SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

by
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A thesis submitted to the faculty of The University of Mississippi in partial fulfillment of
the requirements of the Sally McDonnell Barksdale Honors College.

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This project is dedicated to my loving parents, Jeff and Wendy Hankins.
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ABSTRACT

REBECCA CAROL HANKINS: Social Interaction Between Deaf and Hearing People
(Under the direction of Karen Christoff)

This study examined the personal experiences of hearing people in their interactions with Deaf persons and their knowledge about Deaf culture. The research involved questioning hearing people about their perceptions and interactions with Deaf people and Deaf culture in an effort to gain insight as to how the lives of Deaf people can be improved in mainstream culture. It was predicted that a majority of hearing participants would describe a lack of knowledge about Deaf culture, discomfort interacting with a Deaf person, and an agreement that a need exists for better understanding of Deaf culture. A survey was conducted with 582 undergraduates at the University of Mississippi. Of the original six hypotheses, the results supported the predictions that a majority of hearing participants would report a lack of knowledge about Deaf culture and how to interact with a Deaf person and that hearing participants would agree that there is a need for better understanding of Deaf culture. The results indicate positive attitudes about Deaf people and further show the need for improvement of public knowledge about Deaf culture and people, which fits within the existing body of research.
# TABLE OF CONTENTS

ABSTRACT......................................................................................................................................................................v

LIST OF TABLES..............................................................................................................................................................viii

LIST OF ABBREVIATIONS....................................................................................................................................................ix

INTRODUCTION.....................................................................................................................................................................1

BACKGROUND....................................................................................................................................................................5
  History of Deaf Culture in America.................................................................5
  Communication Between Hearing and Deaf People........................................6
  Attitudes and Perceptions of Deafness............................................................8
  Deafness and Healthcare................................................................................10
  Deafness in Schools.......................................................................................11
  Deafness and Emotions..................................................................................13
  Further Research............................................................................................13
  Current Study.................................................................................................14

RESEARCH QUESTIONS AND HYPOTHESES.....................................................................................................................15

METHODS........................................................................................................................................................................16
  Participants......................................................................................................16
  Measures........................................................................................................17
  Procedures.....................................................................................................17
  Data Analysis.................................................................................................18

RESULTS........................................................................................................................................................................19
  Knowledge about Deaf Culture and How to Interact with a Deaf Person......19
  A Need for Better Understanding.................................................................21
  Comfort Level in Social Interaction.............................................................23
  Attitudes and Beliefs about Deaf Culture and Deaf People..........................24
  History of Relationships with Deaf People....................................................30
  Deaf Participants and the Need for Understanding in Mainstream Society....31
  Free Responses.............................................................................................35

DISCUSSION.......................................................................................................................................................................36
  Implications...................................................................................................36
  Limitations.....................................................................................................38
SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

Significance for Future Research ................................................................. 39
Conclusion ........................................................................................................ 39

REFERENCES .................................................................................................. 41

APPENDIX A .................................................................................................. 45
Survey: Social Interaction Between Deaf and Hearing People .................. 45

APPENDIX B .................................................................................................. 63
Beliefs About Obese Persons Scale ............................................................ 63

APPENDIX C .................................................................................................. 64
Attitudes Towards Disabled Persons Scale .................................................. 64
SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

LIST OF TABLES

Table 1: Aspects of a Culture ................................................................. 20
Table 2: Aspects of Deaf Culture .......................................................... 20
Table 3: Deaf Culture Attitudes Scale .................................................. 22
Table 4: Hearing Participants’ Relationships to Deaf Individuals .......... 23
Table 5: Comfort Level in Communicating with a Deaf Person .......... 24
Table 6: Beliefs About Deaf Persons Scale ............................................ 26
Table 7: Attitudes Towards Deaf Persons Scale ....................................... 28
Table 8: T-test Results: Participants with a Deaf Parent ....................... 32
Table 9: T-test Results: Participants with a Deaf Person in Immediate Social Circle .... 32
Table 10: T-test Results: Participants with a Deaf Acquaintance ........... 33
Table 11: T-test Results: Gender Differences ....................................... 33
# LIST OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>ASL</td>
<td>American Sign Language</td>
</tr>
<tr>
<td>ATDP</td>
<td>Attitudes Towards Deaf Persons</td>
</tr>
<tr>
<td>ATOP</td>
<td>Attitudes Towards Obese Persons</td>
</tr>
<tr>
<td>BADP</td>
<td>Beliefs About Deaf Persons</td>
</tr>
<tr>
<td>BAOP</td>
<td>Beliefs About Obese Persons</td>
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INTRODUCTION

Throughout history, society has marginalized disabled and minority individuals and communities. The deaf community is no exception. Today, although the role of Deaf culture in society has much improved, there is still a paramount communication barrier between the hearing world and the Deaf. The current status of research on hearing interactions with the Deaf shows that there is a need for improvement in these social relationships and a need for further, more detailed research. While there are significant data on hearing attitudes towards deafness, there are relatively less data on hearing people’s specific emotional reactions and their causes during social interaction with a deaf person. Further research on this subject can lead to a better understanding of these relationships as well as how they can be improved.

Deafness is defined by the *Oxford English Dictionary* as “the state or condition of being deaf,” or “lacking, or defective in, the sense of hearing.” In her book *Psychosocial Aspects of Deafness*, Nanci Scheetz designates four types of physiological hearing loss: conductive, sensorineural, mixed, and central auditory processing dysfunction. These refer to different parts of the ear that are damaged or the way in which the damage was caused (genetic, pathological, etc.). Additionally, hearing loss categories range from mild to profound, based on the number of decibels lost (Scheetz, 2004). The level of hearing loss that people experience directly affects their communication with others. People with various levels of hearing loss have been historically referred to in terms such as “hearing
impaired” (typically found offensive), “hard of hearing,” and “deaf” (Scheetz, 2004). Since 1972, the term “Deaf” (capital D) has been used to refer to a specific culture of deaf persons who use American Sign Language (ASL) (Scheetz, 2004). In this thesis, the usage of “Deaf” also signifies the culture.

There are currently two points of view on the condition of deafness: the medical/pathological model and the cultural model (Massachusetts Commission, 2014). The Massachusetts Commission for the Deaf and Hard of Hearing delineates these as follows: the medical model views deafness as a disability or handicap and views deaf people as needing improvement. This viewpoint focuses on the negative aspects of deafness. People with this viewpoint may consider deaf people to have learning or psychological problems or to be abnormal (“Perspectives on Deaf People,” 2011). On the other hand, the cultural model views deafness as entrance to a distinct community with its own values, practices, and, most importantly, language (Massachusetts Commission, 2014). This cultural model is most consistent with how most deaf people view themselves, and it focuses on the positive aspects of what is possible for the Deaf community (Massachusetts Commission, 2014). People who have this viewpoint recognize that the Deaf community is held together by the use of ASL, uses vision as the primary communicator, and has a shared identity (“Perspectives,” 2011). It is necessary to understand Deaf culture in order to successfully communicate with its members, and to understand Deaf culture, one must understand the use of American Sign Language (Massachusetts Commission, 2014). ASL is a language of its own, having unique grammar and syntax, is not a visual form of English, and is as efficient and easy as spoken language (Massachusetts Commission, 2014; “Deaf Culture,” 2013). Furthermore, Deaf culture has its own values and traditions. Gallaudet University,
America’s only all-Deaf liberal arts University, provides insight into these values for outsiders. The values of Deaf culture include: advocating for environments in which vision is the chief means of communication; teaching ASL to deaf children to enrich the future of Deaf culture; encouraging bilingualism in ASL and English; promoting rules for communication such as turn-taking, eye contact, and visual signs that one’s turn is over; passing down the arts and folklore of Deaf culture to future generations; and using certain methods of getting another person’s attention such as physical touch, waving, or turning on and off the lights (Nussbaum, 2008; “Deaf Culture,” 2013).

Deaf culture is a refuge from an oppressive hearing world for many members of the Deaf community (Halpern, 1996). Far from a mere “support group,” however, Deaf culture gives a strong sense of identity to its members, and hearing outsiders may feel as if they themselves are the ones with the communication problem (Halpern, 1996). Although deaf culture welcomes hearing allies as well as Deaf, it can also be exclusionary since it is a specific way of perceiving the world (Moore & Levitan, 2003; Napier, 2002). It can therefore be negatively opinionated against those who do not have the same perception (Moore & Levitan, 2003). Deaf culture can even resent those with hearing loss who reject their valuable Deaf identity (Halpern, 1996). Napier (2002) explains that hearing people do not always become involved in the Deaf community simply because they want to be involved, but for occupational purposes, or because they were born to Deaf parents. These people, including ASL interpreters, are not considered members of Deaf culture, but other hearing people are (Napier, 2002). Furthermore, according to Baker and Cokely (1980) (as cited in Napier, 2002) there are four types of membership in Deaf culture: physical hearing status, support of the community and its
ideals, social relationships with the community, and ASL knowledge – considering the correct attitude toward deafness is held (Baker & Cokely, 1980).
BACKGROUND

**History of Deaf Culture in America**

Deaf culture in America formed from hearing society’s historical treatment of those who are deaf (Peters, 2007). Throughout time, deaf people have been treated with paternalistic attitudes (sometimes termed “audism”) because of their lack of spoken communication, victimized by treatment that was meant for their good, given negative stereotypes such as being less intelligent, misdiagnosed as being mentally disabled or even psychotic, been wrongly institutionalized, and taught poorly alongside hearing students in schools (Peters, 2007; “Perspectives,” 2011). They have also been given well-meaning, high-quality medical attention to help them be as close to hearing as possible – to make them “un-deaf” (Halpern, 1996). Hearing society has believed that, in order to be successful, a deaf person must leave ASL in the past and learn to speak, a notion that has caused some deaf people to devalue their own unique culture when they feel they have surpassed it to enter mainstream society (Kyle & Pullen, 1988). The results of this, according to Halpern, have caused deaf children to miss early language acquisition, a worse handicap than before. Before the mid-twentieth century, deaf children were all taught to speak and read lips, even though the skill is unreliable and nearly impossible for some people (Massachusetts Commission, 2014). Furthermore, in America, deaf people have been denied basic rights of citizens such as marriage and the vote, have had their children taken away, have been taught in special education classes, and have been given
otherwise poor education in deaf residential schools (Halpern, 1996). They have been expected to carry the burden of fixing the communication problems between themselves and hearing people, in part because hearing society does not often recognize ASL and the Deaf identity (Clymer, 1995).

