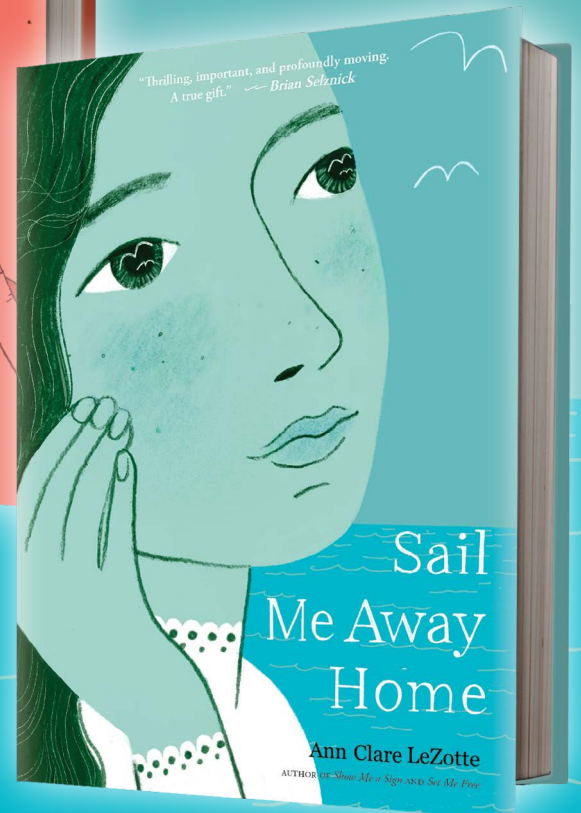
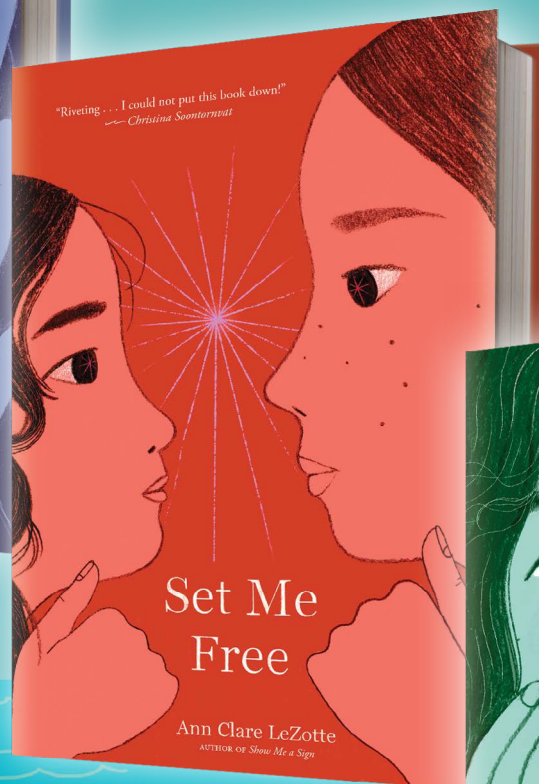
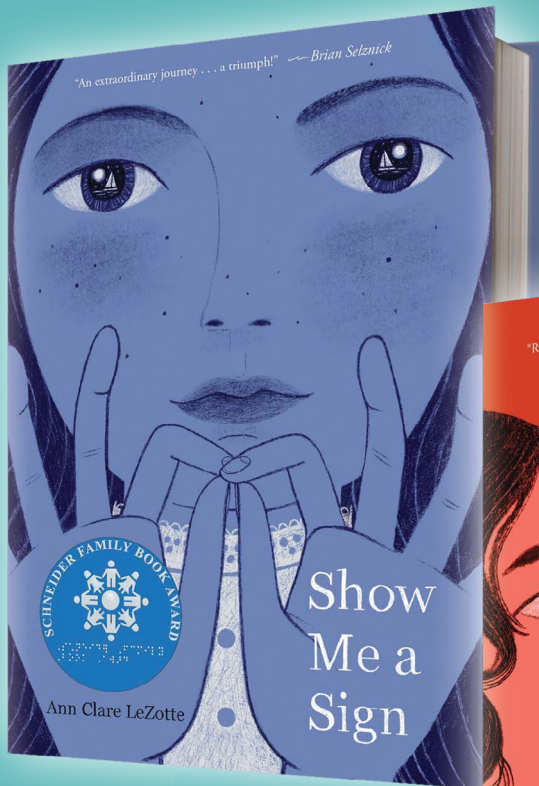


