padden, C & Humphries, T. (2005). *Inside Deaf Culture*. Cambridge, Massachusetts: Harvard University Press, p. 128.

¹⁵⁶ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 411.

¹⁵⁷ . Smith, J. (2005). *Jacques Derrida: Live Theory*. New York: Continuum, p. 53.

with each other in a world that belongs to them alone. Language always presupposes a common world¹⁵⁸.

Renaming Deaf people as Disabled Deaf appoints them as servant hosts in monstrous discourses. This provides consent on Deaf bodies to be pathologically tautologized. Disabled Deaf people, Signed English, silent existence, hearing impaired and phonetic references are tautologies to abnormalize monsters. They are multiplied, like pretextual hybridization to bleach monsters in literature and abnormality becomes a common read. A common read which leaves a common world distant.

Foucault (1999) mentioned that,

Paradoxically the monster is a principal of intelligibility in spite of its limit position as both the impossible and the forbidden. And yet this principle of intelligibility is strictly tautological, since the characteristic feature of the monster is to express itself as, precisely, monstrous, to be the explanation of every little deviation that may derive from it, but to the unintelligible itself. Thus, it is this tautological intelligible, this principle of explanation that refers only to itself that lies at the heart of analyses of abnormality.

Abnormal individuals are schizophrenics and tautological texts sustain schizophrenia. The sort of overflow and excessiveness and abundance portended by the appearance of monsters is not tolerable from within the regimes of tautological pretexts.

¹⁵⁸ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 406.

Under such regime of scarcity, the Deaf child, the unrelenting or unexpected ASL expressions, the surprise twist of meaning, the previously unforeseen turning of an ASL literature drawing out of which springs monstrous Deaf insight – such matters become feared because there is no time, not enough resources, and so on. Their monstrosities are to be avoided and excess and overflow are considered mere wildness and abandon and threat.

Singularity in phonetic based pretexts is a decontextualized learning; a norm in its literature which do not allow Deaf people and their literature to be interweaved to presuppose a common language. Abnormality becomes an orthophrenia activity, a term used to institutionalize schizophrenia to separate the language use of Deaf people into two separate monolingual processes. Schools of the Deaf and Dumb in France, in the early eighteenth century were called “orthophrenia”¹⁵⁹ to cultivate abnormalities through diglossic activity, a corpus plan of pretexts in the name of power-knowledge of prescriptive textualizations. Abnormality understands pedagogy “from the neck up, uprooted from the dark and original familiarity and kinships which have been put out of play.”¹⁶⁰ Thus, orthophrenia is an arithmetical division, webbed relations of dividends upon dividends where its epistemologies are an intellectual guillotine of monsters. Socrates suggested in *Phaedra*, that “monsters belong to the realm of the myth, not philosophy.”¹⁶¹ Confined to the *outside* domain may give rise to yearning for past

¹⁵⁹ Foucault, M. (2003). *Psychiatric Power*. New York: Palgrave Macmillan, p. 380.

¹⁶⁰ Jardine, D.W. (1998). *To Dwell with a Boundless Heart: Essays in Curriculum Theory, Hermeneutics and the Ecological Imagination*. New York: Peter Lang, p. 36.

¹⁶¹ Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 13.

mythical ways of life embodying a fuller rationality – not reduced by half and restricted – to simple assertion and mystification. Monsters may be banished to the myths yet its mystification produces a yearning to bring their schizophrenia back. This metaphor was shown by Michel Foucault in his celebrated example of 1494 Sebastian Brant Narrenschiff Ship of Fools: ‘civilized’ “society could confirm its own sense of unitary consensus by virtue of its contemplation of outcasts.”¹⁶²

Men were men; monsters are monsters; dichotomies are distinguishable. People depicted monsters with an array of brush strokes tainted in metaphorical dark and futilely incarcerated their presence in which they subtly taught us that “the senses fail to satisfy the mind.... and the inadequacy of the human cognition in containing the limitedness of the real”¹⁶³. The passengers of the ship wore Halloween like monster suits only revealing their human faces, thus producing another meaning to this metaphor. They are personas of the desire to translate the untranslatable. Foucault (1988) says,

The madman’s [*monsters*’] voyage is at once a rigorous division and an absolute Passage. In one sense, it simply develops, across a half-real, half-imaginary geography, the madman’s liminal position on the horizon of medieval concern – a position symbolized and made real at the same time by the madman’s privilege of being

¹⁶² Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 115.

Foucault described a metaphor, Ship of Fools. It was a buoyant vessel where the madmen (any considered deviant) were embarked on a journey to the uncharted waters. It is said that the unsettledness of the waters is the best environment for the unsettledness of the deviant.