The historical response of the Deaf community has been to found schools for the deaf and to form Deaf clubs and organizations, which all help give a sense of belonging and closeness (Peters, 2007). According to Peters, all this has contributed to Deaf people identifying as a separate culture, ultimately through their shared need to live differently in a hearing world. Despite the dismal history of mistreatment by often well-meaning hearing society, the Deaf community is strong and cohesive and still prefers to use ASL over spoken communication (Moore & Levitan, 2003). What limits the Deaf community’s access to the world is hearing society’s inability to understand their unique communication needs (Broesterhuizen, 2005). Deaf people are successful in every part of society except where people hold fallacious stereotypes and have the medical viewpoint on deafness (Massachusetts Commission, 2014; Kyle & Pullen, 1988).

*Communication Between Hearing and Deaf People*

It is not surprising, then, that there are manifold difficulties in communication between hearing people and Deaf people. According to Ostrove and Oliva (2010), a chief reason for this is that hearing and Deaf people have two different definitions of what “good communication” is. There are findings that show that deaf people have pretended to understand everything when interacting with hearing people, even if they do not (Van Gent et al., 2011). Deaf people are often mislabeled and misunderstood because their physical condition is not immediately obvious (Scheetz, 2004). Ostrove and Oliva (2010)
assert that communication with deaf people can be based on a belief that hearing and speaking are superior to signing and lip-reading. One of their studies found that Deaf people wanted hearing people at minimum to be willing to converse with them in a way that makes it possible for them to be fully involved in the conversation. In addition, those who preferred ASL also expected their hearing relationships to learn and use ASL with them (Ostrove & Oliva, 2010). This is more than a wishful desire; it is the way that the Deaf participants view the hearing person’s responsibility in the relationship (Ostrove & Oliva, 2010). According to that study, therefore, a hearing person must learn ASL if he or she wishes to become an ally of the Deaf community, as the use of interpreters is considered too impersonal (Ostrove & Oliva, 2010).

According to Schiff and Thayer (1974), another main reason for communication difficulties is the difference in processing information. For the vast majority of people, auditory information is key to communication (Schiff & Thayer, 1974). Yet, this is exactly what is unavailable to deaf people – not merely spoken words, but inflections, tones, sounds, and speed of speech (Schiff & Thayer, 1974). Because of this, deaf people must use other information to make assessments about the interaction that is taking place (Schiff & Thayer, 1974). Schiff and Thayer explain that body language is often more useful than auditory information for distinguishing emotions, but that judgments are less accurate without vocal information. The difference in interpreting communication (either audiologically or visually) causes disconnection because a hearing person may not see all that the deaf person is trying to communicate, which would normally be understood by another deaf person (Schiff & Thayer, 1974). A deaf person would not hear all, if any, of the hearing person’s speech and inflections (Schiff & Thayer, 1974). There can be all kinds of misinterpretations from both sides, such as thinking a person’s facial and body
language is too extreme or dull, feeling uncomfortable with the level of eye contact, misreading body positions, and being uncomfortable with the volume of speech (Schiff & Thayer, 1974). It is not surprising in light of all this that Deaf people’s close relationships are mostly with other Deaf people (Schiff & Thayer, 1974). Most deaf people expect there to be difficulties when they enter a new relationship (Schiff & Thayer, 1974). Hearing people, however, do not normally have this expectation, although non-disabled people historically have experienced difficulty communicating with any disabled person, not just the Deaf (Schiff & Thayer, 1974).

**Attitudes and Perceptions of Deafness**

It is clear from the research on the medical/pathological viewpoint on deafness and the historical treatment of deaf people that hearing attitudes towards deafness often have been negative. According to Kyle and Pullen (1988), it is not possible to improve the lives of Deaf people without asking how society has viewed them and asking if that view is the only possibility. Researchers have studied attitudes towards deafness itself with varying results (Schiff & Thayer, 1974). More recently than Schiff and Thayer’s study, Cambra (2000) (as cited in Scheetz, 2004) found that deaf people were rated by hearing people to be more solitary, slow, dependent, and reserved; less confident, communicative, pleasant, and assertive; and having fewer friends (Cambra, 2000). Hearing people often become disturbed, irritated, frustrated, or embarrassed when their expectations for how communication should go are not met when conversing with a deaf person (Scheetz, 2004). This discomfort often leads to an abrupt end to communication, which can be unpleasant for both people (Scheetz, 2004). Deaf people both young and old realize that others may be uncomfortable communicating with them, which can cause
feelings of isolation and loneliness (Scheetz, 2004). Even family members and friends can reinforce feelings of being handicapped or disadvantaged (Van Gent, Goedhart, & Treffers, 2011). Ultimately, how deaf people think other (hearing) people perceive them affects their self-concept (Clymer, 1995). Society says that deaf people need to be helped; Deaf culture says that it needs to be understood with respect – this is the essential basis for interaction (Kyle & Pullen, 1988).

LaBelle, Booth-Butterfield, and Rittenour (2013) conducted a study using the intergroup model of communication, which states that one or both sides of communication act based on their perception of the other side’s “group” rather than the individual. If the perceived group is not the same as one’s own perceived group, the other person is perceived as being in an “outgroup” (LaBelle et al., 2013). The researchers predicted, based on previous study, that hearing people would perceive deaf people negatively and have intergroup anxiety due to extreme outgroup perception. Intergroup anxiety is defined as discomfort in communication with someone of a perceived outgroup, often caused by preconceived negative expectations of the interaction or by anxiety that one will not be able to communicate effectively with the outgroup (LaBelle et al., 2013). They also predicted that increased contact between deaf and hearing people would lead to less intergroup anxiety, that a higher level of social dominance orientation would be associated with more negative attitudes towards the Deaf, and that increased contact with deaf people would be negatively correlated with negative attitudes towards deaf people. LaBelle et al. used the Attitudes Towards Disabled Persons scale, Intergroup Anxiety Scale, and Social Dominance Orientation scale to measure the attitudes of hearing people. The results supported two of the hypotheses that are relevant to this research: there was a negative correlation between contact with deaf people and
intergroup anxiety as well as with negative attitudes towards deaf people (LaBelle et al., 2013). The researchers concluded that negative attitudes towards deaf people still exist, and that those attitudes are related to intergroup anxiety and the amount of contact one has with Deaf culture. From this, it is clear that society still holds negative attitudes towards outgroups, coupled with a lack of contact with outgroups, specifically the Deaf community (LaBelle et al., 2013). The findings seem to call for increased contact between deaf and hearing communities to improve communication between the groups. This study is line with the results of previous studies which show that increased contact with an outgroup provides evidence against negative stereotypes (LaBelle et al., 2013).

_Deafness and Healthcare_

Two studies researched healthcare professionals’ interaction with deaf clients. Hoang, LaHousse, Nakaji, and Sadler (2010) studied competency in relations with Deaf patients among medical students and physicians. In previous studies, healthcare professionals reported incomplete understanding of Deaf culture and feelings of discomfort when treating Deaf patients (Hoang et al., 2010). In this study, there were two groups of participants – those who had gone through the Deaf Cultural Training program and those who had not. The researchers hypothesized that participants with the training would demonstrate higher capability in relating to Deaf patients, which was supported by the results of the study. The researchers concluded that training could significantly improve relations between doctors and Deaf patients (Hoang et al., 2010). The results also demonstrate that participants with the training had better understanding of Deaf culture beyond the surface level of physical deafness (Hoang et al., 2010). Peters (2007) presented his own research to aid fellow counselors in communication with Deaf clients.
He states that awareness of hearing bias towards Deaf people gives people the power to stop perpetuating those attitudes, and that the best way to become aware is exposure to the culture. His argument is that, if counselors understand Deaf culture, they will be better prepared to work with people who are a part of it. Counselors must expect and be comfortable with prolonged and uninterrupted eye contact, which is very important for Deaf people (Peters, 2007). Ultimately, Peters and Hoang et al. stress that it is necessary for professionals to have an understanding of Deaf culture to work effectively with its members.

*Deafness in Schools*

Several researchers have studied deaf children’s relationships with their hearing peers in mainstream schools. Before discussing mainstreamed deaf children, however, it is important to gain perspective on deaf students in residential schools. Deaf students who attend residential schools have reported feeling separated from hearing society, a lack of experience with hearing people, and not knowing what to expect or how to engage in effective interaction with them (Scheetz, 2004). Deaf students who attend mainstream schools, on the other hand, have reported feeling like they have limited opportunities for interaction with their peers, as well as feelings of social isolation. However, they feel better educated and more skilled at interacting with hearing people than do those who attend residential schools (Scheetz, 2004). Most, Weisel, and Tur-Kaspa (1999) (as cited in Batten, Oakes, & Alexander, 2013) found that more interaction with deaf students gave hearing students a more positive perception of the deaf students (Most et al., 1999). This finding is in line with the results of LaBelle, Booth-Butterfield, and Rittenour’s intergroup anxiety study. Stinson and Liu (1999) (as cited in Batten et al., 2013) found
that hearing students’ negative attitudes towards deaf students were based on their problems communicating with them, such as frustration, fear, unfamiliarity, misunderstanding, and averseness to outgroups in general (Stinson and Liu, 1999).