READING GUIDE

The Show Me a Sign Trilogy by Ann Clare LeZotte

AGES 8-12
GRADES 3-7

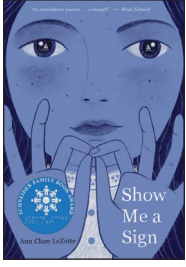


The
Power
of Story

Building Equitable
Bookshelves

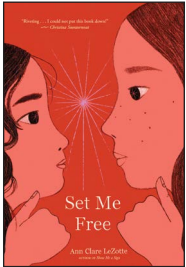
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About the Show Me a Sign Trilogy



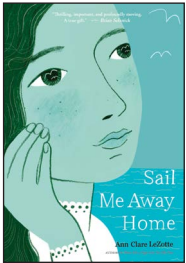
Show Me a Sign

Mary Lambert has always felt safe and protected on her beloved island of Martha's Vineyard. Her great-great-grandfather was an early English settler and the first deaf islander. Now, over a hundred years later, many people there—including Mary—are deaf, and nearly everyone can communicate in sign language. Mary has never felt isolated. She is proud of her lineage. But recent events have delivered winds of change. Mary's brother died, leaving her family shattered. Tensions over land disputes are mounting between English settlers and the Wampanoag people. And a cunning young scientist has arrived, hoping to discover the origin of the island's prevalent deafness. His maniacal drive to find answers soon renders Mary a "live specimen" in a cruel experiment. Her struggle to save herself is at the core of this penetrating and poignant novel that probes our perceptions of ability and disability.



Set Me Free

Three years after being kidnapped as a "live specimen" in a cruel experiment to determine the cause of her deafness, Mary Lambert has grown weary of domestic life on Martha's Vineyard, and even of her once beloved writing. So when an old acquaintance summons her to an isolated manor house outside Boston to teach a young deaf girl to communicate, Mary agrees. But can a child of eight with no prior language be taught? And is Mary up to the task? With newfound purpose, Mary arrives only to discover that there is much more to the girl's story—and the circumstances of her confinement—than she ever could have imagined. Suddenly, teaching her—and freeing her from the prison of her isolation—take on much greater meaning, and peril.



Sail Me Away Home

As a young teacher on Martha's Vineyard, Mary Lambert feels restless and adrift. So when a league of missionaries invite her to travel abroad, she knows it's a once in a lifetime opportunity. Paris is home to a pioneering deaf school where she could meet its visionary instructors Jean Massieu and Laurent Clerc—and bring back their methods to America! But the endeavor comes at a cost: The missionaries' plan to "save" deaf children is questionable at best—and requires Mary's support. What's more, the missionaries' work threatens the Wampanoag and other Native peoples' freedom and safety. Is pursuing Mary's own goals worth the price of betraying her friends and her own values?

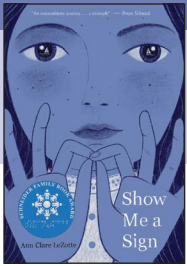
About the Author



Photo credit: Elaine Needleman

ANN CLARE LEZOTTE is a completely deaf and bilingual-bicultural (ASL/English) member of the Deaf community, and an essential voice for Deaf and Hard of Hearing, disabled, and marginalized youth. She is the author of the Schneider Family Book Award–winning novel *Show Me a Sign*, which was named a best book of the year by NPR, *Kirkus Reviews*, *School Library Journal*, the New York Public Library, the Chicago Public Library, and American Indians in Children's Literature. *Set Me Free*, the acclaimed standalone companion, was hailed by *Kirkus* as a "simultaneously touching and gripping adventure." Ann worked for many years as a youth librarian before becoming a full-time writer. She lives in Gainesville, Florida.

Discussion guide written by KATHY MACMILLAN, author, librarian, and nationally certified American Sign Language interpreter. Kathy is the author of more than two dozen books for children and adults, including the *Little Hands Signing* series from Familius Press. She presents storytelling programs that introduce basic ASL for all ages as well as trainings for librarians and educators to better serve the Deaf and Hard of Hearing community. She maintains an extensive ASL resource listing at StoriesByHand.com.



