

Palacky University Olomouc

Institute of Special Education Studies, Faculty of Education

**A Comparative Study of Deaf Identity in Chinese Han,
Tibetan Regions and Czech Republic**

Ge Chen MEd

PhD Study Program—Special Education

Promoter: Prof. PhDr. PaedDr. Miloň Potměšil, Ph.D.

Olomouc 2014

Declaration of Originality

I, Ge Chen (Student number 80024895) declare that this dissertation entitled “A Comparative Study of Deaf Identity in Chinese Han Region, Tibetan Region, and Czech Republic” and submitted as partial requirement for Ph.D. postgradual study program of Special Education is my original work and that all the sources in any form (e.g. ideas, figures, texts, tables, etc.) that I have used or quoted have been indicated and acknowledged in the text as well as in the list of reference.

Signature

Date

Acknowledgements

At the end of my hard and challenging study, I wish to express my sincere gratitude and respect to the following people who contributed fully towards the completion of my study:

My supervisor Prof. PhDr. PaedDr. Miloň Potměšil, Ph.D. provided much needed guidance in my four years study, especially throughout the process of research design, questionnaire survey implementation, and dissertation writing.

The members of my dissertation committee-- Prof. PaedDr. Milan Valenta, Ph.D, doc. Mgr. Kateřina Vitásková, Ph.D, Mgr. Jiří Langer, Ph. D --for their suggestions, and thoughtful questions and comments, which undoubtedly improved the quality of my dissertation.

The principle of Deaf community in Prague, Sárka Prokopiusová and the principle of Deaf community in Olomouc ; The headmaster of Ganzi Special Schools, Liu Yunchang; The headmaster of Lhasa Special school, Guisang; The principle of Sichuan Disabled Persons Art Group, Ming Jun; The headmaster of Luohe Special School, Jin Feng and lots of staff in these groups, such as Tiao Xiaoling, Zaxi Pengcuo, Chongqu Zhen, Luofan, and etc. who had helped me collect questionnaires for my research.

Secretary of Office for Foreign Affairs in Faculty of Education, Emilie Petříková, Jitka Kralikova, the and my classmates and friends, Ludimila Matanová, Monika Kunhartova, Evana, Eva Urbanovska, Michelle, my Chinese colleagues Xie Yuhan, Lei Yong and Zhou Yu, who had provided me with necessary help when I was in need and had accompanied the process of my studying.

The professor Venetta Lampropoulou in Patras University, Greece who gave me lots of carefully guidance and great advices in my research when I took part in the Erasmus program in Patras University. My pervious supervisor, colleagues, and friends Prof. Badeng Nima, Prof. Liu Shenglin, Peng Yan, He Fangqi, Wu Chunyan and Huang Lihui in Sichuan Normal University who gave me wonderful suggestions

for my studies and commented me with the headmaster and principle of special education in Han and Tibetan region.

The experiences and responds of respondents, Ying, Hui, Hong, Bianzhen, Baima, He Fangqi and all the respondents who participated in the survey enrich my research. I must to say thanks to all of them.

My family in China, my husband, my parents, my parents-in-law and my younger sister always stood behind me and encouraged me, especially when I study in Czech. My younger sister and her husband take care of my old parents. My husband, Li Xiaoshan, unconditional supports my choice when we had been married only one year. He gave me great support and strength to insist on studying when I was in Czech, the “thank you” entirely inadequate to tell him my feelings.

Contents

List of Figures	1
List of Tables.....	2
Abstract.....	4
Section 1: Introduction.....	6
1. Origins of Present Problem	7
1.1 “Tragedy” and “Difference”: The views to deafness	7
1.2 “Han” , “Tibetan” and “Czech”: Three cultural contexts	8
2. Research purpose	14
3. Research questions.....	15
4. The structure of present research	16
Section 2: Literature Review.....	17
1. Definitions.....	17
1.1 Deafness	17
1.2 Deaf Community.....	21
1.3 Deaf Culture.....	26
1.4 Ethnic Minority Group.....	28
2. The theory of Deaf Identity.....	30
2.1 The theory of Deaf Identity by Neil S. Glickman	30
2.2 The ideas of subsequent researchers	34
3. The theory of deaf identity development	35
4. Influential factors of deaf identity development	37
4.1 The environment of family.....	38
4.2 Educational experience	40
4.3 The mode of communication.....	42
4.4 The status of hearing loss.....	44
5. Summary	45
Section 3: Theoretical Approaches.....	47
1. Three levels of cultural theory	47
1.1 Cultural Iceberg Model by Edward T. Hall	48
1.2 The Onion Theory of Culture by Gerard Hendrik Hofstede	49
1.3 The Model of Organizational Culture by Edgar Henry Schein	50
1.4 Three Levels Culture Theory in present research.....	52
2. Social Constructionism	53
2.1 Symbolic interactionism.....	53
2.2 Social Constructionism and self.....	55
Section 4: Research methods	57
1. Research methodology	57
1.1 Combination of quantitative and qualitative research.....	58
1.2 Both emic and etic approaches.....	60
2. Concrete research methods	62
2.1 Comparative research method.....	63

2.2 Questionnaire Survey	64
2.3 Interview	75
2.4 Narrative inquiry	80
Section 5: Results.....	83
1. Results of questionnaire survey	83
1.1 The background information of respondents.....	84
1.2 The family information of respondents	86
1.3 The statistic results of influential factors to the development of deaf identity.....	87
1.4 The multiple-factor analysis results of deaf identity development.....	94
1.5 Summary	99
2. Results of interview	102
2.1 The background information of interviewees.....	103
2.2 The responds of “personal situation dimension” questions.....	104
2.3 The responds of “family situation dimension” questions.....	110
2.4 The responds of “educational setting situation dimension” questions	115
2.5 The responds of “social situation dimension” questions	124
2.6 Summary	127
3. Results of narrative inquiry	135
3.1 The background information of participants	135
3.2 The life stories of Han respondents.....	136
3.2 The life stories of Tibetan respondents	141
3.4 Summary	146
Section 6: Discussion	150
1. Compare on Deaf Identity Issues between Han and Czech.....	151
1.1 “Similar religious environment” & “Different public attitude” in two groups	151
1.2 “Deaf community” & “deaf community” in two groups.....	154
1.3 “Non-uniform sign language” in Han cultural context.....	156
2. Compare on Deaf Identity Issues between Han and Tibetan.....	158
2.1 “Religious philosophies” is the crucial difference of two cultural contexts.....	158
2.2 “Poor” & “Developed” special educational system in two cultural groups	159
2.3 “Different parenting” & “Similar sign language situation” in two groups.....	161
3. Limitation of this research	163
3.1 Limitation of language	163
3.2 Limitation of sample	163
3.3 Limitation of culture	163
Section 7: Conclusion	165
Reference:	167
Appendix A --- Questionnaire in English:.....	179
Appendix B --- Interview Outline in English:.....	185
Appendix C --- The narrative research instrument.....	187