Furthermore, Bat-Chava and Deignan (2001) (as cited in Batten et al.) found that deaf children had stronger relationships with hearing children who were more patient and put more time and effort into the relationship (Bat-Chava & Deignan, 2001). However, Heider (1948) (as cited in Clymer, 1995) found that deaf children’s friendships were weaker, less connected, and less concrete than those of hearing children (Heider, 1948).

Finally, Antia, Jones, Luckner, Kreimeyer, and Reed (2011) researched how general education teachers rated the social skills of their students with hearing loss, how those students rated themselves, and if there were differences between the two. They found, somewhat surprisingly, that regular contact with hearing peers in school did not negatively affect deaf students’ social acceptance. Instead, more participation in social activities with hearing students was correlated with high social competence, a positive outcome of deaf/hearing interaction (Antia et al., 2011). The ratings showed a normal distribution with no significant change over time, predicted by the extent of classroom communication and extracurricular participation (Antia et al., 2011). In other words, Antia et al. found no significant differences between social ratings of deaf students and hearing students. From all these results, it is seen that the extent of contact with hearing peers in school plays a role, whether negative or positive, in both the hearing child’s comfort and the deaf child’s social acceptance.
Deafness and Emotions

Another study by Van Gent et al. (2011) researched whether the extent and complications of a person’s deafness and their level of regular contact with hearing people affect their self-esteem and emotional problems. The researchers predicted that there would be a positive association of emotional problems in deaf adolescents with regular contact with hearing people. This was based on previous findings that regular contact with hearing people is negatively associated with social acceptance for Deaf individuals (Van Gent et al., 2011). Contrary to their predictions, however, their data showed a variety of unexpected correlations with no relationship found between amount of contact with hearing people and self-esteem and emotional problems (Van Gent et al., 2011). This finding differs from other studies’ conclusions that contact with hearing peers does have an effect on the emotions of deaf students.

Further Research

According to Batten et al. (2013), the body of research on social interaction between deaf and hearing students is not complete, thus current interventions may not be first-rate. They ask that future research on deaf and hearing interaction include more data sources, larger sample sizes, longitudinal design, and real-life observation. LaBelle et al. (2013) want a more specified scale of measurement for deaf/hearing interactions and want future studies to assess the perceived reasons behind hearing people’s discomfort in deaf/hearing interaction. Van Gent et al. (2011) hope that their findings will help increase knowledge of therapy and prevention actions with Deaf teens. Hoang et al. (2010) suggest that a Deaf cultural competency course could be offered at medical schools and that studies could be done to see what kind of less-intensive training could be effective

**Current Study**

This study aimed to gain a new perspective on the issues that Deaf people face daily. The researcher wanted to study how hearing people interact with Deaf people and make speculations on how these interactions can be improved for both hearing and Deaf people. This study also sought to gain insight on which aspects, if any, of Deaf culture that the hearing world could better understand. It was expected that there would be patterns in the results that will help researchers understand how the two groups interact and what can be done to improve those interactions.
RESEARCH QUESTIONS AND HYPOTHESES

This study attempted to answer three main research questions: 1) Does participants’ knowledge about Deaf culture affect the way they perceive and interact with Deaf people and Deaf culture? 2) Do participants’ personal experiences interacting with Deaf people affect the way they perceive Deaf culture? 3) Do participants believe that there is a general need for better understanding of Deaf culture?

It was predicted that a majority of hearing participants would report a lack of knowledge about Deaf culture and how to interact with a Deaf person, and that some would agree that there is a need for better understanding of Deaf culture. Furthermore, it was predicted that a majority of hearing participants would report uncomfortable feelings in their interactions with Deaf people. It also was predicted that hearing participants’ responses on the Attitudes Towards Deaf Persons Scale, Beliefs About Deaf Persons Scale, and the Deaf Culture Attitudes Scale would reflect negative attitudes and beliefs about Deaf persons and culture. The researcher also predicted that participants’ attitudes would be related to participants’ previous relationships with Deaf people. Finally, the researcher predicted that a higher percentage of Deaf participants, as opposed to hearing participants, would agree that there is a need for understanding about their culture in the mainstream world.
METHODS

Participants

An anonymous survey (Appendix A) was conducted with 706 undergraduates at the University of Mississippi. One-hundred twenty-four of those participants’ responses were eliminated from the results based on responses to questions Q16 and Q35.7 on the survey, which suggested that the participant was not paying attention to the questions, or failure to respond to all of the survey questions. Consequently, responses of 582 individuals were included in the analyses. Of these, 156 participants were male (26.80%) and 426 were female (73.20%). Thirteen participants reported hearing loss, but only two considered themselves to be members of Deaf culture. Fifty-four participants were unsure about whether they had hearing loss.

The majority of hearing participants (79.44%; n=456) had not previously heard of the term “Deaf culture”. Only 97 (16.81%) considered Deaf people as members of a separate, distinct culture. Many participants had some prior knowledge about Deafness or Deaf culture. One-hundred and twenty-two had read literature about Deaf culture, 71 had taken an ASL course, 54 had taken a seminar or class on Deaf culture, and 40 were conversational in ASL. Twenty-six hearing participants had a Deaf parent. Fifty-seven had witnessed a Deaf person being bullied or harassed, while two had participated in bullying or harassing a Deaf person.
Measures

Included in the survey for hearing participants were two scales adapted for assessing attitudes about Deaf people. The survey included adapted versions of the Beliefs About Obese Persons Scale (BAOP) from Allison (1991) and the Attitudes Towards Disabled Persons Scale from Yuker (1966). The Attitudes Towards Obese Persons Scale (ATOP) has been adapted from the Attitudes Towards Disabled Persons Scale by Allison (1995) and was used to help rephrase statements so they could be applied to Deaf people. Both of these measures use Likert-type self-rating scales that range from “Strongly Agree” to “Strongly Disagree” (coded values of +3 to -3). The Attitudes Towards Disabled Persons Scale was found to have sufficient reliability and validity throughout various studies (Yuker, 1966). The ATOP and BAOP were found to have sufficient reliability in multiple samples, although there were not data on test-retest reliability. Both scales were also found to have sufficient content and construct validity (Allison, 1995).

Procedures

A survey was hosted through the University of Mississippi’s Sona Systems website, accessible to undergraduate students in psychology classes. The survey was conducted online using Qualtrics software and remained public for several weeks, allowing time for as many students as possible to take it. If participants considered themselves members of Deaf culture, they were redirected to slightly different survey questions than hearing participants. Questions were asked about the participants’ personal experiences interacting with Deaf people, their relationships with Deaf people, their knowledge about Deaf culture, and their attitudes about Deaf people and culture. See
Appendix A for the complete survey, including the questions specifically for Deaf participants.

Data Analysis

Means and percentages were calculated using Qualtrics software, the survey host. ATDP scores were calculated with Microsoft Excel using the scoring instructions given with the scale in Allison (1995). Possible scores range from 0 to 120, with higher scores indicating a more positive attitude. T-tests were run between the mean scores on the ATDP for different groups to test for statistical significance.
RESULTS

The responses of 582 participants were included in these results. There are some minor discrepancies in the totals for certain questions as participants were able to continue with the survey even if they left a question(s) blank.

Knowledge about Deaf Culture and How to Interact with a Deaf Person

The majority of hearing participants (79.44%; n=456) had not previously heard of the term “Deaf culture,” nor did most consider Deaf people to be members of a distinct culture (n=403; 69.84%). While most respondents believed that a culture possesses folk traditions, language, history, social norms, and values and beliefs (Table 1), they did not believe that Deaf culture shared most of these things. Most participants believed that Deaf culture shared language and social norms (Table 2), but not other aspects of a culture.

Furthermore, the majority of participants had never been to a training session, seminar, or class about Deaf culture or how to interact with a Deaf person (n=525; 90.67%); had never read any publicly available literature on Deaf culture or how to interact with a Deaf person (n=457; 78.93%); were not conversational in ASL or another national sign language (n=538; 93.08%); and had never taken an ASL course (n=507; 87.72%).
# SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

## TABLE 1
Aspects of a Culture

<table>
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<th>Answer</th>
<th>Response</th>
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<td>Folk traditions</td>
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<td>2</td>
<td>Language</td>
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<td>3</td>
<td>Art and literature</td>
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<td>4</td>
<td>Music</td>
<td>264</td>
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<td>5</td>
<td>History</td>
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<tr>
<td>6</td>
<td>Social norms</td>
<td>417</td>
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<tr>
<td>7</td>
<td>Values and beliefs</td>
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## TABLE 2
Aspects of Deaf Culture

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<td>25%</td>
</tr>
<tr>
<td>5</td>
<td>History</td>
<td>262</td>
<td>46%</td>
</tr>
<tr>
<td>6</td>
<td>Social norms</td>
<td>443</td>
<td>77%</td>
</tr>
<tr>
<td>7</td>
<td>Values and beliefs</td>
<td>256</td>
<td>45%</td>
</tr>
</tbody>
</table>
Finally, the majority of hearing participants (n=379; 65.46%) did not have a Deaf person in their immediate social circle. These data support the first hypothesis that a majority of hearing participants will report a lack of knowledge about Deaf culture and how to interact with a Deaf person.