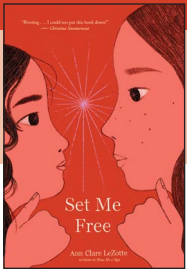
Show Me a Sign

Discussion Questions

1. When we first meet Mary, she is using her “birch stick to poke at curious things on the ground, like the tunnels made by moles.” (p. 5) What does this immediately tell us about her personality? How do Mary's actions throughout the story tell us about her character?
2. In Chapter 1, Mary describes the dead whale on the beach being harvested for meat, oil, and baleen as “flensed, cut, and taken away, piece by piece.” (p. 6) How does this image foreshadow what will happen in the story?
3. George's death is not mentioned outright until page 10, but his loss hangs over Mary and her family. How does the author tell us about his death and the effect it has had on the family? How do Mary, Mama, and Papa each deal with their grief?
4. The islanders push back against Andrew's view that deafness is a disease or infirmity. How do the islanders view deafness? Do they consider being deaf to be a disability? Why do you think that many deaf people dislike terms like “hearing impaired,” “deaf and dumb,” or “deaf-mute”?
5. In her book, *Everyone Here Spoke Sign Language: Hereditary Deafness on Martha's Vineyard*, anthropologist Nora Ellen Groce says of the islanders: “There was no language barrier and, by extension, there seems to have been no social barrier.” (p. 75) Give examples from *Show Me a Sign* of how the deaf and hearing islanders were completely integrated.
6. In 1975, Deaf scholar Tom L. Humphries coined the term “audism” to refer to the idea that those who can hear are superior to those who cannot and the discrimination that results. Give examples of the audism that Mary experiences in the story. What examples of audism have you witnessed in your life?
7. While audism refers to discrimination based on hearing status, there are several other kinds of prejudice and discrimination that come up in the story. Who experiences discrimination? On what basis? How are they treated differently? What do you think about this? What are some ways that someone might respond to unfair treatment? What can you do if you see someone being treated unfairly?
8. Thomas explains to Mary that his place is with the Aquinnah Wampanoag Tribe even though he is not related to them by blood. What, other than blood relations, might create a family or community bond? What do you think are the most important factors in holding a community together?
9. Before Andrew kidnaps Mary, what does his behavior show about his feelings toward deaf people?
10. Mary remembers George crying when he realized that Mary and Papa would never be able to hear the ocean inside a seashell. Do you think that Mary and Papa were upset about this? Why or why not?
11. Ann Clare LeZotte based the description of Martha's Vineyard Sign Language in part on American Sign Language. (p. 171) She sometimes uses signing word order, especially when Mary is signing with her parents. Give examples of signing word order from the dialogue and how the author might have written out the sentences in English. Why do you think she chose to use signing word order in the places where she did?
12. When Mary is kidnapped and taken to Boston, she is cut off from most communication. What strategies does she use to understand what's going on around her? How does she attempt to communicate with people there? Of the communication methods she tries, which are successful?

Extension Activities

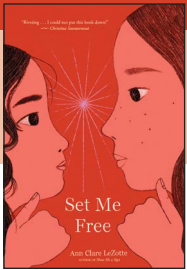
1. From the time that the first United States residential school for the Deaf opened in Hartford, Connecticut, in 1817, almost all Deaf children on Martha's Vineyard attended. They brought Martha's Vineyard Sign Language (MVSL) with them, and it mixed with the French Sign Language used by teacher Laurent Clerc and other Indigenous sign languages and homemade gesture systems to become today's American Sign Language (ASL). Though the last speaker of MVSL died in 1952, researcher Joan Nash has preserved some MVSL signs. Watch a comparison of MVSL and ASL vocabulary here: [youtube.com/watch?v=EzZsZrtdIIA](https://www.youtube.com/watch?v=EzZsZrtdIIA). Think about the vocabulary that researchers have been able to find. Why do you think these signs were important on the island? How are the MVSL and ASL signs similar and different?
2. Mary says that “our New World is someone's old world.” (p. 256) Find out about the native people who lived on the land where you live at native-land.ca, then use the resources there to learn more about the history and modern-day presence of these tribes. What did you learn? Why is it important to know this history?
3. Andrew Noble, like many researchers in the 1800s, is unable to find a pattern in the distribution of deafness on Martha's Vineyard. It wasn't until Gregor Mendel established the science of genetics in the mid-1800s that scientists began to understand how genes affecting different traits are passed down. Do some research on Mendelian inheritance and Punnett squares (a tool for predicting how genes are passed down). How does Mendelian inheritance relate to the fact that one in four residents of Chilmark was deaf? Knowing that Mary is deaf and George was hearing, can you figure out which two genes each of her parents carry? Why would island deafness seem to skip some generations?
4. When searching George's room, Mary finds the special map he made for her and Nancy: “Not the kind cartographers make, but a map with all the places that are important to us . . . It is a map of memories.” (p. 51) Choose a place that is important to you and draw your own “memory map.” Like George's map, it may include references to special people and events.