List of Figures

<u>Figure</u>	<u>Title</u>	<u>Page</u>
Figure 1	The structure of present research	16
Figure 2	Cultural Iceberg Model of Edward T. Hall in 1976	48
Figure 3	Cultural Onion Theory of Hofstede in 1980	49
Figure 4	Schein's model of organizational culture in 2004	50
Figure 5	The frame of Three Levels Culture Theory in present study	52
Figure 6	The frame of concrete research methods in present study	62
Figure 7	The frame of comparative research in present study	63
Figure 8	The sampling of questionnaire survey	74
Figure 9	The structure of interview questions	76
Figure 10	The sampling of interview in Han and Czech groups	78
Figure 11	The sampling of interview in Tibetan region	79
Figure 12	The instruction of narrative inquiry	82
Figure 13	The number of respondents and their parents who have religious	114
Figure 14	The percentage of interviewees chosen educational setting in three samples	115
Figure 15	The view of interviewees on status of hearing people	126
Figure 16	The influential factors in three levels of cultural theory	149

List of Tables

<u>Table</u>	<u>Title</u>	<u>Page</u>
Table 1	Grades of Hearing Impairment	19
Table 2	Theory of Deaf Identity Development by Glickman in 1996	36
Table 3	Quantitative versus Qualitative Approaches	58
Table 4	Assumptions of Emic and Etic Perspectives and Associated Methods	61
Table 5	Internal consistency of four sub-scales in Chinese questionnaire	69
Table 6	Internal consistency of four sub-scales in Czech questionnaire	69
Table 7	The average correlation coefficient between inter-items and subscale of Chinese questionnaire	70
Table 8	The average correlation coefficient between inter-items and subscale of Czech questionnaire	70
Table 9	Rotated Component Matrix of Chinese data	71
Table 10	Rotated Component Matrix of Czech data	72
Table 11	The personal information of Han and Czech respondents	84
Table 12	The family information of Han and Czech respondents	85
Table 13	The influence of hearing to deaf identity development	87
Table 14	The influence of hearing to deaf identity development	88
Table 15	The influence of educational setting to deaf identity development	89
Table 16	The influence of parents' educational level to deaf identity development of Han	90
Table 17	The influence of parents' educational level to deaf identity development of Czech	91
Table 18	The influence of parents' hearing level to deaf identity development of Han	91
Table 19	The influence of parents' hearing level to deaf identity development of Czech	92
Table 20	The influence of family communication methods to deaf identity	92

	development	
Table 21	The interaction of hearing level and onset of hearing loss to the deaf identity development (Han group)	94
Table 22	The interaction of hearing level and onset of hearing loss to the deaf identity development (Czech group)	94
Table 23	The interaction of hearing level and the educational setting to the deaf identity development (Han group)	95
Table 24	The interaction of hearing level and the educational setting to the deaf identity development (Czech group)	95
Table 25	The interaction of hearing level and family communication methods to the deaf identity development (Han group)	96
Table 26	The interaction of hearing level and family communication methods to the deaf identity development (Czech group)	96
Table 27	The interaction of the onset hearing loss and family communication methods to the deaf identity development (Han group)	97
Table 28	The interaction of the onset hearing loss and family communication methods to the deaf identity development (Czech group)	97
Table 29	The interaction of educational setting and family communication methods to the deaf identity development (Han group)	98
Table 30	The interaction of educational setting and family communication methods to the deaf identity development (Czech group)	98
Table 31	Basic information of interviewees in interview study	102
Table 32	The key events of changing the view to deafness	104
Table 33	The prominent feeling of interviewees to sign language	109
Table 34	The key events of changing the feeling to hearing people	124
Table 35	The comfortable and uncomfortable ways in the deaf community	126
Table 36	Basic information of participants in narrative research	134

Abstract

Deaf Identity, as a concept based on Deaf culture, refers to how deaf persons/hearing impairment people identify themselves. Three diversity cultural groups, Han, Czech and Tibetan were adopted in present study. The compare of deaf identity issues on two majority groups, Han and Czech; and the compare of deaf identity issues on a majority group, Han and a minority group, Tibetan are explored based on Three Levels Culture Theory. Combination of quantitative and qualitative research is used to explain the difference and generality of deaf identity issues among the different culture contexts.

Each group adopted different research methods because of language barriers. Questionnaire survey, semi-structure interview and narrative inquire were used in Han group, which is appeared in two compares. The results show: hearing level, onset of hearing loss, parents' educational background, the educational setting and family communication approach affect the development of Han respondents, moreover, the interaction of these factors is obvious; Public attitude to deafness, as a particular influential factor impacts strongly on the identities of Han deaf people; and most of Han respondents are easier to construct the hearing identity, or the hearing-dominant bicultural identity.

Questionnaire survey and structure interview were used in Czech group, the results show: for Czech respondents' identities developments, hearing level, the educational setting, parents' educational background, parents' hearing level and family communication approach are influential factors, however, the interaction of these factors is less than the Han group; Social support and Deaf community/culture environment have the obvious influence on the development of Czech deaf identity; Moreover, A majority of Czech respondents accept both hearing and deaf cultures, they are easier to construct bicultural identities.

Tibetan group adopted semi-structure interview and narrative inquire to respond the research questions, the results as following: there are similar common influential

factors with Han group, such as parents' educational background and the educational setting, but the religious ideas affect strongly the development of Tibetan respondents; Most of Tibetan respondents enjoy both deaf culture and hearing culture, who constructed or are constructing bicultural identity.

At last, the difference and generality of deaf identity issues were compared according to three levels culture theory.

The compared results of two majority groups, Han and Czech, show: Han and Czech cultures have the similar religious environment, but Han has the worse public attitude to deafness than Czech in the deepest level of cultures. On the middle level of culture, there is better Deaf culture surrounding in Czech cultural context. Han deaf people are experiencing the puzzle of "non-uniform sign language" from the surface of culture.

The compared results of one majority group and one minority group, Han and Tibetan as follow: Han and Tibetan have the totally different religious values in the core of culture; Tibetan religious ideas are impacting on the every aspect of Tibetan lives. Tibetan special education is obvious poorer than the special education in Han region in the middle of culture. Moreover, on the surface of culture, there is similar sign language problem in two cultural contexts, Tibetan are also experiencing even more complicated studies of sign language. In addition, Tibetan parenting is more focus on the attitude and behavior of Tibetan children with special needs, not the cognitive development.

Key words: Deaf Identity; People with hearing impairment; Han; Czech; Tibetan

Section 1: Introduction

“I am so tired, so tired, I long to make money to raise my children, but it is so hard for me, I can't find a good job because I am a deaf, I don't know why God give me a life, but don't give me hearing. ”

-----Ying, a Han deaf man in Hebei province, China

“To this day, I find eventually a good name for me, ‘marginal man’, I am a marginal man, I belong to neither hearing nor deaf, I am a really marginal man.”

-----“Deaf leaf butterfly”¹, a girl in Jiangsu province, China

“I am a deaf although I don't want to acknowledge, I try my best to let myself know that I am a deaf, this a truth that I have no ability to change it.”

-----Baima, a Tibetan girl in Lasa, China

.....

The expressions like above examples are usually heard when communicating with hearing impairment people. Many of them feel sad, puzzled, and confused with their hearing loss. They don't know how to identify themselves.

Everyone should identify own national identity, cultural identity or ethnicity identity, “Identity” and “self” are complex and complicated concepts (Glickman, 1993; Hu, 2000), and the process of “identity” is a dynamic, multifaceted process with no end point (Hole, 2004) .