A Need for Better Understanding

On the Deaf Culture Attitudes Scale (Table 3), most participants agreed that there is not enough publicly available information on Deaf culture and/or Deaf people (n=397; 68.80%). Most participants also agreed that there should be more education about Deaf culture and Deaf people in schools and workplaces (n=488; 84.58%) and that they personally would like to know more about Deaf culture and how to interact with Deaf people (n=448; 77.51%). Furthermore, most participants disagreed that hearing people adequately understand Deaf culture (n=388; 67.24%) and that hearing people adequately understand how to communicate with a Deaf person (340; 59.03%). See Table 3 on the following page for a complete breakdown of these results. These data support the second hypothesis that hearing participants would agree that there is a need for better understanding of Deaf culture in mainstream society.
# TABLE 3

Deaf Culture Attitudes Scale

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>Strongly Agree</th>
<th>Somewhat Agree</th>
<th>Neither Agree nor Disagree</th>
<th>Somewhat Disagree</th>
<th>Strongly Disagree</th>
<th>Total Responses</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deaf culture is a unique, distinct culture with its own values, traditions, and language.</td>
<td>109</td>
<td>214</td>
<td>158</td>
<td>69</td>
<td>28</td>
<td>578</td>
<td>2.47</td>
</tr>
<tr>
<td>2</td>
<td>Deaf people are not able to be completely successful in today's society.</td>
<td>7</td>
<td>54</td>
<td>59</td>
<td>178</td>
<td>280</td>
<td>578</td>
<td>4.16</td>
</tr>
<tr>
<td>3</td>
<td>Deaf people are influenced by how hearing people perceive them.</td>
<td>36</td>
<td>222</td>
<td>195</td>
<td>81</td>
<td>42</td>
<td>576</td>
<td>2.78</td>
</tr>
<tr>
<td>4</td>
<td>There is not enough publicly available information on Deaf culture and/or Deaf people.</td>
<td>173</td>
<td>224</td>
<td>123</td>
<td>37</td>
<td>20</td>
<td>577</td>
<td>2.15</td>
</tr>
<tr>
<td>5</td>
<td>There should be more education about Deaf culture and Deaf people in schools and in workplaces.</td>
<td>261</td>
<td>227</td>
<td>77</td>
<td>12</td>
<td>0</td>
<td>577</td>
<td>1.72</td>
</tr>
<tr>
<td>6</td>
<td>Hearing people adequately understand Deaf culture.</td>
<td>25</td>
<td>60</td>
<td>104</td>
<td>227</td>
<td>161</td>
<td>577</td>
<td>3.76</td>
</tr>
<tr>
<td>7</td>
<td>Please select &quot;strongly agree&quot; on this line to show that you are reading this.</td>
<td>578</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>578</td>
<td>1.00</td>
</tr>
<tr>
<td>8</td>
<td>Hearing people adequately understand how to communicate with a Deaf person.</td>
<td>23</td>
<td>73</td>
<td>140</td>
<td>222</td>
<td>118</td>
<td>576</td>
<td>3.59</td>
</tr>
<tr>
<td>9</td>
<td>I would like to know more about Deaf culture/Deaf people/American Sign Language/how to interact with a Deaf person.</td>
<td>238</td>
<td>210</td>
<td>99</td>
<td>23</td>
<td>8</td>
<td>578</td>
<td>1.88</td>
</tr>
</tbody>
</table>
SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

Comfort Level in Social Interaction

Three hundred seventy-three participants reported that they have previously interacted face-to-face with a Deaf or hard-of-hearing person. The most common relationship participants had with the individual was that of a family member (31.37%; n=117). See Table 4 for the full breakdown of relationships. Three hundred eight (82.57%) of these considered their interaction with a Deaf individual to have gone successfully.

<table>
<thead>
<tr>
<th>Relationship</th>
<th>Number</th>
<th>Percentage of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family member</td>
<td>117</td>
<td>31.37</td>
</tr>
<tr>
<td>Friend</td>
<td>82</td>
<td>21.98</td>
</tr>
<tr>
<td>Acquaintance/Family friend</td>
<td>52</td>
<td>13.94</td>
</tr>
<tr>
<td>Classmate</td>
<td>47</td>
<td>12.60</td>
</tr>
<tr>
<td>Customer/Client</td>
<td>33</td>
<td>8.85</td>
</tr>
<tr>
<td>Other/Unclear</td>
<td>14</td>
<td>3.75</td>
</tr>
<tr>
<td>Stranger</td>
<td>12</td>
<td>3.22</td>
</tr>
<tr>
<td>Teacher</td>
<td>5</td>
<td>1.34</td>
</tr>
<tr>
<td>Neighbor</td>
<td>3</td>
<td>0.80</td>
</tr>
<tr>
<td>Coworker</td>
<td>2</td>
<td>0.54</td>
</tr>
<tr>
<td>Employee</td>
<td>2</td>
<td>0.54</td>
</tr>
<tr>
<td>Romantic partner</td>
<td>2</td>
<td>0.54</td>
</tr>
<tr>
<td>Roommate</td>
<td>2</td>
<td>0.54</td>
</tr>
</tbody>
</table>

TABLE 4
Hearing Participants' Relationships to Deaf Individuals
SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

The majority of participants reported feeling very comfortable (n=85; 23%) or somewhat comfortable (n=129; 35%) with the interaction. Only 3% (n=10) reported feeling very uncomfortable, while 18% (n=64) felt somewhat uncomfortable. Twenty-one percent (n=76) felt neutral (Table 5). These data do not support the hypothesis that a majority of hearing participants would report uncomfortable feelings in their interactions with Deaf people.

TABLE 5
Comfort Level in Communicating with a Deaf Person

<table>
<thead>
<tr>
<th>#</th>
<th>Answer</th>
<th>Response</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Very comfortable</td>
<td>85</td>
<td>23%</td>
</tr>
<tr>
<td>2</td>
<td>Somewhat comfortable</td>
<td>129</td>
<td>35%</td>
</tr>
<tr>
<td>3</td>
<td>Neutral</td>
<td>76</td>
<td>21%</td>
</tr>
<tr>
<td>4</td>
<td>Somewhat uncomfortable</td>
<td>64</td>
<td>18%</td>
</tr>
<tr>
<td>5</td>
<td>Very uncomfortable</td>
<td>10</td>
<td>3%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>364</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Attitudes and Beliefs about Deaf Culture and Deaf People**

Hearing participants were asked to rate the extent to which they agreed or disagreed with statements on three different scales: the Attitudes Towards Deaf Persons Scale, Beliefs About Deaf Persons Scale, and Deaf Culture Attitudes Scale. It should be noted that single items on the ATDP have not been tested for individual validity, but it is worth reporting the majority responses in this study.

Possible scores for the ATDP range from 0 to 120, higher scores indicating more
positive attitudes. The overall ATDP score for this sample was 72.97, which indicates a more positive attitude towards Deaf people. This does not support the hypothesis that hearing people’s responses would reflect negative attitudes and beliefs about Deaf people.

On the Deaf Culture Attitudes Scale (Table 3), most participants disagreed that Deaf people are not able to be completely successful in today’s society (n=458; 79.24%). Furthermore, most participants agreed that Deaf culture is a unique, distinct culture with its own values, traditions, and language (n=323; 55.88%). This shows that the first time participants were asked this question (Question 8) and when they completed the Deaf Culture Attitudes Scale (Question 31), participants changed the way they answered. About 39.07% (n=226) more participants agreed with this statement in the scale than the first time they were asked.

On the Beliefs About Deaf Persons Scale (BADP) (Table 6), most participants disagreed that Deafness is a sickness or a disease (n=412; 71.40%); however, most agreed that Deafness is a debilitating condition (n=292; 50.61%). Most participants disagreed that Deafness is caused by poor choices (n=508; 88.35%) and that most Deaf people choose not to do anything to fix their “problem” (n=391; 67.76%). Finally, most agreed that Deaf people could function just as successfully in society as hearing people can (n=489; 84.75%).
TABLE 6
Beliefs About Deaf Persons Scale

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>Strongly agree</th>
<th>Moderately agree</th>
<th>Slightly agree</th>
<th>Neither agree nor disagree</th>
<th>Slightly disagree</th>
<th>Moderately disagree</th>
<th>Strongly disagree</th>
<th>Total Responses</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deafness is a disease or sickness.</td>
<td>5</td>
<td>16</td>
<td>54</td>
<td>90</td>
<td>54</td>
<td>103</td>
<td>255</td>
<td>577</td>
<td>5.60</td>
</tr>
<tr>
<td>2</td>
<td>Deafness is a debilitating condition.</td>
<td>46</td>
<td>86</td>
<td>160</td>
<td>122</td>
<td>41</td>
<td>46</td>
<td>76</td>
<td>577</td>
<td>3.81</td>
</tr>
<tr>
<td>3</td>
<td>Deaf people can function in society just as successfully as hearing people.</td>
<td>250</td>
<td>151</td>
<td>88</td>
<td>27</td>
<td>48</td>
<td>7</td>
<td>6</td>
<td>577</td>
<td>2.16</td>
</tr>
<tr>
<td>4</td>
<td>Deafness is caused by poor choices. Most deaf people choose not to do anything to fix their problem.</td>
<td>1</td>
<td>6</td>
<td>6</td>
<td>54</td>
<td>37</td>
<td>74</td>
<td>397</td>
<td>575</td>
<td>6.36</td>
</tr>
<tr>
<td>5</td>
<td>Most deaf people should not expect to lead normal lives.</td>
<td>3</td>
<td>8</td>
<td>11</td>
<td>164</td>
<td>74</td>
<td>98</td>
<td>219</td>
<td>577</td>
<td>5.54</td>
</tr>
</tbody>
</table>

On the Attitudes Towards Deaf Persons Scale (ATDP) (Table 7), most participants agreed that Deaf people are as happy as hearing people (n=420; 72.66%), that Deaf people are not dissatisfied with themselves (n=300; 52.08%), that Deaf people are as self-confident as hearing people (n=381; 66.26%), that Deaf people are as healthy as hearing people (n=478; 82.99%), and that Deaf people are as attractive as hearing people (n=493; 85.59%). Most disagreed that Deaf people cannot be as successful workers as hearing people (n=412; 71.40%), that Deaf people resent hearing people (n=297; 51.47%), and that hearing people would not want to marry anyone who is Deaf (n=293; 50.69%). Most participants also disagreed that Deaf people should not expect to lead normal lives (n=438; 75.91%), that Deaf people tend to have family problems (n=301; 83.91%).
52.17%), that Deaf people are usually untidy (n=361; 62.67%), and that one of the worst things that could happen to someone would be for that person to become Deaf (n=341; 59.10%).