Set Me Free

Discussion Questions

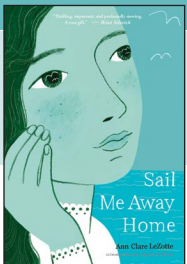
1. In Chapter 5, Mary looks to four sources of advice about whether she should take the position at the Vale. Who does she consult and why? Why do you think she chooses these four people instead of others who are important to her, such as her parents, Ezra, and Sally? How do their responses contribute to her decision?
2. Mary's expectations and understanding of her role at the Vale dramatically shift over the course of the book, but what do you think Beatrice expects when Mary first arrives? What goals do you think Beatrice has when she interacts with Mary? What methods of communication does Beatrice find most effective when she interacts with Mary? What textual clues can you find that support your analysis?
3. Mary communicates with hearing people off-island by "cobbling together methods of communication." (p. 81) What techniques does she use throughout the story to communicate with those who are not fluent in Martha's Vineyard Sign Language? How can you communicate with someone who does not know your language?
4. Though Nancy is devoted to the cause of women's rights, she expresses prejudice toward the Wampanoag, people of African descent, and Beatrice. What social or cultural factors might lead Nancy to think this way? Who or what social groups do you think might benefit from this prejudice? What might you say to someone who excluded certain women from a women's rights movement?
5. Mary worries that she has become too settled, but Mama wants her to settle down and stay on the island. Why do you think Mama wants Mary to be more like her? How does Mary feel about this? How would you react in her situation?
6. Papa toasts Mary by signing, "To our Mary, in all her beautiful contradictions." (p.16) What contradictions do you see in her character? Why do you think Papa calls these contradictions beautiful? What "beautiful contradictions" exist in your life?
7. Why does Mary go out on the mud flats at low tide, even though it is dangerous? Is this choice brave or reckless? How would you define the difference between the two? How does this relate to Mrs. Pye's statement that "Youth leap fearlessly, which is foolhardy—but it can also be marvelous"? (p. 45)
8. Sally faces discrimination in both Chilmark and Aquinnah because of her mixed Wampanoag, African, and European heritage. This is an example of intersectionality, a term coined by Kimberlé Crenshaw to indicate how a person's social and political identities overlap and create different degrees of oppression or privilege. Choose another character in *Set Me Free* and identify examples of intersectionality in their life, including race, hearing status, gender, language fluency, economic status, social class, and other factors. How does the intersection of those identities affect how that character engages with the world and with other people in the book?
9. Sally tells Mary, "There are different ways to be bold as we grow." (p. 27) How does Mary demonstrate boldness throughout the story? How do her later actions show growth or maturity compared to her earlier actions?
10. The term "Deaf Gain," coined by Deaf artist Aaron Williamson, reframes the idea of hearing loss by focusing instead on the unique benefits of Deaf people's experience and perspective, and how they contribute to the greater good of all humanity. One example of Deaf Gain in *Set Me Free* is the joke Mary shares with Mr. Butler after a night of thunderstorms: "I slept without interruption. You?" (p. 36) What other examples of Deaf Gain can you find in the story?
11. As she is leaving Martha's Vineyard to go to the Vale, Mary notes that she is "looking toward the future, but unable to free myself from the past." (p. 56) How does she resolve this conflict by the end of the story?
12. Though many islanders insist that Mary's ancestor Jonathan Lambert returned prisoners to America, Mary faces the ugly truth that he was actually selling freedmen back into enslavement. Why do you think so many of the townsfolk are unwilling to face the truth? Why is Mary determined to do so? What makes it so difficult to face unpleasant or disturbing truths about our history? What can we do to make it easier to face and address uncomfortable truths?
13. Though Mary sees Nancy's prejudice, she resolves to be patient with her. How does Mary challenge Nancy to look outside of her own perspective, while still maintaining their friendship?
14. As Mary leaves the Vale, she observes that "forsaking Beatrice means abandoning myself." (p. 175) What does she mean by this? Why can't she just walk away?
15. At the end of the book, Mary notes, "The difference between victims and survivors is whether you're found in time. We cannot swim while the other sinks." (p. 265) Do you agree with this statement? In what ways do you see this play out in the story?
16. The last line of the book reads, "This island will no longer hold me." (p. 265) Based on this statement, what do you think Mary will do next?