Based on above view, it must be true that culture play an important role in the process of constructing the identity. Haviland (2006) thought that culture always is the mechanism which solved the survival problems by human being. Just like the viewpoint of the anthropologist, Henry, J. (1965) “Culture provides the service to human being while it is against the human being.” In other words, culture is created by human being, and also constructs the human being who lives in certain culture.

¹ “Deaf leaf butterfly” is her net name, she didn't want to use her real name.

The cultural pluralism, which refers to more than one culture exist in the same society, will be the future state of human being (Haviland, 2006). The Deaf culture, the ethnic culture, and the mainstream culture, as the parts of the cultural forms according to the cultural pluralism, should exist in the current society.

Therefore, to deaf people, the diversities of the different cultural forms, which exist obvious in current society affect the development of their identities in their own ways. The present study, exploring the influence of hearing loss on the identities, focuses on the differences, which appeared due to the cultural diversity.

1. Origins of Present Problem

The present topic, “comparing deaf identity in the different cultural contexts” was explored based on two origins, the different views of deafness and the diversity cultural contexts which were involved in this study.

1.1 “Tragedy” and “Difference”: The views to deafness

Firstly, “deafness” is discussing here not as a concept but the views of public and researchers, “deafness as tragedy” and “deafness as difference”.

In the past 25 years, a radically new understanding of Deaf people has appeared. This understanding constitutes what Kuhn (1970) called a paradigm shift. The old and still dominant understanding of deaf people is that they have an unfortunate disability. For those unacquainted with the changes that have occurred in the consciousness of Deaf people (Padden & Humphries, 1988), this way of viewing deaf people makes sense. Most hearing people think of deafness as a terrible tragedy. It is common and usual to pity deaf people. Baker and Cokely (1980) called this viewpoint the medical-pathological model.

In recent years, the Deaf community has put forward a fundamentally different model. Baker and Cokely (1980) called the new model the cultural model. Its premises is that the Deaf community is “a group of persons who share a common language (ASL) and a common culture” (p.54). According to this model, hearing loss is merely

a physiological difference and is not attributed negative value. For Deaf, hearing loss is valued (Padden & Humphries, 1988). Deaf people are best thought of as culturally different, this paradigm shift in understanding of what it means to be deaf contains a world of implications for mental health practitioners who work with deaf persons.

There are two totally different perspectives of “deafness” before and after this paradigm according to above description, “deafness as tragedy” and “deafness as difference”.

Deafness as tragedy according to a viewpoint the medical-pathological model , biomedicine and doctor employ a mechanistic metaphor of the human body, the body, just like a machine, can be broken down into different parts for repair. Hearing loss, represented this way, is interpreted as a broken body part, a defect inherent to the individual’s body (Hole, 2004). It is an undesirable, unwanted physical impairment whose effects should be ameliorated. Instead, the hearing people are “normal” people. A criticism of the medical-pathological model is that it emphasizes strongly the physical “defects” of individuals. The meaning of the physical differences is stripped of sociocultural contexts (Bickenbach, 1993). The rights and benefits of hearing impairment people are affected because of such model.

Deafness as a difference finds its foundation in a sociocultural interpretation of hearing loss. From this perspective, hearing loss is not defect of body, is merely a “difference” with hearing people. Deaf people don’t want to be fixed; rather, they want to be respected and accepted as a linguistic, cultural minority and treated equally in relation to the hearing majority.

“Tragedy” and “difference” are two most prominent discourses of deafness, the understanding of “deafness” influence the construction of deaf people’s identity. “Deaf Identity” is becoming a research topic which is noticed by abundant researchers because of paradigm shift.

1.2 “Han” , “Tibetan” and “Czech”: Three cultural contexts

Three diversity cultures, Han, Tibetan and Czech were involved in present study

because of two reasons. On the one hand, the author, who was born and grew up in Tibetan region, worked in Han region, and studied in Czech, experience three quiet different cultures. The obvious difference among these cultures was found. Furthermore, the huge gaps exist among these cultural contexts.

Han

China, officially the People's Republic of China (hereafter referred to as China), is a sovereign state located in East Asia. It is the world's most populous country, with a population of over 1.35 billion. Since the introduction of economic reforms in 1978, China has become one of the world's fastest-growing major economies. As of 2013, it is the world's second-largest economy by both GDP and purchasing power parity (PPP). However, the gap between rich and poor does exist in the large area of China.

In the terms of cultures, China is a culturally rich country with a long history, and has vast territory and abundant resources. China has become a country which owns 56 ethnic groups because of such long history and vast territory. The different customs and cultures of Chinese 56 ethnic groups is a national treasure, make up one of Chinese most important culture style, and these 56 ethnic groups include one majority group, the Han nationality (hereafter referred to as Han) and 55 minority groups.

Han, which population is about 92% of the total Chinese population, is the biggest ethnic group in China (Wang, 2004). Han people distribute in all the provinces, autonomous regions and municipalities in China and many other countries. For example, more than 70% of the Singaporean population are Han, almost 25% of the Malaysian population are Han people.

The eclectic Han culture forms diverse and multinational regional cultures, such as Qilu¹, Zhongyuan², Yanzhao³, Guanzhong⁴, Bashu⁵ and etc. in the long developing

¹ Qilu culture is the integration of Qi culture and Lu culture, refers to the culture of Shandong province nowadays.

² Zhongyuan culture the boot of Han culture with the core of Henan culture.

³ Yanzhao culture is the integration of Yan culture and Zhao culture, refers to the culture of Hebei province nowadays.

⁴ Guanzhong culture is typified by the culture of Shanxi province.

⁵ Bashu culture refers to the culture of Sichuan and the culture of Chongqing.

period, includes the abundant food, construction, festival, marriage, custom and so on cultures.

The oral and written language of Han is Chinese, and mandarin is the common language in whole China. Chinese language has seven big dialects, including northern dialect, Wu dialectic, Xiang dialect, Gan dialect, Hakkaf, Min dialect and Yue or Guangdong dialect (Government Report, 2006). There are also a lot small dialects of different regions, especially in south China besides the seven dialects (Lin, 2010).

Han culture has been long characterized by religious pluralism. The religious beliefs of Han are abundant and multiplex although there is no official religion in China, the most prominent beliefs are Confucianism, Buddhism, and Taoism (Li, 2011), and the Taoism is the local religion of Han region. Besides above three religious, there are some Han people believe Christian, Catholicism and etc. which come from western countries.

Han culture is the mainstream culture in China, so the Han cultural elements above mentioned are the main culture content of China. Besides culture, the education, the economic and other elements of Han also represent the related content of China.

Tibetan

Besides Han, the 55 minority groups also have rich culture in China, most of them even own their special language, characters, religious, and philosophy idea and so on, but restricted by historical, social and natural conditions, the economic and social development of many ethnic minority areas is backward. Therefore, the reforming and developing of education, medical treatment and other social works are cared by Chinese government all the time.