¹⁶³ William, D. (1996). *Deformed Discourses: The Function of the Monster in Mediaeval Thought and Literature*. Montreal & Kingston: McGill-Queen’s University Press, p. 6.

confined within the city gates: his exclusion must enclose him; if he cannot and must not have another prison than the threshold itself, he is kept at the point of passage. He is put in the interior of the exterior, and inversely....he is a prisoner in the midst of what is the freest, the openest of routes: bound fast at the infinite crossroads, he is the passenger par excellence: that is the prisoner of the passage.¹⁶⁴ [*italics added*]

Ricoeur mentioned that “if you add the idea that each linguistic division imposes a worldview, an idea that to my way of thinking is untenable, saying for example that the Greeks constructed ontologies because they have a verb ‘to be’ which functions both as a copula and as an affirmation of existence, then it is the set of human relationships of the speakers of a given language that turns out to be non-superimposable on the set of such relationships through which the speaker of another language is himself understood as he understand his relationship to the world...Then misunderstanding is a right that translation is theoretically impossible and that bilinguals have to be schizophrenics.”¹⁶⁵

Orthophrenia

Achromatic text

Ontology of Monstrosity

¹⁶⁴ Foucault, M. (1988). *Madness and Civilization: A History of Insanity in the Age of Reason*. New York: Vintage Books, p. 8.

¹⁶⁵ Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 15.

If Ricoeur says bilinguals are schizophrenics in a positive connotation, then why aren't the Deaf allowed to be schizophrenics? Perhaps because of the fear that Deaf could not hear those monsters lurking in translation.

Bihermeneutics

Companions in pathos, who barely murmur, go with your lamp
 spent and return the jewels. A new misery sings in your bones.
 Cultivate your legitimate strangeness.¹⁶⁶

– Rene Char

Morgan asks “How do you read?” Monsters!

Separation was immediately felt – we are participants in a strange play that cognizable objects cannot be subjectivized. Creatures of the middle know. The classroom had no sense of belonging; Deaf teacher and the non-Deaf students were apart. I felt lost not in the vastness of topology but in a homecoming without a home. The hierarchy of teacher's position, the aerial view over the student was grounded, the hegemonic structure of hear-to-read and seeing-to-read was muted. Dialogue was distorted. However, when mediation is demanded in this moment to interpret the separation, the monster within violates the moment by its very existence; it triggers the response of something quite different from the moment itself. It “provokes either

¹⁶⁶ Foucault, M. (2006). *History of Madness*. New York: Routledge, p. xxxvi.

violence, the will for pure and simple suppression, or medical care and pity.”¹⁶⁷ The pathetic feeling is not that of a proposition, but rather an expression of a distortion in our way of being in this decentralized middle.

Teachers and students are descents of the Greek tragedy, *pathos mathos*. The meaning of “*pathos mathos* was considered that only a foolish man has to suffer in order to become wise, whereas the wise man is more prudent. The phrase was expanded to speak the short sightedness of the human race, and not individual fools.”¹⁶⁸ What a man has to learn through suffering is this or that particular thing, but insight into the limitation of humanity, into the absoluteness of the barrier that separates man from the *logoi/logos*.¹⁶⁹ We are reminded of *our* limits that rationalization disproportionate realization. Things do not appear as fully presented; there are only appearances of possibilities. Appearances of the appeared; what the Deaf and non-Deaf read in their respective spaces are careful epistemes. These epistemes bestow rationality; it is made *read-ily* presented. At this activity, monsters “transport us to the very heart of realities which surpass every intellect and every signification.”¹⁷⁰

Pulse, thump, pulse, thump

Beating heart

Pause, relax, pause, relax

¹⁶⁷ Foucault, M. (1999). *Abnormal*. New York: Picador, p. 56.

¹⁶⁸ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 356.

¹⁶⁹ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 356. [italics added]

¹⁷⁰ William, D. (1996). *Deformed Discourses: The Function of the Monster in Mediaeval Thought and Literature*. Montreal & Kingston: McGill-Queen’s University Press, p. 103.