Set Me Free

Extension Activities

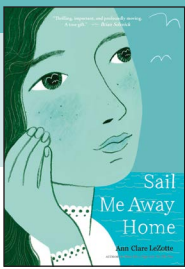
1. Though Martha's Vineyard Sign Language (MVSL) was one of the building blocks of modern-day American Sign Language (ASL), the manual alphabets used in each language are totally different. The two-handed manual alphabet Mary uses derives from British Sign Language, while ASL uses a one-handed manual alphabet derived from French Sign Language. Learn and practice the two manual alphabets using the videos and printables in the Resources section of this guide, and practice fingerspelling your name in each language.
2. Thomas says, "The attainment of a purity that's never existed poisons the people and land we share." (p. 253) Beginning in the late 1800s, the eugenics movement took hold, spreading ideas about "improving" the human race by eliminating "undesirable" genetic traits. These ideas were used to justify discrimination, prejudice, and even killing of people who were thought to be "inferior." Inventor Alexander Graham Bell was a prominent proponent of eugenics, and even used research he had done on deafness on Martha's Vineyard in his theories. Do some research on Bell's involvement in eugenics. What do you think of his theories?
3. After discussing the ways Mary communicates with non-signers, designate a period of time where no one can use their standard method of communication. If you are in a speaking environment, consider implementing silent time and practice communication through signs, gestures, writing, and other means. Once you return to your typical communication method, discuss the ways you communicated. How did it feel when you couldn't use your typical method to share what you wanted to communicate? Were you able to find a new or different way to share it and be understood?
4. Play "Who's the Leader?" This silent game develops visual awareness. Players stand in a circle. Choose a guesser, who steps outside the circle and covers their eyes. Then silently choose one person in the circle to be the leader. The leader begins an action, such as tapping their head or swaying their arms. The other players must copy the leader. Tap the guesser on the shoulder to let them know it's time to stand at the center of the circle. The guesser must try to figure out who is the leader. The leader must change the motion every thirty seconds or so, and the other players should try not to watch the leader too obviously. Once the guesser gets the answer, the leader becomes the guesser, and the group chooses a new leader.



Sail Me Away Home

Discussion Questions

1. Why do you think the author chose the title *Sail Me Away Home*? What does "home" mean to Mary in the context of her personal journey? Do you think this meaning of "home" changes for Mary at the end of the book compared to at the beginning? Why or why not?
2. Throughout the story, Mary has visions that are "bloodred and hard to shake." (p. 7) When do these visions happen, and when do they stop? Why do you think Mary experiences these visions? What is the author trying to tell us in these moments?
3. Reverend Lee tells Mary, "I sometimes forget you can't hear." (p. 40) Why would Reverend Lee consider that a compliment? Why doesn't Mary?
4. Mary calls her traveling companions "the holy relics" (p. 113) Look up the various meanings of the word "relic." Why do you think Mary uses this term for the missionaries? How does her use of this term reflect her view of their work?
5. Mary says that, to learn a sign language, "A true understanding requires immersion with native signers." (p. 38) Why is it not enough to learn to sign from books or videos, or even from just one teacher? Why is interacting with native signers important?
6. Mrs. Pye tells Mary, "The hardest thing I've learned is that it's impossible not to hurt anyone." (p. 76) Who has Mary hurt through her actions or adventures, and how? Has she hurt and helped the same people? If so, how?
7. Mary notes that "the same journey can be more or less difficult depending on where you start." (p. 112) This refers to the concept of privilege, or advantages that are given to some people based on their membership in certain social groups. Often those with privilege are unaware of the advantages they have. Select a character from the story and compare their areas of privilege to Mary's. What advantages, seen or unseen, do Mary and the other character have because of their identities?



Sail Me Away Home

Discussion Questions (continued)