Tibetan, as one of largest ethnic minority groups in China, is well known because of their unique natural environment, distinctive culture and religions in the world. Government report shows that there are 5.41 million ethnic Tibetans in China. The populations of ethnic Tibetans are not only small in number, but also widely scattered. We could find Tibetans in all twenty-nine provinces of China, however, most of them

(about 99 percent of the total) is concentrated in the Tibet Autonomous Region¹(hereafter referred to as TAR), which is the biggest Tibetan region in China, Qinghai, Gansu, Sichuan, and Yunnan provinces. Of course, there is a large Tibetan blood-lineage population living outside of China, including in India, Nepal, Sikkim, and Bhutan, as well as in the United States and Switzerland and so on. In traditional Tibetan cultural geography, Tibet was conventionally divided into three regions, known as the Chol-Kha-Sum, that is, Upper Tibet (western Tibet), which we called Ngari Korsum; central Tibet was called “U-Tsang”, “U” means “middle or central,” “Tsang” means “clear”; eastern Tibet was very complicated and traditionally called Dokham, which combined two regions from Kham and Amdo, but now most of eastern Tibet has been incorporated into Qinghai, Sichuan, Gansu, and Yunnan provinces of China (Lobsang Gelek, 2002).

Tibetans should be considered a single ethnic group, because they have shared a basic identification culture, meaning a common historical tradition, language, and religion, etc., for over 1,000 years. There are about 120 mother tongues in minority regions (Sun, 2004), among which only 30 minority languages have written scripts (Zuo, 2007), Tibetan is one of them. Tibetan language is divided into Tibet, Kangba, Ambo three dialect areas, they have the different pronunciation but same Tibetan characters.

The philosophy and spirituality of Tibetan religions impact on all aspects of Tibetan’s lives and social development. But when Tibetan religion was mentioned by persons, unfortunately most of people only know Tibetan Buddhism, but in fact there are two kinds of religion in the whole Tibetan region, which are Bon religion and Buddhism. In addition, the folk religion exists in Sichuan Tibetan region.

Two diverse religions in Tibetan region were introduced in the previous research of author (Ge, 2013):

Bon Religion

The Bon religion of Tibet is sometimes referred to as a form of heterodox Buddhism, or as the “fifth sect” of Tibetan Buddhism. As an

¹ TAR; “Xizang” in Mandarin, “U-Tsang” in Tibetan, and “Tibet” in English, where have often been visited by most aboard tourists.

institutionalized religious sect, it has its origins in the tenth and eleventh centuries (BRANDON DOTSON, 2008) due to abominable natural environment. It was the indigenous religion in Tibet, and its doctrine had been abroad spread in whole Tibetan region and Tibetan society before Buddhism had been introduced to Tibet. In terms of its content, Bon religion is indigenous religion that accepts the doctrine of animism, one who belief such religion worship objects include sky, earth, sun, moon, mountains, rivers and even all the life-forms.

At different times in history when Buddhism was introduced in Tibetan in the 7th century, the relationship between Bon and Buddhism was rather unfriendly. Adherents of Bon were periodically persecuted and often had to convert to Buddhism. Bon received some theories and doctrine from Buddhism for itself survival. Today Bon forms a structured doctrine. Otherwise, Bonpo¹ have migrated to remote Tibetan region.

Tibetan Buddhism (Lamaism)

The Tibetan people practice another religion known as Lamaism, and be called Tibetan Buddhism. LOBSANG GELEK summarizes the sects of Tibetan Buddhism, including the Sa-skya-pa school, the Bka-brgud-pa school, the Rnying-ma-pa and the Geluk-pa (LOBSANG GELEK, 2002). It is actually one branch of the school of Mahayana Buddhism which was introduced from India was the root of Tibetan Buddhism.

Tibet had a great development from 5th century AD to 7th century AD, Song-btsan² had conquered Zhang Zhung and other small nations, and then accomplished the great cause of unification of Qinghai-Tibetan Plateau. In this case, however, Bon religion as a kind of primitive religion can't satisfy the social development of the day. They needed a more suitable religion to dominate liege subjects, to overcome the neighbouring countries. So it was an historical fact that Buddhism would be introduced to Tibet.

Moreover, there were some other reasons can develop Buddhism in Tibet, firstly, Buddhism absorb a great deal of the Bon gods (JIN, 2009), secondly, the marriage of Song-btsan and Princess Wen Cheng who come from Tang, thirdly, the marriage of Song-btsan and Princess Chi Zun who come from Nepal, many Buddhism doctrine were brought from Chinese mainland and Nepal, that is more beneficial to the development of

¹ Bonpo means the persons who practice Bon Religion.

² Song-bstan (617-650) is a famous king in Tibetan.

Buddhism in Tibet.

Toward the end of the ninth century, Buddhism generally developed into Tibetan Buddhism.

Danzeng Lunzhu (1990) thought that the major feature of Tibetan culture is the religiousness. Tibetan characters were developed and the primary Tibetan education was produced because of spreading of religious.

In general, the cultural difference between the majority group, namely Han group and the minority group, namely Tibetan group is obvious and noteworthy in China.

Czech

The Czech Republic is a landlocked country in Central Europe. Its capital and largest city, with 1.3 million inhabitants, is Prague. The Czech Republic includes the historical territories of Bohemia and Moravia, as well as a small part of Silesia.

On 1 January 1993, Czechoslovakia peacefully dissolved into its constituent states, the Czech Republic and the Slovak Republic. In 2006, the Czech Republic became first former member of the COMECON to achieve the status of a developed country according to the World Bank (Velinger, 2007). In addition, according to the Human Development Report (2009), the country has the highest level of human development in Central and Eastern Europe, ranking among the top 30 nations in the world. The Czech Republic joined NATO on 12 March 1999 and the European Union on 1 May 2004. It held the Presidency of the European Union for the first half of 2009.

According to preliminary results of the 2011 census, the majority of the inhabitants of the Czech Republic are Czech (63.7%), followed by Moravians (4.9%), Slovaks (1.4%), Poles (0.4%), Germans (0.2%) and Silesians (0.1%). As the “nationality” was an optional item, a substantial number of people left this field blank (26.0%). According to some estimates, there are about 250,000 Romani people in the Czech Republic (Green, 2001). In present study, the respondents are Czech in the Czech Republic. Czech language is the official language although a lot of people

speak German, English, and Russian etc.

The Czech Republic has rich cultures, such as art, music, theatre, and film which are popular in the world.

Czech has one of the least religious populations in the world (Staar, 1977). According to the 2011 census, 34.2% of the population stated they had no religion, 10.3% was Roman Catholic, 0.8% was Protestant (0.5% Czech Brethren and 0.4% Hussite), and 9.4% followed other forms of religion both denominational or not (of which 863 people answered they are Prgan) 45.2% of the population did not answer the question about religion (Czech Statistical Office, 2011). From 1991 to 2001 and further to 2011 the adherence to Roman Catholicism decreased from 39.0 to 26.8 and then to 10.3; Protestantism similarly declined from 3.7% to 2.1% and then to 0.8% (Czech Statistical Office).

According to a Eurobarometer Poll in 2010, 16% of Czech citizens responded that “they believe there is a God” (the lowest rate among the countries of the European Union)¹, whereas 44% answered that “they believe there is some sort of spirit of life force” and 37% said that “they do not believe there is any sort of spirit, God or life force”.

2. Research purpose

The purpose of present study is to compare the related deaf identity issues between two majority ethnic groups, namely Han group in China and Czech group in Czech Republic and to compare the same issues between the majority ethnic group, Han and one of the minority groups, Tibetan in China based on analyzing how deaf persons identify themselves in these three diverse cultural contexts, and how the influential factors contribute to the identities of such deaf people. To be more concrete, the purpose can be described six progressive steps as follows:

(1) To confirm how deaf people identify themselves in three different cultural

¹ See this data in Wikipedia. http://en.wikipedia.org/wiki/Czech_Republic

contexts, including Han, Tibetan and Czech culture.