On several items on the scale, there was not a majority of participants who either agreed or disagreed. The most popular response for the following statements was “Neither Agree Nor Disagree”: Deaf people feel that they are not as good as other people, Deaf people are usually sociable, Deaf people have different personalities than hearing people, Deaf people are ashamed of their hearing loss, and Deaf people are more emotional than hearing people. Finally, a majority of participants selected “Neither Agree Nor Disagree” for the statement that Deaf people are less aggressive than hearing people (n=330; 57.19%). These data do not support the hypothesis that hearing people’s responses would reflect negative attitudes and beliefs about Deaf people.

However, most participants agreed that Deaf people are more self-conscious than hearing people (n=328; 56.75%), and that most people feel uncomfortable when they associate with Deaf people (n=302; 52.43%). These data, along with the belief reported on the BADP that Deafness is a debilitating condition, do somewhat support the aforementioned hypothesis but are overshadowed by the rest of the responses.
### Attitudes Towards Deaf Persons Scale

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>Strongly agree</th>
<th>Moderately agree</th>
<th>Slightly agree</th>
<th>Neither agree nor disagree</th>
<th>Slightly disagree</th>
<th>Moderately disagree</th>
<th>Strongly disagree</th>
<th>Total Responses</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deaf people are as happy as hearing people.</td>
<td>172</td>
<td>167</td>
<td>81</td>
<td>95</td>
<td>44</td>
<td>14</td>
<td>5</td>
<td>578</td>
<td>2.54</td>
</tr>
<tr>
<td>2</td>
<td>Most deaf people feel that they are not as good as other people.</td>
<td>18</td>
<td>51</td>
<td>104</td>
<td>173</td>
<td>54</td>
<td>94</td>
<td>83</td>
<td>577</td>
<td>4.40</td>
</tr>
<tr>
<td>3</td>
<td>Most deaf people are more self-conscious than other people.</td>
<td>36</td>
<td>100</td>
<td>192</td>
<td>152</td>
<td>36</td>
<td>40</td>
<td>22</td>
<td>578</td>
<td>3.45</td>
</tr>
<tr>
<td>4</td>
<td>Deaf workers cannot be as successful as other workers.</td>
<td>13</td>
<td>24</td>
<td>47</td>
<td>81</td>
<td>82</td>
<td>118</td>
<td>212</td>
<td>577</td>
<td>5.42</td>
</tr>
<tr>
<td>5</td>
<td>Most hearing people would not want to marry anyone who is deaf.</td>
<td>21</td>
<td>40</td>
<td>97</td>
<td>127</td>
<td>86</td>
<td>99</td>
<td>108</td>
<td>578</td>
<td>4.64</td>
</tr>
<tr>
<td>6</td>
<td>Severeely deaf people are usually untidy.</td>
<td>7</td>
<td>3</td>
<td>12</td>
<td>193</td>
<td>45</td>
<td>92</td>
<td>224</td>
<td>576</td>
<td>5.50</td>
</tr>
<tr>
<td>7</td>
<td>Deaf people are usually sociable.</td>
<td>53</td>
<td>111</td>
<td>103</td>
<td>230</td>
<td>55</td>
<td>16</td>
<td>8</td>
<td>576</td>
<td>3.35</td>
</tr>
<tr>
<td>8</td>
<td>Most deaf people are not dissatisfied with themselves.</td>
<td>64</td>
<td>118</td>
<td>118</td>
<td>219</td>
<td>38</td>
<td>13</td>
<td>6</td>
<td>576</td>
<td>3.19</td>
</tr>
<tr>
<td>9</td>
<td>Deaf people are just as self-confident as other people.</td>
<td>109</td>
<td>147</td>
<td>125</td>
<td>132</td>
<td>47</td>
<td>12</td>
<td>3</td>
<td>575</td>
<td>2.84</td>
</tr>
<tr>
<td>10</td>
<td>Most people feel uncomfortable when they associate with deaf people.</td>
<td>28</td>
<td>96</td>
<td>178</td>
<td>140</td>
<td>67</td>
<td>48</td>
<td>19</td>
<td>576</td>
<td>3.59</td>
</tr>
<tr>
<td>11</td>
<td>Deaf people are often less aggressive than hearing people.</td>
<td>16</td>
<td>52</td>
<td>76</td>
<td>330</td>
<td>65</td>
<td>22</td>
<td>16</td>
<td>577</td>
<td>3.88</td>
</tr>
</tbody>
</table>
### TABLE 7 CONTINUED

Attitudes Towards Deaf Persons Scale

<table>
<thead>
<tr>
<th>#</th>
<th>Question</th>
<th>Strongly agree</th>
<th>Moderately agree</th>
<th>Slightly agree</th>
<th>Neither agree nor disagree</th>
<th>Slightly disagree</th>
<th>Moderately disagree</th>
<th>Strongly disagree</th>
<th>Total Responses</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>Most deaf people have different personalities than hearing people.</td>
<td>22</td>
<td>31</td>
<td>92</td>
<td>189</td>
<td>85</td>
<td>83</td>
<td>74</td>
<td>576</td>
<td>4.44</td>
</tr>
<tr>
<td>13</td>
<td>Very few deaf people are ashamed of their hearing loss.</td>
<td>39</td>
<td>85</td>
<td>100</td>
<td>238</td>
<td>74</td>
<td>29</td>
<td>9</td>
<td>574</td>
<td>3.60</td>
</tr>
<tr>
<td>14</td>
<td>Most deaf people resent hearing people.</td>
<td>11</td>
<td>17</td>
<td>48</td>
<td>204</td>
<td>99</td>
<td>110</td>
<td>88</td>
<td>577</td>
<td>4.81</td>
</tr>
<tr>
<td>15</td>
<td>Deaf people are more emotional than other people.</td>
<td>13</td>
<td>12</td>
<td>48</td>
<td>254</td>
<td>69</td>
<td>89</td>
<td>90</td>
<td>575</td>
<td>4.71</td>
</tr>
<tr>
<td>16</td>
<td>Deaf people should not expect to lead normal lives.</td>
<td>10</td>
<td>8</td>
<td>39</td>
<td>82</td>
<td>61</td>
<td>98</td>
<td>279</td>
<td>577</td>
<td>5.75</td>
</tr>
<tr>
<td>17</td>
<td>Deaf people are just as healthy as hearing people.</td>
<td>286</td>
<td>117</td>
<td>75</td>
<td>59</td>
<td>23</td>
<td>8</td>
<td>8</td>
<td>576</td>
<td>2.08</td>
</tr>
<tr>
<td>18</td>
<td>Deaf people are just as attractive as hearing people.</td>
<td>326</td>
<td>113</td>
<td>54</td>
<td>65</td>
<td>5</td>
<td>4</td>
<td>9</td>
<td>576</td>
<td>1.89</td>
</tr>
<tr>
<td>19</td>
<td>Deaf people tend to have family problems.</td>
<td>8</td>
<td>8</td>
<td>28</td>
<td>232</td>
<td>71</td>
<td>89</td>
<td>141</td>
<td>577</td>
<td>5.05</td>
</tr>
<tr>
<td>20</td>
<td>One of the worst things that could happen to a person would be for him or her to become deaf.</td>
<td>32</td>
<td>40</td>
<td>57</td>
<td>107</td>
<td>50</td>
<td>89</td>
<td>202</td>
<td>577</td>
<td>5.04</td>
</tr>
</tbody>
</table>
Additionally, participants were given the following free-response prompt to attempt to vicariously experience a situation as a Deaf person: “Imagine yourself as if you were Deaf. You need help, but the only people around you are Hearing and do not know sign language. You feel:______”. Of the 560 responses to this question, 97.5% (n=546) of participants described the experience with negative feelings and emotions, some of the most common of which were “helpless,” “lost,” “isolated,” “overwhelmed,” “frustrated,” “hopeless,” and “discouraged”. Three responses had positive and confident emotions, while 11 responses had negative emotions with confidence of a positive outcome to the imagined situation. These responses do support the hypothesis that hearing people’s responses would reflect negative attitudes and beliefs about Deaf people.