8. While visiting the school for blind children in England, Mary is “overcome with pity—no, sympathy” (p. 132) for one of the students. What is the difference between pity and sympathy? Why is the difference important?
9. When the English school considers allowing Mary to come back for oral instruction, she is filled with dread. Why does she feel that way? Why do many people in the hearing world insist that deaf people learn how to speak and read lips?
10. Do you think that Jack deserves punishment for trying to kidnap Mary? Why or why not?
11. Mary writes: “I speak . . . Who chooses to listen is a testament to their character, not mine” (p. 146) What does she mean by this? How do the ways different people in the story choose to listen (or not listen) show their character?
12. In her letter, Mama calls Mary her “wise, passionate, obstinate, fearless daughter.” (p. 184) Give examples from the text of each of these qualities in Mary.
13. Mary notes that with the French girls, she doesn't feel left out even when she doesn't understand what they are saying. Why is that so?
14. Mary wonders if Miss Mitchell sees the deaf instructors and students in the French school as “helpless compliant elephants.” (p. 223) What evidence from the text supports this assessment? Why do you think Mary gives Miss Mitchell the benefit of the doubt until this point?
15. While telling her history to the deaf students in France, Mary realizes that “there are many ways to be deaf.” (p. 241) What does she mean by this? How do her own story, Beatrice's, Jean Massieu's, and Laurent Clerc's all reflect different “ways to be deaf”?
16. The author uses a 3-part structure to trace Mary's journey from America to England to France. If you were to write a Part 4 for Mary, what would it be about? Where do you think she will go next? What do you hope for her?

Extension Activities

1. Watch this video describing the evolution of American Sign Language, presented by Deaf Mentor Joseph Ponte: [youtube.com/watch?v=sgl53rMzM_w](https://www.youtube.com/watch?v=sgl53rMzM_w), then discuss how Ann Clare LeZotte incorporated real historical figures into *Sail Me Away Home*. Why do you think she chose to have Mary's journey echo the route Thomas Hopkins Gallaudet took? How was Mary's journey different from his and why?
2. Miss Mitchell mentions Friar Mechor de Yebra, who made drawings of handshapes that represent the Spanish alphabet in 1593. Explore the alphabet he published at speakinglatino.com/spanish-sign-language and compare and contrast it with the American Sign Language and British Sign Language alphabets shared in the extension activities for *Show Me a Sign*. Why do you think some letters in the ASL and BSL manual alphabets do not appear in the 1593 Spanish alphabet?
 - “Taken from Their Families: Native American Boarding Schools”: mpt.pbslearningmedia.org/resource/arct.socst.ush.wounded12aschoolsa/taken-from-their-families-native-american-boarding-schools
 - Struggling with Cultural Repression: americanindian.si.edu/nk360/code-talkers/boarding-schools
 - Primary Source Set: Native American Boarding Schools: loc.gov/classroom-materials/native-american-boarding-schools
3. As Mary comes to realize, different people experience the world in different ways depending on their situation and amount of privilege. Some identities and qualities, such as having pale skin or being deaf, may be immediately apparent to others, while other identities and qualities, such as having a learning disability or loving cats, are not visible on the surface. So it is important to look beyond the surface to understand other people. Draw an outline of yourself. On the outside of the outline, list the things other people can tell about you just by looking. On the inside of the outline, list the things you want others to know about you which can't be seen on the surface. Discuss with a partner or the group.
4. Mary worries, with good reason, that the missionaries' school for Native children will make the students into “prisoners.” (p. 98) Learn more about the boarding school experiences of indigenous children in the United States and Canada at the links below. How do they differ from the Paris school for the deaf as portrayed in *Sail Me Away Home*? How did the schools impact Native children and their families?
 - “Name Signs - ASL and Deaf Culture” by ASL That!: [youtube.com/watch?v=9hHt3wzxXjc](https://www.youtube.com/watch?v=9hHt3wzxXjc)
 - “Deaf Culture | Name Signs” by Katelyn Cheng: startasl.com/name-signs
5. Throughout *Sail Me Away Home*, Mary mentions several name signs. Learn more about the cultural significance of name signs with the video and article linked below, then identify and discuss the name signs in the story. Are they arbitrary or descriptive name signs? How are names in spoken languages different from name signs in sign languages?
 - “Name Signs - ASL and Deaf Culture” by ASL That!: [youtube.com/watch?v=9hHt3wzxXjc](https://www.youtube.com/watch?v=9hHt3wzxXjc)
 - “Deaf Culture | Name Signs” by Katelyn Cheng: startasl.com/name-signs

Resources and Further Reading

Articles and Websites

The Atlantic | "The Life and Death of Martha's Vineyard Sign Language" by Cari Romm theatlantic.com/health/archive/2015/09/marthas-vineyard-sign-language-asl/407191

Atlas Obscura | "The Hidden History of Martha's Vineyard Sign Language: How a deaf utopia was uncovered in the 1970s" by Natalie Zarrelli atlasobscura.com/articles/the-hidden-history-of-marthas-vineyard-sign-language

British Deaf News | "Martha's Vineyard" by Edmund West britishdeafnews.co.uk/marthas-vineyard