- (2) To find the common influential factors of Han deaf identity, Tibetan deaf identity and Czech deaf identity respectively.
- (3) To judge whether particular influential factor exist in every cultural context, including Han culture, Tibetan culture and Czech culture.
- (4) To analyze how do these influential factors construct the identities of such deaf persons.
- (5) To compare the related deaf identity issues between the majority groups, Han group in China and Czech group in Czech Republic.
- (6) To compare the related deaf identity issues between the majority group, Han group and one of the minority groups, Tibetan in China.

3. Research questions

According to the purpose of this research, the research question contains several sub-questions as follows:

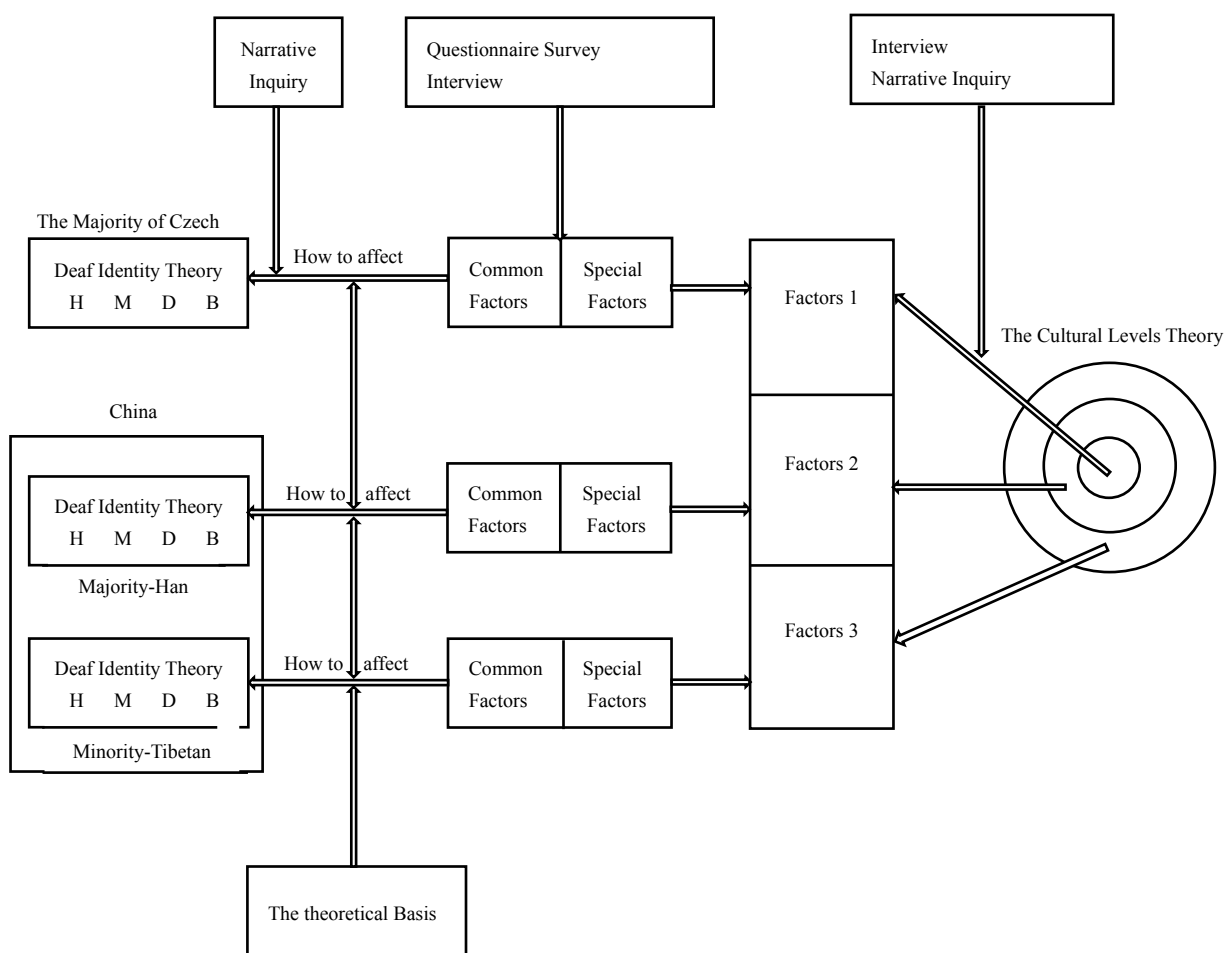
- (1) How do Han deaf people identify themselves in China?
- (2) How do Tibetan deaf people identify themselves in China?
- (3) How do Czech deaf people identify themselves?
- (4) What are the common influential factors contribute respectively to the development of Han deaf identity, Tibetan deaf identity and Czech deaf identity?
- (5) Whether does the particular influential factor of Han deaf identity, Tibetan deaf identity or Czech deaf identity exist respectively?
- (6) How do these factors affect respectively the development of Han deaf identities, Tibetan deaf identity and Czech deaf identity?
- (7) What are the differences of related deaf identity issues between the majority group, Han, in China and the majority group, Czech in Czech Republic?
- (8) What are the differences of related deaf identity issues between the majority group, Han and the minority group, Tibetan in China?

4. The structure of present research

The research ideas is the approach and soul of certain research, it organize harmoniously each part of research design. Meanwhile, it also shows the thinking of researcher.

A systematic frame will be used to show the whole research ideas of present study as following:

Figure 1: The structure of present research



Section 2: Literature Review

Literature review includes five parts focus firmly on the purposes of this study. In the first part, several concepts, “Deafness”, “Deaf Community”, “Deaf Culture” and etc., which are the key to understanding the deaf identity, will be reviewed.

Form the second part, the related contents which focus on the core concept “Deaf Identity” will be reviewed. The theory of Deaf Identity, especially the theory defined by Glickman (1996) is the main content of part two.

The process of deaf identity development will be reviewed according to several researchers’ ideas in the third part.

Several influential factors of deaf identity, such as the environment of family, the status of hearing loss etc., will be reviewed in the fourth part, and also including how these factors affect deaf persons identify themselves.

At last, the recently decades tendency of deaf identity research, which guide the research design will be discussed in the fifth part.

1. Definitions

“Deafness”, “Deaf Community” and “Deaf Culture” are three key concepts. Understanding of these key concepts could better to understand the related issues of deaf identity. Besides those, “Ethnic Minority” is also an important terms in this study which will be defined as following.

1.1 Deafness

One reason of existing the different views to deafness, which are “deafness as tragedy” and “deafness as difference” due to existing the different and complicated concepts of “deafness”.

Carver & Sam (2000) even presented “there does not appear to be any clear-cut definition of who is deaf and who is hard of hearing throughout the literature.” Hole, (2004), however, mentioned that there are audiological, functional and sociological approaches to defining the concepts “deafness”.

1.1.1 Deafness--- the audiological or physiological understanding

Usually, for most of public, “deafness”, “hearing impairment”, “hard of hearing” or “hearing loss” is a concept that refers to partial or total inability to hear. Audiological definitions emphasize the “particular decibel loss across a continuum from mild to profound” (Vernon & Andrews, 1990).