A schizophrenic heart

These creatures, figuratively coming from the depths of the ancient Earth Mother, brings into the field of consciousness a special chthonic (underworld) message that is somewhat different from the spiritual aspirations. Herm as Carl Jung describes, is the mediator of this consciousness raising, in which the “serpent coiled around Hermes are represented in the act of sexual union and Hermes’ erect phallus is unequivocally sexual, which functions as a symbol of fertility.”¹⁷¹ Mediations between American Sign Language and English print textually fertilize each other, not only accumulating meanings to their linguistic communities but raising the consciousness of otherness. It asks how we are different but more importantly how is kinship possible? However, as mentioned already, Hermes is a trickster; we cannot limit this function of fertility as child to adult development or improved skill in language use. Hermes is a god of the cross roads, and finally the leader of souls to and from the underworld. “His phallus therefore penetrates from the known into the unknown world.”¹⁷² which speaks not only of bringing the chthonic to Mother Earth, but subjection to the unknown middle. Translations are vulnerable to conceptual idolatry; if Hermes’s phallus is sexual then the tricks are asexual. Untranslatability raises consciousness of the Real.

Allegorically, with consciousness raised there is an understanding and a greater desire to translate the untranslatable. “It deworlds us from our common concerns and points towards higher things. But it does so without forgetting the *vis imaginativa* which

¹⁷¹Jung, C. (1964). *Man and his Symbols*. United States of America: Dell, p. 155.

¹⁷² Jung, C. (1964). *Man and his Symbols*. United States of America: Dell, p. 155.

recalls our connection to the lower world of earthly memory and images. It combines the double allegiance to the light and dark, heaven and earth, freedom and necessity – someone capable of transforming the disease... into... artistic genius.”¹⁷³ This is perhaps why Deaf people of pre-Milan 1880¹⁷⁴ felt repentant for monolingual users. Monolingual users suffer from the Aristotelian logic. *Via negativa* is seen as the excluded middle with the laws of non-contradiction. Aristotle stated, “we must be able to take either the predicate X or not-X and may never take both at the same time. Also, between two contradictories, X and not-X, no third term is possible, either the one exists or the other exists.”¹⁷⁵ It is the third term that produces the difficulty, perhaps necessary, in pedagogy as it continues the cultivation of epistemophilia of form, structure, and identity which leads the mind towards a certain textualization. There are visual and auditable languages processes of the Deaf and non-Deaf respectively. A separation is a common practice when these two linguistic communities interact. There is a monstrous phobia by monolinguals about bilingual beings, split tongued people.

‘Forked tonguedness’ is metaphoric of the cross roads, the confused interconnections of Deaf and non Deaf linguistics where limitations cannot be cleansed by the h(ear)t to its phenomenological essence. It requires the pulse of a certain

¹⁷³ Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 175.

¹⁷⁴ Milan 1880 is a historical event when the oral education method became manifested as the norm for teaching Deaf and Hard of Hearing pupils. It was a gathering of numerous educators and the result was an overwhelming vote to standardize oral education for the Deaf, meaning sign language was no longer the language for curriculum delivery and instruction. Sign language existed in Deaf-Deaf interactions outside educational institutions. Its effects are still part of the discourse in today’s Deaf Education.

¹⁷⁵ Cited in William, D. (1996). *Deformed Discourses: The Function of the Monster in Mediaeval Thought and Literature*. Montreal & Kingston: McGill-Queen’s University Press, p. 49.

interpretive life. Monsters do not allow hermeneutic textualism of the middle; it is always post Babel. Foucault (1988) discussed this asymmetrical and irresistible fascination of monsters and pathetic lure towards its name:

In the thought of the Middle Ages, the legions of animals, named once and for all by Adam....But at the beginning of the Renaissance, the relations with animality are reversed; the beast is set free; it escapes the world of legend and moral illustration to acquire a fantastic nature of its own. And by an astonishing reversal, it is now the animal that will stalk man, capture him, and reveal him to his own truth....Animality has escaped domestication by human symbols and values; and it is animality that reveals the dark rage, the sterile madness that lie in men's hearts....Madness fascinates because it is knowledge. It is knowledge, first, because all these absurd figures are in reality elements of a difficult, hermetic, esoteric learning."¹⁷⁶

Monsters keep cross roads complex and consequently, demand kinships between Deaf and non Deaf or in a broader context, among linguistic communities. Returning to Heraclitus which is used interpret this cross roads: "The way up and down is one and the same, or the way there and back is one and the same, the deception of the cycle of the elements as it describe the great rotation of the elements from below to above, from

¹⁷⁶ Foucault, M. (1988). *Madness and Civilization: A History of Insanity in the Age of Reason*. New York: Vintage Books, p. 18.

above to below, from heavenly fire to water and to air, if not the reverse, and from there to earth.”¹⁷⁷ I do not imagine crossroads as a clash of phenomenonality or phenomenological attunement. Crossroads: a momentous passage or pass-by when one realizes the irreality of subjective or objective limitations. Directions in crossroads are folded inwardly towards contemplative wisdom. At the heart, there is a shift from the objective physiological condition to a specific kind of subjective mood. A shift which is anachronous in today’s educational traditions.