HandSpeak | "Deaf-gain: A Hearing Person's Loss" handspeak.com/learn/index.php?id=340

HandSpeak | "Martha's Vineyard Island and Sign Language" handspeak.com/learn/index.php?id=366

Khan Academy | "Introduction to Heredity" khanacademy.org/science/high-school-biology/hs-classical-genetics/hs-introduction-to-heredity/v/introduction-to-heredity

National Human Genome Research Institute | "Mendelian Inheritance" genome.gov/genetics-glossary/Mendelian-Inheritance

New England Historical Society | "The Deaf Vineyarders Who Talked with Their Hands" newenglandhistoricalsociety.com/deaf-vineyarders-talked-hands

New England Historical Society | "How the Wampanoag Indians Took Back Gay Head" newenglandhistoricalsociety.com/wampanoag-indians-took-back-gay-head

NPR | "Deaf Culture on Martha's Vineyard" npr.org/transcripts/6254177

NPR | "On Martha's Vineyard, Tribal Elders Work to Restore Land to Its Pre-Colonial State" by Eve Zuckoff npr.org/2022/06/29/1106404838/on-marthas-vineyard-tribal-elders-work-to-restore-land-to-its-pre-colonial-state

Parents.com | "An Age-by-Age Guide to Explaining Privilege to Kids" by Juno DeMelo parents.com/kids/development/social/an-age-by-age-guide-to-explaining-privilege-to-kids

PBS | "Wampanoag Descendants Revive History of Native Culture on Martha's Vineyard" by Charlayne Hunter-Gault and Anne Azzi Davenport pbs.org/newshour/show/wampanoag-descendants-revive-history-of-native-culture-on-marthas-vineyard

Stories By Hand | American Sign Language (ASL) Manual Alphabet Printable <https://storiesbyhand.files.wordpress.com/2020/10/american-manual-alphabet.pdf>

Stories By Hand | British Sign Language (BSL) Manual Alphabet Printable storiesbyhand.files.wordpress.com/2021/06/british-sign-language-manual-alphabet-handout.pdf

Time | "She Coined the Term 'Intersectionality' Over 30 Years Ago. Here's What It Means to Her Today" by Katy Steinmetz time.com/5786710/kimberle-crenshaw-intersectionality

Voice Magazine | "I'm Not Inspirational for Being Deaf, So Please Don't Treat Me Differently" by Lucy Evans voicemag.uk/blog/11100/im-not-inspirational-for-being-deaf-so-please-dont-treat-me-differently

Yale University Library | "Deaf: Cultures and Communication, 1600 to the Present" Online Exhibition onlineexhibits.library.yale.edu/s/deaf-culture/page/home

Videos

AI-Media | 5 Signs of Audism youtube.com/watch?v=FOnFFvb7ojs

AJ+ | What It's Like To Be Deaf youtube.com/watch?v=0YcGev7B5AA

ASL That! | The ASL Alphabet - American Sign Language ABCs youtube.com/watch?v=tkMg8g8vVUo

The Deaf Academy | British Sign Language (BSL) Fingerspelling Alphabet youtube.com/watch?v=DglvXXdwjw

National Deaf Center | What Does Deaf Mean? youtube.com/watch?v=eBoIOr0HZUY

NBC News Learn | The Second Great Awakening youtube.com/watch?v=BIiuaMYgz9U

Seek the World | The World's First Public Deaf School: Institut National de Jeunes Sourds de Paris youtube.com/watch?v=uQGGZaEV6DA

Organizations

African American Heritage Trail of Martha's Vineyard mvafricanamericanheritagetrail.org

Aquinnah Wampanoag Indian Museum aquinnah.org

Martha's Vineyard Museum mvmuseum.org

National Association of the Deaf nad.org

Wampanoag Tribe of Gay Head wampanoagtribe-nsn.gov

Books

***A Place of Their Own: Creating the Deaf Community in America* by John Vickrey Van Cleve and Barry A. Crouch** (Gallaudet University Press; adult)

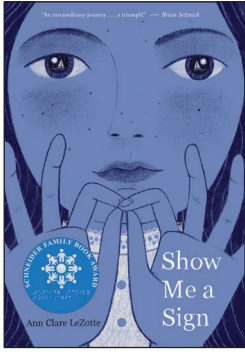
***Everyone Here Spoke Sign Language: Hereditary Deafness on Martha's Vineyard* by Nora Ellen Groce** (Harvard University Press; adult)