Finally, participants were asked the following question about a hypothetical situation: “If a deaf person approached you and was trying to ask you for help, would you do your best to understand and help them?” Five hundred thirty-eight (93.24%) participants responded that they would definitely help, while 29 (5.03%) said they might help, 7 said they did not know whether they would help (1.21%), and 3 (0.52%) said they would not help. These responses do not support the aforementioned hypothesis.

*History of Relationships with Deaf People*

Scores on the Attitudes Toward Deaf Persons Scale were calculated for these different groups: those who had never met a Deaf person (control), those who had a Deaf acquaintance, those who knew a Deaf person in their immediate social circle, and those who had a Deaf parent. Scores were also calculated for males and females, although gender differences were not included in the hypotheses.
The average score of the control group of participants who had never met a Deaf person was 73.08. Although the scores of the other groups were higher than this value, the difference is not significant. Participants with a Deaf acquaintance scored 73.34, those with a Deaf person in their immediate social circle scored 74.26, and those with a Deaf parent scored 76.5. All of these scores reflect positive attitudes towards Deaf people. Independent T-tests were conducted between the above three groups and the control group of participants who had never met a Deaf person. None of the differences were statistically significant. See Tables 8, 9, and 10 on the following pages for the complete T-test results. Because there is no statistical significance, these scores do not support the hypothesis that existing relationships with Deaf people will have an effect on participants’ attitudes towards Deaf people since the scores of those who have relationships with Deaf people are higher than those who do not know a Deaf person.

Although gender differences were not included in the hypotheses, an independent T-test was conducted between the male and female scores on the ATDP. Females scored higher than males on the scale. The female average score was 74.04, while the male average score was 69.92. Nevertheless, both scores reflect positive attitudes. The T-test revealed no significant difference between the two means (p=0.9850) (Table 11).

**Deaf Participants and the Need for Understanding in Mainstream Society**

Near the beginning of the survey, participants were asked if they identified themselves as belonging to Deaf culture. If “Yes” was selected, they were redirected to slightly different questions than the ones that hearing people were presented with (see Appendix A for the complete survey). Only two participants considered themselves members. One participant reported severe hearing loss, and one reported no hearing loss.
SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

(see page 3 in the Introduction section for an explanation on hearing people being considered members of Deaf culture).

T-TEST RESULTS

TABLE 8
Participants with a Deaf Parent

<table>
<thead>
<tr>
<th>Group</th>
<th>Deaf Parent</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>-0.156</td>
<td>-0.059</td>
</tr>
<tr>
<td>SD</td>
<td>1.313</td>
<td>1.099</td>
</tr>
<tr>
<td>SEM</td>
<td>0.294</td>
<td>0.246</td>
</tr>
<tr>
<td>N</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>P</td>
<td>0.8014</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>0.2534</td>
<td></td>
</tr>
<tr>
<td>df</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>SED</td>
<td>0.383</td>
<td></td>
</tr>
</tbody>
</table>

TABLE 9
Participants with a Deaf Person in Immediate Social Circle

<table>
<thead>
<tr>
<th>Group</th>
<th>Immediate Social Circle</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>-0.018</td>
<td>-0.059</td>
</tr>
<tr>
<td>SD</td>
<td>1.218</td>
<td>1.099</td>
</tr>
<tr>
<td>SEM</td>
<td>0.272</td>
<td>0.246</td>
</tr>
<tr>
<td>N</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>P</td>
<td>0.9116</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>0.1118</td>
<td></td>
</tr>
<tr>
<td>df</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>SED</td>
<td>0.367</td>
<td></td>
</tr>
</tbody>
</table>
TABLE 10
Participants with a Deaf Acquaintance

<table>
<thead>
<tr>
<th>Group</th>
<th>Deaf Acquaintance</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>0.015</td>
<td>-0.059</td>
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<tr>
<td>SD</td>
<td>1.174</td>
<td>1.099</td>
</tr>
<tr>
<td>SEM</td>
<td>0.263</td>
<td>0.246</td>
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<td>N</td>
<td>20</td>
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</tbody>
</table>

P=0.8381
t=0.2057
df=38
SED=0.360

TABLE 11
Gender Differences

<table>
<thead>
<tr>
<th>Group</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>-0.00295</td>
<td>-0.0094</td>
</tr>
<tr>
<td>SD</td>
<td>0.8996</td>
<td>1.2332</td>
</tr>
<tr>
<td>SEM</td>
<td>0.2012</td>
<td>0.2757</td>
</tr>
<tr>
<td>N</td>
<td>20</td>
<td>20</td>
</tr>
</tbody>
</table>

P=0.9850
t=0.0189
df=38
SED=0.341
SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

The participant with severe hearing loss believes that society views her in a negative light. Furthermore, she has been bullied for her hearing status, and the experience had a mild effect on her life. She strongly agrees that Deaf culture is a unique, distinct culture with its own values, traditions, and language, and that there is not enough publicly available information on Deaf culture and/or Deaf people. She strongly disagrees that Deaf people are not able to be completely successful in today’s society and that Deaf people are influenced by how hearing people perceive them. She believes that there is room for hearing people to increase their understanding of Deaf culture and on how to interact with Deaf people.

The participant with no hearing loss believes that society views her in a positive light and has not been bullied on account of her hearing status. She strongly disagrees that Deaf people are not able to be completely successful in today’s society. She somewhat disagrees that Deaf people are influenced by how hearing people perceive them, and she somewhat agrees that there should be more education about Deaf culture and Deaf people in schools and in workplaces. She does not believe that hearing people adequately understand Deaf culture, but somewhat agrees that hearing people understand how to communicate with a Deaf person. When asked for suggestions on how hearing people can better understand Deaf culture, she responded that "people being more patient and understanding would help".

Although both of these participants generally agree that there is a need for improvement in hearing society’s understanding of Deaf people and Deaf culture, this sample size is not large enough to adequately support the final hypothesis that a higher percentage of Deaf participants would agree that this need exists.
Free Responses

At the end of the survey, hearing participants had the option to leave a suggestion or comment. One-hundred seventy-two hearing participants gave free response suggestions. Eighty-two (47.67%) of those suggested improved education (via a class or seminar) about Deaf culture within the school system. Forty-seven (27.33%) suggested a class or seminar outside of the school system. Others suggested personal initiative to learn more (n=5), the use of media or social media for education (n=5), the invention of new technology (n=3), structured interaction between Deaf and hearing people (n=4), and deafness simulation for hearing people (n=3).
DISCUSSION

The purpose of this study was to learn more about how Deaf and hearing people interact and to learn about hearing people’s knowledge of Deaf culture. It was the intention that the results would help the researcher and future researchers to gain more insight into relationships between Deaf and hearing people and to use this information to improve communication between the two groups.

Implications

The results supported two of the six hypotheses. Most participants had little knowledge about Deaf culture, did not consider that Deaf people make up a separate culture, and had not heard of the term “Deaf culture” before. This supports the hypothesis that there is a lack of knowledge in the hearing world about Deaf people and the issues that they face on a day-to-day basis.

Most participants agreed that there should be more publicly available education about Deaf culture and Deaf people and that hearing people do not adequately understand Deaf culture or how to interact with a Deaf person. Most participants also indicated a personal desire to know more about Deaf culture and Deaf people. This supports the second hypothesis that hearing participants would agree that there is a need for better understanding of Deaf culture in mainstream society, which also fits with the first hypothesis.
The hypothesis that participants’ relationships with Deaf people would affect their attitudes was not supported. Participants scored higher on the ATDP if they had an existing relationship with a Deaf person, whether a very close relationship or simply having interacted with a Deaf person before. However, the T-tests between groups’ scores were not statistically significant. All ATDP scores reflected positive attitudes towards Deaf people.

The total average ATDP score of the sample was 72.97, indicating positive attitudes towards Deaf people. There were no statistically significant differences between groups for ATDP scores, indicating that the hypothesis that participants’ existing relationships with Deaf people would affect the results was not supported. Responses to other questions in the survey also indicated positive attitudes. Therefore, the hypothesis that participants would report negative attitudes and beliefs was not supported. Instead, most of the results show that hearing people view Deaf people positively and desire to help them when necessary. This provides an optimistic outlook on the future possibilities of communication between the two groups. It is interesting to note that most participants reported a belief that most people would feel uncomfortable when interacting with a Deaf person, yet most participants reported that they felt comfortable in their own interactions with Deaf people.

There were not enough Deaf participants to draw any conclusions from their responses. Although the responses supported the original hypothesis, the sample size is not large enough.

Finally, free response suggestions indicate a desire for more education in the form of seminars or classes, either within the school system or without. The willingness to give
suggestions as well as the variety of suggestions that were offered provides a hopeful perspective for future research possibilities and interventions.

**Limitations**

There were several potential limitations in this study. When adapting the items on the ATDP, generally the researcher simply changed the word “obese” to the word “deaf,” meaning that the calculation and interpretation of scores would remain unaffected by how the statements were phrased. However, on the BADP, the researcher changed the statements significantly from what they originally were and also eliminated three items from the scale. Therefore, the overall BADP scores could not be calculated in this study, only percentages.

During the survey, participants were able to continue through the questions even if they left answers blank. Because of this, on a few items, the total number of participants was slightly different, usually by one or two participants. This could have a minuscule effect on some of the statistics.

Another limitation is the sample of participants. Because of the platform in which participants were recruited, all participants are undergraduate students at the University of Mississippi who were taking at least one psychology class. There were also only two participants who were members of Deaf culture who took a different survey than the other participants.