Education traditions are predominately chronological, a principle that demonstrates a deformation. Multiplicities in knowledge are resembled with the doctrine of transformation of truth from unconcealedness to the appropriateness and correctness of statements¹⁷⁸. This deformation is instilled in our teaching practice as a lingual orthodontics in which we conceive truth epistemologically in phonetic based textualizations. This is reflected in the Saturn myth, a god of time who could destroy or create. “Kronos, swallowed his children when he realized that they would replace him and put an end to his eternal reign. Or to put it another way, Kronos refused to accept that one generation succeeds another. But one of his sons, Zeus managed to escape. His mother (Rhea) replaced him with a stone wrapped in cloth which Kronos consumed in his stead. Zeus then proceeded to castrate his father, Kronos, dispatching him to the outer

¹⁷⁷ Gadamer, H-G. (1999). *The Beginning of Knowledge*. Translated by Rod Coltman. New York: Continuum, p. 47.

¹⁷⁸ Coltman, R. (1998). *The Language of Hermeneutics: Gadamer and Heidegger in Dialogue*. New York: State University of New York.

universe.”¹⁷⁹ A myth which symbolizes the need to leave one's own comfortable textualization to welcome the strange.

Abode of monsters are profoundly topological, which follows the Heideggerian dwelling which is explicitly nongeographical and nonsymbolic reading. We perhaps can see the Heraclitus aroma in monsters as “neither a historical nor geographical location nor a metaphysical but as a poetic enigma.”¹⁸⁰ The word topology is not to be construed metaphorically or metaphysically, but as various ways in which being reveals (and conceals) itself in language. They indicate, in other words, not the dialectical movement of knowledge *in textualizations* but various places in which we might discern the movement or the turning – it is “not to be locked in the traditional role as the proper object and mode of epistemology...but rethinking our own poetizing.”¹⁸¹

Pedagogy is a poeticized hospitality of monsters.

Only a poet can translate a poet¹⁸². Deaf and non-Deaf.

Spines of books; spines of being,

Translation meets translation,

Flesh meets flesh,

Light meets light

¹⁷⁹ Kearney, R. (2003). *Strangers, Gods, and Monsters*. New York: Routledge, p. 169.

¹⁸⁰ Coltman, R. (1998). *The Language of Hermeneutics: Gadamer and Heidegger in Dialogue*. New York: State University of New York, p. 89.

¹⁸¹ Coltman, R. (1998). *The Language of Hermeneutics: Gadamer and Heidegger in Dialogue*. New York: State University of New York, p. 115.

¹⁸² Ricoeur, P. (2006). *On Translations: Thinking in Action*. New York: Routledge, p. 38.

Palliative care of the black sun.

The forbidden wisdom of Monsters.

EPILOGUE

Your Skeleton

Begin to take hold of your breath.

Imagine all that is left of your body is a white skeleton
lying on the face of the earth.

Imagine that all your flesh has decomposed and is gone,
that your skeleton is now lying in the earth

See that your skeleton is not you.

Your bodily form is not you.

Be at one with life.

Live eternally in the trees and grass,

in other people,

in the birds and other beasts,

in the sky,

in the ocean waves.

You are present everywhere and in every moment.

You are not only a bodily form, or even feelings, thoughts, actions and knowledge.

In the full or half lotus follow your breath.

See that both your life and death are manifested at the same time:

this is because that is, this could not have been if that were not.

See that the existence of your life and death depend on each other:

one is the foundation of the other.

Search for your true face in the periods before A and after B.¹⁸³

– Thich Nhat Hanh

¹⁸³ Hanh, T.N (1987). *The Miracle of Mindfulness: An Introduction of the Practice of Meditation*. Boston: Beacon Press, p. 90.

POST SCRIPT

When I look inside and see that I am nothing, that's
wisdom. When I look outside and see that I am everything,
that's love. Between these two my life turns.¹⁸⁴

– Nasargadatta Maharaj

When we understand a text, what is meaningful in it
captivates us just as the beautiful captivates us. It has
asserted itself and captivated us before we can come to
ourselves and be in a position to test the claim to meaning
what it makes.¹⁸⁵

–Hans-Georg Gadamer

¹⁸⁴ Loy, D.R. (2008). *Money, Sex War, Karma: Notes for a Buddhist Revolution*. Boston: Wisdom Publications. (no page number)

¹⁸⁵ Gadamer, H-G. (1994). *Truth and Method*. New York: Continuum, p. 490.

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