***IndiVisible: Africa-Native American Lives in the Americas* by Gabrielle Tayac** (Smithsonian Books; adult)

***Keepunumuk: Weeâchumun's Thanksgiving Story* by Danielle Greendeer, Anthony Perry, and Alexis Buntun** (Charlesbridge; ages 3-7)

***My Heart Glow: Alice Cogswell, Thomas Gallaudet, and the Birth of American Sign Language* by Emily Arnold McCully** (Hyperion Books for Young Readers; ages 6-9)

Praise for Ann Clare LeZotte



Show Me a Sign

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PB: 9781338255829 • \$8.99

Audio CD: 9781338782004 • \$29.99

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American Indians in Children's Literature Best Books of 2020
Bank Street Best Children's Books of 2021
2020 Jane Addams Children's Book Award Finalist
2020 New England Independent Booksellers Award Finalist

"Well researched and spare . . . a sensitive portrayal of a young girl's fight for respect and human dignity."
—*New York Times Book Review*

★ "A vivid depiction of Deaf community along with an exciting plot and beautiful prose make this a must-read."
—*Kirkus Reviews*, starred review

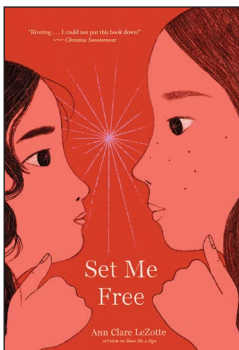
★ "Mary's dramatic adventure will enthrall readers, but her internal journey—from being an uncomfortable witness to prejudice, to experiencing it herself, to determining to oppose it by leading by example—is equally important, and profound."
—*Horn Book*, starred review

★ "Exceptionally written, faced paced, and full of topics that will inspire deep discussion."
—*School Library Journal*, starred review

★ "Engrossing . . . LeZotte, who is deaf, deftly connects the islanders' prejudice against the Wampanoag to the mainlanders' view of deaf individuals as lesser; Mary's progressive attitudes feel modern while aligning with her character's sensibilities."
—*Publishers Weekly*, starred review

"LeZotte's writing is fresh, crisp, and exciting."
—*School Library Connection*, highly recommended

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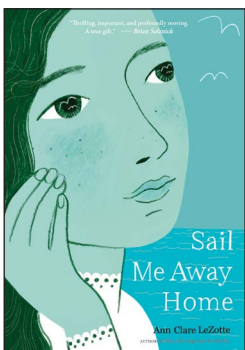
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★ "Full of unique detail about the experience of interacting with the world as a Deaf person (the author is also Deaf), this historical novel will serve as a helpful window book for non-Deaf readers, but also a much-needed mirror book for those who are Deaf. Historical endnotes make clear how much research went into doing justice to the setting and the characters outside of the author's lived experience, including those characters who are members of the Wampanoag Nation . . . An excellent addition to any children's or tween historical fiction collection."
—*School Library Journal*, starred review

"Mary seems set to become a true hero-adventurer, an almost larger-than-life sleuth, teacher, and woman of action."
—*Horn Book*

"In addition to the central themes of ableism and language deprivation, LeZotte naturally weaves in social issues of the time that still resonate today, including racism, colorism, feminism, and colonialism . . . A simultaneously touching and gripping adventure."
—*Kirkus Reviews*

"LeZotte never shies away from addressing racism, ableism, or sexism . . . many of the book's themes resonate today, as Mary fights for the rights of all people and offers hope to readers facing challenges."
—*Booklist*



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"LeZotte's prose is as lovely and descriptive as ever, vividly depicting Mary's world as well as her inner life . . . Fans will be pleased with this third installment in a delightful series."
—*Kirkus Reviews*

"Through Mary's insights and opinions . . . LeZotte shows that the heartfelt need for Deaf culture, solidarity, and belonging is something both historical and contemporary."
—*Horn Book*

"LeZotte deftly weaves Deaf history throughout Mary's adventures. This book is *kissfist*!!"
—Alex Gino, award-winning author of *Melissa and Green*

"Readers will be delighted that Mary's story continues in this compelling seafaring adventure. A fascinating historical backdrop, timeless social issues, and Mary's sense of humor add layers of depth to the story."
—Lynne Kelly, author of the Schneider Family Book Award winner *Song for a Whale*

"Thrilling, important, and profoundly moving evocation of the Deaf experience from a brilliant Deaf writer."
—Brian Selznick, bestselling creator of *Big Tree* and the Caldecott Medal winner of *The Invention of Hugo Cabret*



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