Deafness is defined as a degree of impairment such that a person is unable to understand speech even in the presence of amplification by Heidi M. and his colleagues (2012). Meanwhile, they pointed that hearing loss exists when there is diminished sensitivity to the sounds normally heard (Heidi M. Feldman M. D., Maria A. Salinas, Brian G. Tang., 2012). The terms hearing impairment or hard of hearing are usually reserved for people who have relative insensitivity to sound in the speech frequencies. Similarly, Bishop (1979) pointed that the term of hearing-impaired is used to describe individuals who have defects ranging from a very slight loss to a total loss of hearing.

According to the regulations of World Health Organization (WHO), however, “hearing impairment” is a broad term used to describe the loss of hearing in one or both ears. The different level of impairment can be mild, moderate, severe or profound, grade of hearing impairment (WHO, 2006a), which are expressed in decibels will be showed in following table. In general, the hearing impairment individual, whose hearing losses is profound, can’t hear even use the hearing aid. “Hard of hearing” is a broad category that includes people with mild to moderate hearing losses. “Deafness” refers to the complete loss of ability to hear from one or both ears (WHO, 2006a).

Table 1. Grades of Hearing Impairment

Grades of hearing impairment		
Grade 0		25dB or less
None		No/slight problems
		Hears with whispers
Grade 1		26-40 dB
Slight		Hears/repeats words
		In normal voice at 1m
Grade 2	Child	31-60 dB
Moderate	Adult	41-60 dB
		Hears/repeats words
		in raised voice in 1m
Grade 3		61-80 dB
Severe		Hears words shouted into
		better ear
Grade 4		81dB or more
Profound		Cannot hear/understand
		shouted voice

Note: Average 0.5, 1, 2, 4 kHz in better ear

Source: From Primary ear and hearing care training resources by World Health Organization, 2006, Geneva: WHO Press.

To be specific, the people with hearing-impaired was classified as three basic types, including sensori-neural hearing loss (due to damage to the inner ear or the auditory nerve), conductive hearing loss (due to blockage or reduction of sound waves passing through the outer or middle ear), or a mixed hearing loss of the two (WHO, 2006b).

A sensori-neural hearing loss is characterized by a decreased sensitivity to sounds as well as decreased clarity of sound. Sensori-neural hearing loss can be caused by diseases, birth injury, drugs that are toxic to the auditory system, and genetic syndromes. Sensori-neural hearing loss may also occur as a result of noise exposure, viruses, head trauma, aging, and tumors. Schildroth and Hotto (1993) pointed that 80% of the children with a hearing loss in early intervention programs have a sensori-neural hearing loss. A conductive hearing loss is characterized by a decreased sensitivity to sound, but it does not generally affect sound clarity. This kind of hearing loss can be corrected medically or surgically. If correction is not possible or is delayed, appropriate amplification and instruction in language and communication

may be needed. Mixed hearing loss have both sensori-neural and conductive component. An individual with a mixed hearing loss may experience difficulties with both loudness and clarity.

1.1.2 Deafness--- the functional and sociological understanding

The above concept “deafness refers to partial or total inability to hear”, which is an understanding of deafness from a strictly audiological point of view according to Hole’s suggestion.

However, both the functional and sociological definitions of deafness don’t focus on the ability of hearing, instead, the former one emphasizes the functional practices of the individual with a hearing loss, the latter definition emphasizes attitudinal parameters such as an individual’s affiliation with Deaf community and use of sign language to deafness.

From the functional definition perspective, the communication methods used by the deaf individual are stressed (Hole, 2004). According to this practice, deaf people who use manual communication or sign language are labeled deaf and those who use auditory or oral communication are labeled hard of hearing or hearing impairment.

An individual who is labeled typically hearing impairment by the way of audiological definition, according to the sociological definition of deafness, however, this individual firmly believe that he/she is a member of the Deaf linguistic and belongs to cultural minority group, he/she may choose to identify himself/herself as culturally Deaf.

A lower case “deaf” is used frequently to differentiating an audiological hearing loss and uppercase “Deaf” to specify a sociocultural meaning of deafness in present study.

Specifically, deaf with lower case “d” refers to the deaf people who partial or total inability to hear. Deaf with upper case “D”, however, is used to refer to Deaf people who use sign language as their primary mode of communication and share common values, rules for behavior, traditions, and views of themselves and others.

“Deaf” and “deaf” are used as these meaning in present study. These Deaf people belong to a proud and distinctive subcultural group known as the Deaf community. Many members of the Deaf community don’t think hearing loss as a disability and feel they are simply a linguistic minority, and are no more in need of a cure for their condition.

1.2 Deaf Community

“Deaf community”, as the name implies, refers to the community of Deaf people, therefore, the basic concept of “community” must be reviewed before discussing the concept of “Deaf community”.

1.2.1 Community--- the basic concept to understand Deaf community

The various types of social arrangements, such as towns, villages, cities and so on, usually be applied the term “community” by the sociologists, there are also some special social institutions, such as prison and the mental hospitals, and minority groups, such as religious group, racial or ethnic people, have been referred to as communities. Paul C. Higgins (1980) thought that although there is not complete agreement, most sociologists are in basic agreement that communities consist of people in “social interaction within a geographic area and having one or more additional commonties”.

But the subsequent researches show a lasting situation that minority communities suffer more problems of defining from the lack of consensus. Cohen (1985) pointed out that “the concept of community has been one of the most compelling and attractive themes in modern social science, and at the same time one of the most elusive to define.”

Padden (1980) also stated that a community has some degree of freedom to organize the social life and responsibilities of its members. Mcmillan and Chavis (1986) identified four elements of “sense of community”, including membership, influence, integration and fulfillment of needs, and shared emotional connection.

Institutions such as prisons and mental hospitals bring together groups of people in one locality, but the people have no power to make decisions about their daily lives and routines, they have no power to integration and fulfillment of needs. Thus these types of groups cannot be called “communities”.

According to Padden’s perspective, Paddy Ladd (2003) pointed clearly that “geographical or other boundaries are thus less significant than the actual discourses which take place within and without the communities themselves as to how best they should be described.” Meanwhile, he mentioned the five senses of the use of the term community of Williams, namely three are geographically based, but two, “the quality of holding something in common, as in community of interests”, and “a particular quality of relationship (as in communities)”, which is benefit to understanding and identifying the Deaf community.

A number of ways to categorize types of community have been proposed, Gusfield (1975) distinguished between two major uses of the term community. The first is the territorial and geographical notion of community-neighborhood, town, city. The second is “relational,” concerned with “quality of character of human relationship, without reference to location”. Tropman John E., Erlich, John L. and Rothman, Jack (2006) presented three types: 1) Geographic communities, which refer to communities of location, range from the local neighborhood, suburb, city, or even the planet as a whole. 2) Communities of culture, which range from the local clique, sub-culture, ethnic group, religious and so on, they may be included as communities of need or identity. 3) Community organizations, which range from informal family or kinship networks, to more formal incorporated associations, political decision making structures, or professional associations at a small, national or international scale.

Deaf community, as a sub-culture group, concerned with quality of character of deaf people relationship, such as the similar value and behavior, according to above proposal of classification.

1.2.2 Deaf Community--- the special group for Deaf

A community, which range from the sub-culture, has “the quality of holding something in common, as in community of interests”, and “a particular quality of relationship (as in communities)”. This understanding of “community” is benefit to identifying the “Deaf community”.