Finally, some of the responses could have been affected by social desirability bias. For example, most participants reported feeling comfortable interacting with a Deaf person, yet most participants believed that most hearing people would feel uncomfortable doing the same thing.
Significance for Future Research

Future research in this area should be directed to a better understanding of how hearing people feel and react in interactions with Deaf people, not only on their attitudes and beliefs about Deafness and Deaf people. More in-depth studies could be done with hearing participants who have existing relationships with Deaf people and those who do not. Furthermore, researchers should study hearing people’s attitudes and beliefs using different, perhaps more up-to-date scales. It would also be interesting to study hearing people’s attitudes and beliefs more in-depth based on their pre-existing knowledge about Deaf culture. Finally, future research could be conducted with more Deaf participants.

Conclusion

Halpern (1996) shares her belief that, as a hearing ally of Deaf culture, she must act on the values of the Deaf people – a positive view of Deaf culture and the advancement of ASL use. She says that the best way to do this is to educate others about Deaf culture, to not try to “assimilate” those who are Deaf, and to help make the Deaf voice heard in society. According to Broesterhuizen (2005), hearing people must ask what a deaf person wants, not assume that hearing people know what is best for them. Hearing people must not be offended if a Deaf person just wants to be Deaf (Broesterhuizen, 2005). American Sign Language must be accepted by all as a legitimate language and a component of the identity of a Deaf person (Clymer, 1995). It is possible for a Deaf person to have a close relationship with a hearing person who does not sign, but it is preferable that they do sign because it communicates to the Deaf person that they care about the individual (Ostrove and Oliva, 2010). Alliances across the two cultures require mutual respect and understanding of social contexts, effective communication,
and complicated identities (Ostrove & Oliva, 2010). It is necessary for a hearing person to see a Deaf person as a whole person, not first and foremost a Deaf person – but one must not forget their Deafness altogether (Ostrove & Oliva, 2010). This study was an attempt to learn more about how these things can be implemented in society.

Hearing people must understand the implications of what they put into their relationships with Deaf people in order to carry on those relationships successfully. There should be mutual understanding that both people are contributing to the problems with communication, not only the Deaf person (Scheetz, 2004). Scheetz asserts that if hearing people have an understanding of Deaf culture, feelings of distrust from Deaf people could be prevented or decreased, thus lowering one of the barriers between the two worlds. It is important to remember when interacting with a deaf person that they have and will always be, to some extent, outsiders in a hearing world. Their societal problems are caused by the way that they are viewed (Scheetz, 2004).

Although this study found generally positive attitudes towards Deaf people, society’s perception of Deaf culture can be improved. There is a need for more research on the reasons behind hearing people’s discomfort when it exists, for mutual understanding and acceptance of Deaf culture and ASL, and to brainstorm new kinds of interventions such as public or private education. From the results of this study and several others, it is evident that social interaction between hearing and Deaf people can be positive. Progress will be made if further research is conducted and used to improve the lives of Deaf individuals.
LIST OF REFERENCES


doi:10.1093/deafed/ent052


doi:10.1093/deafed/ent052


Hello,

My name is Rebecca Hankins, and I am a senior psychology major at the University of Mississippi. I am conducting a survey for my senior Honors thesis to learn more about social interaction between hearing people and deaf people. The ultimate goal of my research is to glean information about this social interaction that can help the hearing population better interact with the Deaf population.

The survey will ask several simple and anonymous questions about your personal experience with regard to the deaf community as well as other opinions. The survey is completely anonymous and will take approximately ten to fifteen minutes to complete.

Participation in the survey is completely voluntary and free of charge. You can withdraw from the study at any time without penalty or consequence. There is no consequence if you decide not to participate, or if you choose to withdraw from the study while taking the survey. You can simply exit out of the web page to leave the study. Incomplete surveys will not be considered at the completion of the research. If you are taking this survey in conjunction with Ole Miss Sona Systems, you will receive credit at the end of the survey where you will be redirected to a separate page.

Your responses to this survey will be in no way connected with your personal information. To complete the survey, please answer the question below and click the link at the bottom of this page. Thank you for your time and participation. Feel free to contact me with any questions about the survey or my research.

This study has been reviewed by The University of Mississippi’s Institutional Review Board (IRB). If you have any questions, concerns, or reports regarding your rights as a participant of research, please contact the IRB at (662) 915-7482 or irb@olemiss.edu.

Rebecca Hankins
rchankin@go.olemiss.edu
Q2. Do you want to continue?
- Yes (1)
- No (2)

If No Is Selected, Then Skip To End of Survey

Q3. Are you 18 or older?
- Yes (1)
- No (2)

If No Is Selected, Then Skip To End of Survey
SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

Q4. Gender:
- Male (1)
- Female (2)
- Other (3)
- I prefer not to answer (4)

Q5. Do you have any degree of hearing loss?
- Yes (1)
- No (2)
- I don’t know (3)

If Yes Is Not Selected, Then Skip To “Do you consider yourself a member of...”

Q6. If yes, please describe the degree of hearing loss you currently experience:
- Mild (1)
- Unilateral (affecting only one ear) (2)
- Intermediate (3)
- Severe (4)
- Profound/Total (5)
- I don’t know (6)

Q7. Do you consider yourself a member of Deaf culture?
- Yes (1)
- No (2)

If Yes Is Selected, Then Skip To “For the Deaf community:”
Q8. Do you consider deaf people to be members of a separate, distinct culture?
☑ Yes (1)
☑ No (2)
☑ I don't know (3)

Q9. Have you heard of the term "Deaf culture"?
☑ Yes (1)
☑ No (2)
☑ I don't know (3)

Q10. From the following list, choose what you consider to be necessary or important aspects of a distinct culture:
☐ Folk traditions (1)
☐ Language (2)
☐ Art and literature (3)
☐ Music (4)
☐ History (5)
☐ Social norms (6)
☐ Values and beliefs (7)
Q11. From the following list, choose what items you believe deaf people share:
- Folk traditions (1)
- Language (2)
- Art and literature (3)
- Music (4)
- History (5)
- Social norms (6)
- Values and beliefs (7)

Q12. Have you ever been through a training session, seminar, class, or something similar on Deaf culture or how to interact with a deaf person?
- Yes (1)
- No (2)

Q13. Have you ever read a pamphlet, book, website, or other publicly available information on Deaf culture or how to interact with a deaf person?
- Yes (1)
- No (2)

Q14. Are you conversational in American Sign Language or another national sign language?
- Yes (1)
- No (2)

Q15. Have you ever taken an American Sign Language course or seminar?
- Yes (1)
- No (2)

Q16. From the choices below, please select the number "3".
- 1 (1)
- 2 (2)
- 3 (3)
- 4 (4)

Q17. Is there someone who is deaf or hard of hearing in your immediate social circle (close family, friends, etc.)?
(If more than one person fits this criteria, please choose the person that you most often have communication with or are closest with.)
- Yes (1)
- No (2)
- I don’t know (3)

If Yes Is Not Selected, Then Skip To “Do you personally...”
Q18. If yes, is that person one of your parents?
- Yes (1)
- No (2)

Q19. If yes, what extent of hearing loss does that person experience?
- Mild (1)
- Unilateral (affecting only one ear) (2)
- Intermediate (3)
- Severe (4)
- Profound/Total (5)
- I don't know (6)

Q20. Do you personally know someone who is deaf or hard of hearing? (Besides any person in your immediate social circle, if any)
(If more than one person fits this criteria, please choose the person that you most often have communication with or are closest with.)
- Yes (1)
- No (2)
- I don't know (3)
If Yes Is Not Selected, Then Skip To "Have you ever communicated face to face..."

Q21. If yes, what extent of hearing loss does that person experience?
- Mild (1)
- Unilateral (affecting only one ear) (2)
- Intermediate (3)
- Severe (4)
- Profound/Total (5)
- I don't know (6)

Q22. Have you ever communicated face to face with someone who is deaf or hard of hearing?
(If more than one person fits this criteria, please choose the person that you most often have communication with or are closest with.)
- Yes (1)
- No (2)
- I don't know (3)
If Yes Is Not Selected, Then Skip To Q27

Q23. If yes, describe your relationship to that person (example: client, customer, friend, classmate, family member, etc.). (free response)
Q24. If yes, did you consider the communication successful?
☑ Yes (1)
☑ No (2)
☑ I don’t know (3)

Q25. If yes, to what extent would you rate your level of comfort with the communication?
☑ Very comfortable (1)
☑ Somewhat comfortable (2)
☑ Neutral (3)
☑ Somewhat uncomfortable (4)
☑ Very uncomfortable (5)

Q26. Please describe as clearly and concisely as possible your reasons for rating the communication the way that you did: (free response)
Q27. Have you ever witnessed a deaf or hard of hearing person being bullied/harassed/ridiculed or the like?
○ Yes (1)
○ No (2)

Q28. Have you ever bullied/harassed/ridiculed a deaf or hard of hearing person yourself?
○ Yes (1)
○ No (2)
SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

Q29. If a deaf person approached you and was trying to ask you for help, would you do your best to understand and help them?
☐ I would definitely help that person (1)
☐ I would maybe help that person (2)
☐ I don't know (3)
☐ I would maybe not help that person (4)
☐ I would definitely not help that person (5)

Q30. Imagine yourself as if you were Deaf. You need help, but the only people around you are Hearing and do not know sign language. You feel: (free response)
Q31. Attitudes Towards Deaf Persons
(Adapted from Attitudes Towards Disabled Persons Scale; Copyright: HUMAN RESOURCES FOUNDATION - 1959)

