The Sound of One Hand Clapping: Performing Arts and Deaf People

Donald R. Bangs, Ph.D. Gallaudet University

(Abridged Version for Proceedings)

The 1970s and 1980s have been called the "golden age" of Deaf performing arts, a time when Deaf theatre artists made great breakthroughs, winning Tonys, Emmys and Oscars in the process, and theatre professionals trumpeted American Sign Language as a new art form. The golden age has also become an "Age of Access" as hearing theatres have provided interpreters for Deaf theatre patrons and included Deaf performers in certain productions.

The golden age and the age of access offer many opportunities for Deaf performing artists. But where will these Deaf artists get their training? From schools? Few provide educational programs in the performing arts. From community colleges and universities? Only Gallaudet and NTID currently offer courses in theatre. From professional training programs? The National Theatre of the Deaf operates a successful summer school, but it only serves a small number of trainees.

You may be wondering why I titled my presentation "The Sound of One Hand Clapping." An old Buddhist riddle asks, "What is the sound of one hand clapping?", and for deaf people, the answer is easy. We "clap" soundlessly by holding our hands in the air and twisting them back and forth. But when we look at educational opportunities for Deaf people in the performing arts, the reaction is to hold our hands forward and make the same twisting motion—the sign for "so-so." Other than a few outstanding programs at schools such as Phoenix Day School, MSSD, Louisiana School for the Deaf, Gallaudet University, NTID, and a few other programs, training opportunities are few and far between.

In the 1960s, Black theatre artists and educators urged the schools to provide training programs in the performing arts for Black people. They criticized the school systems for not offering creative experiences in the performing arts and focusing too much on teaching English and basic academic subjects. Does that sound familiar? Well Black theatre artists and educators established many performing arts programs for Black students during the 1970s and the 1980s. I would

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One Hand Clapping Nikolay Kukushkin, 2025-10-23 Brilliant bold and beautifully articulated Karl J Friston Professor of Neuroscience University College London Neuroscientist Nikolay Kukushkin reveals the miracle by which consciousness evolved out of the natural world from the birth of the cell to the majesty of our modern minds Science says that you are nothing but a chemical reaction a collection of atoms and molecules like rocks paperclips and everything else in the physical universe But if that s so where is the place in this world for your consciousness In a word why does it feel so special to be you Like the Zen Buddhist riddle pondering the imponderable the sound of a single hand clapping this book asks the seemingly unanswerable question of how the human mind came to exist within the material world In search of an answer neuroscientist Nikolay Kukushkin takes readers on a billion year journey through time from the roots of our existence to the advent of Homo sapiens reimagining the story of our evolution The result is an exhilarating book that embeds our consciousness within a single unified story of life on Earth A work of ambitious intellectual scope One Hand Clapping is distinguished as much by its originality as by the breadth of its imaginative reach drawing from neuroscience evolution philosophy and a rich tapestry of cultural references all brought to life by the author's own illustrations Told with the drama and daring of a mythical epic it reaches deep into our oceanic past to show for the first time how the entire course of Earth's history from the earliest non living particles ultimately led to the formation of our own minds The Sound of One Hand Clapping Louise Odes **The Sound of One Hand Clapping** Richard Flanagan, 1995 Neaderland, 1995 Whoosh! Trevor Crook.1994 The Body of Myth J. Nigro Sansonese, 1994 Long ago the ancestors of the Greeks Romans and Hindus were one people living on the Eurasian steppes At the core of their religion was the shamanic trance a natural state but one in which consciousness achieves a profound level of inner awareness Over the course of millennia the Indo Europeans divided and migrated into Europe and the Indian subcontinent The knowledge of shamanic trance retreated from everyday awareness and was carried on in the form of myths and distilled into spiritual practices most notably in the Indian tradition of yoga J Nigro Sansonese compares the myths of Greece as well as those of the Judeo Christian tradition with the yogic practices of India and concludes that myths are esoteric descriptions of what occurs within the human body especially the human nervous system during trance In this light the myths provide a detailed map of the shamanic state of consciousness that is our natural heritage This book carries on from the works of Carl Jung and Joseph Campbell to show how the portrayal of consciousness embodied in myth can be extended to a reappraisal of the laws of physics before they are descriptions of the world these laws like myths are descriptions of the human nervous system Not the Sound of One, Hand Clapping Ben Wright, 197? The Sound of One Hand Clapping by Richard Flanagan Lynne Strahan, 1998 The Sound of One Hand Clapping

Osho,1981-01-01 **The Complete Idiot's Guide to Zen Living** Gary R. McClain, Eve Adamson, 2000-11-01 Explains what Zen is and how it came to America how to practice Zen and incorporate it into daily living and the Zen approach to the world

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Baptist Sacramentalism 3 Anthony R. Cross, Philip E. Thompson, 2020-09-28 The first two volumes of Baptist Sacramentalism helped give momentum to a renewal of sacramental theology among Baptists In the years since this conversation has come to include a more diverse range of voices and explore a broader range of topics Baptist Sacramentalism 3 both reveals and shares in these trends contributing to the continued expansion of Baptist sacramental theology Essays from Scandinavian and Eastern European scholars reveal the ways in which sacramental thought is taking shape in non English speaking contexts Other essays demonstrate the ways in which sacramental thought informs questions

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Table of Contents Sound Of One Hand Clapping

- 1. Understanding the eBook Sound Of One Hand Clapping
 - The Rise of Digital Reading Sound Of One Hand Clapping
 - Advantages of eBooks Over Traditional Books
- 2. Identifying Sound Of One Hand Clapping
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Sound Of One Hand Clapping
 - User-Friendly Interface
- 4. Exploring eBook Recommendations from Sound Of One Hand Clapping
 - Personalized Recommendations
 - Sound Of One Hand Clapping User Reviews and Ratings
 - Sound Of One Hand Clapping and Bestseller Lists
- 5. Accessing Sound Of One Hand Clapping Free and Paid eBooks

- Sound Of One Hand Clapping Public Domain eBooks
- Sound Of One Hand Clapping eBook Subscription Services
- Sound Of One Hand Clapping Budget-Friendly Options
- 6. Navigating Sound Of One Hand Clapping eBook Formats
 - o ePub, PDF, MOBI, and More
 - Sound Of One Hand Clapping Compatibility with Devices
 - Sound Of One Hand Clapping Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Sound Of One Hand Clapping
 - Highlighting and Note-Taking Sound Of One Hand Clapping
 - Interactive Elements Sound Of One Hand Clapping
- 8. Staying Engaged with Sound Of One Hand Clapping
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Sound Of One Hand Clapping
- 9. Balancing eBooks and Physical Books Sound Of One Hand Clapping
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Sound Of One Hand Clapping
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Sound Of One Hand Clapping
 - Setting Reading Goals Sound Of One Hand Clapping
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Sound Of One Hand Clapping
 - Fact-Checking eBook Content of Sound Of One Hand Clapping
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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