“Deaf Community”, this term is currently the most widely used appellation for Deaf collective life, this term is clearly understood is a necessary process to better understand the Deaf culture and Deaf identity.

Baker and Padden (1978) provided a very concise and useful working definition of “Deaf Community”, they thought “the deaf community comprises those deaf and hard of hearing individuals who share a common language, common experiences and values, and a common way of interacting with each other, and with hearing people.” Deaf community strongly opposes discrimination against deaf people. Meanwhile, they pointed the members of such Deaf community “seem to be what is called ‘attitudinal deafness’. This occurs when a person identifies him/herself as a member of the deaf community, and other members accept that person as part of the community.” Such definition is useful in outlining the general conceptual field, and the statistics quoted earlier give us a similarly image of the numbers of people involved. However, it seems necessary to build the diverse dimension into the modern picture of Deaf community because of the rapid changes visited upon the community in recent years.

Deaf community has particular social norms and values to their community, which are shared in their society. Since the Deaf member gain the vast majority of information through their eyes, and by observing closely what is happening around them, they form a specific set of social norms (Liu, 2009). The accepted forms of etiquette within the deaf community are somewhat different from those in the general society, just like Potměšil (2004) summarized in his research as following:

·Members don’t generally use their voices with deaf friends, but will with hearing persons. In fact, many members of the deaf community disassociate

themselves from speech.

·Members will wave, tap or throw a small piece of paper to attract a person's attention.

·In deaf culture, it is polite to "talk", that is sign, with one's mouth full, but speaking with one's hand full is not done.

·Members use a variety of devices to replace ordinary alarm clocks, doorbell, telephones, fire alarms, etc.

·Deaf culture had no prohibition against staring, because it is necessary for effective communication. In hearing culture, however, it is often considered rude.

Ladd, P. (2003) thought that the modern term "Deaf Community" can be seen to imply acknowledgement of a more pluralistic view of society.

1.2.3 Membership--- the key element of Deaf community

The membership is one of the elements of sense of community according to the theory of Mcmillan and Chavis (1986), which refers to the feeling of belonging or of sharing a sense of personal relatedness. Membership has boundaries; this means that there are people who belong and people who do not. The boundaries provide members with the emotional safety necessary for needs and feelings to be exposed and for intimacy to develop (Bean, 1971; Ehrlich & Graeven, 1971).

The most troublesome feature of this part of the definition is boundaries. To the boundaries of Deaf community, Paul C. (1980) thought that deafness is not a sufficient condition for membership in deaf communities, though some degree of hearing impairment is a necessary condition. Lots of researchers pointed the different ideas on the membership criteria. In the opinion of Higgins (1980), membership in a deaf community is achieved through (1) identification with the deaf world , (2) shared experiences that come of being hearing impaired, and (3) participation in the community's activities. Without all three characteristics, one can't be nor would one choose to be a member of a deaf community. Mindess, A. (2006) wrote "it is not the

extent of hearing loss that defines a member of the deaf community but the individual's own sense of identity and resultant actions." As with all social groups that a person chooses to belong to, a person is a member of the deaf community if he or she "identifies him/herself as a member of the deaf community, and other members accept that person as a part of the community."(Charlotte and Padden, 1978)

In addition, Padden and Humphries (1988) thought, however, deaf or hard of hearing who identify with deaf culture don't automatically include the Deaf community. Three fundamental routes to membership were discussed by Ladd in 2003, the first route is that about 10% of Deaf people to membership through their Deaf families, because the 5% Deaf people born to Deaf parents, and a further 5% have one parent Deaf. The second route consists of those who have graduated from Deaf schools. Those numbers of mainstreamed Deaf children placed in hearing schools and belatedly finding their way to the Deaf community after their schooldays constitute a growing third route. Meanwhile, Ladd (2003) mentioned other membership criteria, such as endogamous marriage and the use of national sign language.

According to the concept of deaf community, the members of the deaf community tend to view deafness as a difference in human experience rather than a disability (Ladd, 2003; Lane, Pillard & Hedberg, 2011). They don't think hearing loss as a disability but feel they are simply a linguistic minority, and are no more in need of a cure for their condition. Some members of deaf community even oppose technological innovations, such as cochlear implants and the hearing aid for the same reason, although most deaf community has accepted them in recent times.

It is important to note, however, members of the larger deaf community may be either deaf or Deaf (Tucker, B.P, 1997). Persons who view themselves as deaf, accepted and respect the deaf culture, but they still want to be assimilated into hearing society. On the other hand, persons who view themselves as Deaf, consider themselves members of a separate and special culture, having their own language and subculture, rather than of the larger hearing culture. Both of them could be the members of deaf community.

1.3 Deaf Culture

There are two main perspectives of deaf people: physiological and socio-cultural, the former view is the most traditional view in mainstream society and is marked by viewing deafness as a disability, and the people who hold this view consider that a deaf child isn't a normal person; he or she must learn to speak, hear, and interact with general society. But under the view of socio-cultural, deafness is not a disability that needs to be fixed, it considers deaf people as part of a cultural, linguistic and ethnic minority (Van Cleve & Crouch, 1989; Ila Parasnis, 1997; Elizabeth S. Parks, 2009).

“Deaf Culture”, this term is paid more and more attention by the researchers since deaf people is looked as an ethnic cultural group rather than an unfortunate disabled group.

1.3.1 Related Concepts--- the premise of understanding Deaf culture

In the past several decades, social scientists used a lot of related terms to describe and generalize the related issues of deaf / Deaf people from a cultural perspective.

On the one hand, such definitions include many related terms, such as “Deaf Way”, “Deaf World”, are used both in sign language to describe “our lives and our culture” inside the deaf community and also printed or wrote by such researchers.

Ladd (2003) described such sign language terms as “subaltern-generated signs for concepts which bear some similarity to the term ‘Deaf Culture’” and discussed them deeply. He explains further the subaltern signs, including “Deaf World”, “Deaf Crowd”, “Deaf Thereabouts”, “Deaf Club” and “Deaf World Knowledge”, which are printed by Bahan in 1994. In Ladd's opinion, among these terms, “Deaf World” is used to contrast with an “opposite” term “Hearing World”, which is used both as noun and adjective, but “Deaf Crowd”, “Deaf Thereabouts”, “Deaf Club” and “Deaf World Knowledge” mark internal Deaf relationships.

Besides, he think that Bahan (1994) does not mention two other signs in use in the USA, “Deaf-His” and “Deaf Way”, meanwhile, he points Kyle and Woll (1985)

are almost the only people to have mentioned these signs in print, and they point “we have frequently had the experience that deaf people questioned about such and such a happening will simply shake their heads and say ‘it’s the deaf way.’ They are very clear in the division between what deaf people accept and what hearing people will understand.” (Ladd, 2003)

On the other hand, such terms, which sign language in print are used frequently in the academic studies in recent years.

1.3.2 Deaf Culture--- the ethnic culture for Deaf

The term “Deaf Culture” is one of the most important concept in present research, it emerged from academic circles during the late 1970s (Ladd, 2003), there have been innumerable references to the Deaf culture concept in articles and journals.