Q32. Please rate the extent to which you agree or disagree with the following statements.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly agree (1)</th>
<th>Moderately agree (2)</th>
<th>Slightly agree (3)</th>
<th>Neither agree nor disagree (4)</th>
<th>Slightly disagree (5)</th>
<th>Moderately disagree (6)</th>
<th>Strongly disagree (7)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deaf people are as happy as hearing people. (1)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Most deaf people feel that they are not as good as other people. (2)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
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</tr>
<tr>
<td>Most deaf people are more self-conscious than other people. (3)</td>
<td>○</td>
<td>○</td>
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<tr>
<td>Deaf workers cannot be as successful as other workers. (4)</td>
<td>○</td>
<td>○</td>
<td>○</td>
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<tr>
<td>Most hearing people would not want to marry anyone who is deaf. (5)</td>
<td>○</td>
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<td>○</td>
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<tr>
<td>Severely deaf people are usually untidy. (6)</td>
<td>○</td>
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<tr>
<td>Deaf people are usually sociable. (7)</td>
<td>○</td>
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<tr>
<td>Most deaf people are not</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
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<tr>
<td>Dissatisfied with themselves. (8)</td>
<td></td>
<td></td>
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<tr>
<td>Deaf people are just as self-confident as other people. (9)</td>
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<tr>
<td>Most people feel uncomfortable when they associate with deaf people. (10)</td>
<td></td>
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<tr>
<td>Deaf people are often less aggressive than hearing people. (11)</td>
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<tr>
<td>Most deaf people have different personalities than hearing people. (12)</td>
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<tr>
<td>Very few deaf people are ashamed of their hearing loss. (13)</td>
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<tr>
<td>Most deaf people resent hearing people. (14)</td>
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<tr>
<td>Deaf people are more emotional than other people. (15)</td>
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<tr>
<td>Deaf people should not expect to lead normal lives. (16)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deaf people</td>
<td></td>
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</tr>
</tbody>
</table>
are just as healthy as hearing people. (17)
Deaf people are just as attractive as hearing people. (18)
Deaf people tend to have family problems. (19)
One of the worst things that could happen to a person would be for him or her to become deaf. (20)
Q33. Beliefs About Deaf Persons
(Adapted from the Beliefs About Obese Persons Scale; Copyright Allison, D.B., Basile, V.C., & Yuker, H.E. (1991))

Q34. Please rate the extent to which you agree or disagree with the following statements.

<table>
<thead>
<tr>
<th>Deafness is a disease or sickness. (1)</th>
<th>Strongly agree (1)</th>
<th>Moderately agree (2)</th>
<th>Slightly agree (3)</th>
<th>Neither agree nor disagree (4)</th>
<th>Slightly disagree (5)</th>
<th>Moderately disagree (6)</th>
<th>Strongly disagree (7)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deafness is a debilitating condition. (2)</td>
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<tr>
<td>Deaf people can function in society just as successfully as hearing people. (3)</td>
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<tr>
<td>Deafness is caused by poor choices. (4)</td>
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<tr>
<td>Most deaf people choose not to do anything to fix their problem. (5)</td>
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</tbody>
</table>
Deaf Culture Attitudes Scale
Q35. Please rate the extent to which you agree with the following statements:

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree (1)</th>
<th>Somewhat Agree (2)</th>
<th>Neither Agree nor Disagree (3)</th>
<th>Somewhat Disagree (4)</th>
<th>Strongly Disagree (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deaf culture is a unique, distinct culture with its own values, traditions, and language. (1)</td>
<td></td>
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<tr>
<td>Deaf people are not able to be completely successful in today’s society. (2)</td>
<td></td>
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<tr>
<td>Deaf people are influenced by how hearing people perceive them. (3)</td>
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</tr>
<tr>
<td>There is not enough publicly available information on Deaf culture and/or Deaf people. (4)</td>
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</tr>
<tr>
<td>There should be more education about Deaf culture and Deaf people in schools and in workplaces. (5)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hearing people adequately understand Deaf culture. (6)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Please select “strongly agree” on this line to show that you are reading this. (7)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(7)
Q36. Do you have any ideas or suggestions on what can be done to help hearing people better understand Deaf culture? If not, please type "none" in the blank below. (free response)

Q37. Do you have any other comments? If not, please type "none" in the blank below. (free response)

If Do you have any other comme... Is Not Empty, Then Skip To End of Survey
Q38. For the Deaf community:
(IF YOU ARE SEEING THIS PAGE AND ARE NOT A PART OF THE DEAF COMMUNITY
PLEASE GO TO THE NEXT PAGE WITHOUT FILLING OUT THIS PAGE)

Q39. To what extent would you describe your hearing loss?
☑ None (1)
☑ Mild (2)
☑ Unilateral (3)
☑ Intermediate (4)
☑ Severe (5)
☑ Profound/Complete (6)

Q40. In your opinion, does hearing society view you in a negative light or a positive
light?
☑ Positive (1)
☑ Negative (2)

Q41. Have you ever been bullied/mocked/ridiculed/etc. because of your hearing
status?
☑ Yes (1)
☑ No (2)

Q42. If yes, to what extent did the experience affect your life?
☑ No effect (1)
☑ Mild effect (2)
☑ Moderate effect (3)
☑ Profound effect (4)
☑ Extreme effect (5)
Q43. Please rate the extent to which you agree with the following statements:

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree (1)</th>
<th>Somewhat Agree (2)</th>
<th>Neither Agree nor Disagree (3)</th>
<th>Somewhat Disagree (4)</th>
<th>Strongly Disagree (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deaf culture is a unique, distinct culture with its own values, traditions, and language. (1)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Deaf people are not able to be completely successful in today’s society. (2)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Deaf people are influenced by how hearing people perceive them. (3)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>There is not enough publicly available information on Deaf culture and/or Deaf people. (4)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>There should be more education about Deaf culture and Deaf people in schools and in workplaces. (5)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Hearing people adequately understand Deaf culture. (6)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Hearing people adequately understand how to communicate with a Deaf person. (7)</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>I would like to</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
</tbody>
</table>
Q44. Do you have any ideas or suggestions on what can be done to help hearing people better understand Deaf culture? If not, please type "none" in the blank below. (Free response)

Q45. Do you have any other comments? If not, please type "none" in the blank below.
(Free response)

End of survey.
BAOP: Beliefs About Obese Persons Scale

Please mark each statement below in the left margin, according to how much you agree or disagree with it. Please do not leave any blank. Use the numbers on the following scale to indicate your response. Be sure to place a minus or plus sign (- or +) beside the number that you choose to show whether you agree or disagree.

<table>
<thead>
<tr>
<th>-3</th>
<th>-2</th>
<th>-1</th>
<th>+1</th>
<th>+2</th>
<th>+3</th>
</tr>
</thead>
<tbody>
<tr>
<td>I strongly disagree</td>
<td>I moderately disagree</td>
<td>I slightly disagree</td>
<td>I slightly agree</td>
<td>I moderately agree</td>
<td>I strongly agree</td>
</tr>
</tbody>
</table>

1. _____ Obesity often occurs when eating is used as a form of compensation for lack of love or attention.
2. _____ In many cases, obesity is the result of a biological disorder.
3. _____ Obesity is usually caused by overeating.
4. _____ Most obese people cause their problem by not getting enough exercise.
5. _____ Most obese people eat more than nonobese people.
6. _____ The majority of obese people have poor eating habits that lead to their obesity.
7. _____ Obesity is rarely caused by a lack of willpower.
8. _____ People can be addicted to food, just as others are addicted to drugs, and these people usually become obese.
APPENDIX C

Attitudes Towards Disabled Persons Scale

<table>
<thead>
<tr>
<th></th>
<th>-3</th>
<th>-2</th>
<th>-1</th>
<th>+1</th>
<th>+2</th>
<th>+3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I strongly disagree</td>
<td>I moderately disagree</td>
<td>I slightly disagree</td>
<td>I slightly agree</td>
<td>I moderately agree</td>
<td>I strongly agree</td>
</tr>
</tbody>
</table>

1. Disabled people are often unfriendly.

2. Disabled people should not have to compete for jobs with physically normal persons.

3. Disabled people are more emotional than other people.

4. Most disabled persons are more self-conscious than other people.

5. We should expect just as much from disabled as from non-disabled persons.

6. Disabled workers cannot be as successful as other workers.

7. Disabled people usually do not make much of a contribution to society.

8. Most non-disabled people would not want to marry anyone who is physically disabled.

9. Disabled people show as much enthusiasm as other people.

10. Disabled persons are usually more sensitive than other people.

11. Severely disabled persons are usually untidy.

12. Most disabled people feel that they are as good as other people.

13. The driving test given to a disabled person should be more severe than the one given to the non-disabled.

14. Disabled people are usually sociable.

15. Disabled persons usually are not as conscientious as physically normal persons.

16. Severely disabled persons probably worry more about their health than those who have minor disabilities.

17. Most disabled persons are not dissatisfied with themselves.
SOCIAL INTERACTION BETWEEN DEAF AND HEARING PEOPLE

18. There are more misfits among disabled persons than among non-disabled persons.
19. Most disabled persons do not get discouraged easily.
20. Most disabled persons resent physically normal people.
22. Most disabled persons can take care of themselves.
23. It would be best if disabled persons would live and work with non-disabled persons.
24. Most severely disabled people are just as ambitious as physically normal persons.
25. Disabled people are just as self-confident as other people.
26. Most disabled persons want more affection and praise than other people.
27. Physically disabled persons are often less intelligent than non-disabled ones.
28. Most disabled persons are different from non-disabled people.
29. Disabled persons don't want any more sympathy than other people.
30. The way disabled people act is irritating.