Siple (1994) used Porter and Samovar’s model of cultural and communication, which includes perception, verbal processes, and nonverbal processes as the basis for an analysis of Deaf culture and proved that Deaf culture possesses a unique set of knowledge, experience, values, and meanings. Deaf culture provides a rich source for further intercultural communication research. Of great value would be a further investigation of interactional pattern differences when Deaf culture is viewed from a cultural perspective versus a disabled perspective.

Tucker, B. P (1997) pointed “Deaf Culture” is a separate culture for Deaf, the individuals who under such culture insist their culture and separate identity and have their own language, which is a visual rather than spoken, and they like being deaf, want to be deaf, and are proud of their deafness.

Ladd (2003) summarize a schema which enables recognition of the different backgrounds from the several different perspectives, including membership perspective, normative perspective, and linguistic perspective and so on.

In 1996, Glickman described “Deaf culture is respect for American Sign Language and the belief that Deaf children must have full access to it from the beginning of their lives”. Additional key cultural concerns are (Glickman, 1996):

1. *A social-cultural rather than medical-pathological understanding of deafness;*
2. *Respect for the Deaf community and culture and for the idea of Deaf people affiliating with their own;*
3. *“Healthy paranoia” toward hearing people and resentment of hearing paternalism;*
4. *A devaluation of speech, lip reading, and the use of hearing aids;*
5. *A basic belief in the rights and abilities of Deaf people to control their own lives.*

Sign language, values and beliefs, behavioral norms, reliance on technology, and history, as the characteristics of deaf culture were pointed by lots of researchers (Gannon, 1981; Mindess, 2006; Karina, 2010; & Baynton, 1996). Members of deaf cultures communicate via sign languages, the use of a sign language is central to deaf cultural identity. Mindess (2006) presented that a positive attitude toward being deaf is typical in deaf cultural groups, they oppose strongly the discrimination against deaf people, and proud of their language and culture. Mindess (2006) also thought that the behavioral norms is the characteristic of deaf culture, culturally deaf people have rules of etiquette for getting attention, giving introduction, walking through signed conversations, leave-taking, and otherwise politely negotiating a signing environment. Karina (2010) emphasized the reliance of culturally deaf people on technology, for example, architecture that is conducive to signed communication minimizes visual obstructions and may include such things as automatic sliding doors to free up the hands for continuous conversation.

1.4 Ethnic Minority Group

Ethnic minority refers to a social group that has different national or cultural traditions from the majority of the population (Free Dictionary), the people who organize such ethnic minority group is not only the immigrant or racial persons but also some people who own the same and special characters, such as lesbians, alcoholics, drug users and so on. They identity with each other based on common ancestral, social, cultural, or national experience (Oxford Dictionary, 2013).

Feagin (1993) stated five characteristics of a minority group as early as 1984, (1) suffering discrimination and subordination, (2) physical and/or cultural traits that set them apart, and which are disapproved by the dominant group, (3) a shared sense of collective identity and common burdens, (4) socially shared rules about who belongs and who does not determine minority status, and (5) tendency to marry within the group.

Two different minority groups, which are an ethnic minority group, Tibetan people and a cultural minority group, the group of deaf people, were involved in present study.

Firstly, Deaf and hearing impairment people are considered as an ethnic minority according to the Deaf Culture Model (Glickman, 1993). The opposite of such ethnic minority is the majority group-hearing people. Sometimes they are supplanted or discriminated by the hearing people or/and hearing society, which is still the normal situation in certain cultural contexts. Deaf people are different from the majority group because of the inability of their hearing, which is their physical trait. However, they have their own culture, language, communities, which are their cultural traits. The perspective, namely they are not a lamentable disabled group but a subcultural group is benefit to the development of deaf minority group.

Secondly, Tibetan, as one of the biggest racial ethnic minority in China, is involved in this study too. There are still some problems in the Tibetan region because of certain historical, social and natural conditions although Tibetan has the equal rights to the majority group in China according to the national law. For example, the schooling is still poor in Tibetan region, especially the preschool education and special education.

To Tibetan deaf and hearing impairment persons, they own two minority identities, Tibetan and inability of hearing, live with two diversity majority environments, the hearing group and the mainstream group, Han in China. Compared the deaf people in majority group, Tibetan deaf people is harder to identify themselves. They have more respondents to answer the question “who am I?”

2. The theory of Deaf Identity

Identity is a complex concept, Baumeister (1997) did a classical description of identity is “representation of the self”, many scholars (Hadjikakou & Nikolaraze, 2006; McIlroy & Storbeck, 2011) thought that the development of self is closely connected with each person’s present and past experiences, also including the children’s family and school experience and interactions between oneself and the surrounding social environment.

To deaf persons, “Deaf identity”, including the identity of hearing impairment, was researched by many researchers from last century, which is also a very crucial concept. McIlroy (2008) think this concept emphasizes the deaf community with characteristic ways that are separate from the hearing community and have given rise to a separate cultural and linguistic identity of deaf persons, and this kind of understanding will be used in present study.

Besides McIlroy, many previous researchers (Glickman, 1993, 1996; Melick, 1999; Hole, 2004, etc.) did abundant qualitative and quantitative studies on the related deaf identity issues, such as the concept, diverse types, the development process, influential factors, and so on.

2.1 The theory of Deaf Identity by Neil S. Glickman

Neil S. Glickman is a doctor (therapist) in Mental Health Unit for Deaf People in Westborough State Hospital. He got the doctoral degree in Gallaudet University in 1993, and in that time, he first set out systematically “to formulate and test a model for the development of culturally deaf identities” and “to construct an instrument, the Deaf Identity Development Scale, to measure cultural identity in deaf people”. These are his famous “the theory of Deaf Identity” and the Deaf Identity Development Scale (hereafter referred to as DIDS).

Glickman (1996) stated he built the theory of Deaf Identity based on Cultural and Racial Identity Development models (C/RID; Sue & Sue, 1990), the latter is rooted in the changes in consciousness that have occurred among minorities in the

United States beginning with the Civil Right Era. It describes a difference between what might be called the consciousness of the oppressed person and the consciousness of the liberated person. C/RID models usually have four or five stages. In the most recent synthesis of these models (Sue & Sue, 1990), the stages are called conformity, dissonance, resistance and immersion, introspection, and integrative awareness. In the work of Helms (1990), the stages are called pre-encounter, encounter, immersion, and internalization. These stages chart the process from ignorance about, and denial of, racial/cultural differences (pre-encounter or conformity stage), to discovery or encounter with the reality of oppression, to immersion within the minority community and complete rejection of the larger society, to pulling back and searching for a more personal and integrated identity, to a final stage of biculturalism (the integrative awareness or internalization stage). In this final stage, which is presumed to be the most healthy, minority people have integrated their cultural difference in an affirmative way with their larger “personhood.” They remain intolerant of oppression and comfortably proud of their heritage and community, but they are also able to recognize limitations of their community and positive aspects of the majority society. This model has been used as a basis for creating an instrument, the Deaf Identity Development Scale, designed to measure cultural identity in deaf people.

According to this theory model, he identified four developmental stages of deaf identity: the “*culturally hearing*” which refers to people who hold the dominant culture’s attitudes and beliefs about hearing loss; the “*culturally marginal*” which refers to people who have shifting loyalties and confusion regarding their relationship to the deaf and hearing worlds; the “*immersion identity*” which refers to the “radical or militant” deaf stance; and the “*bicultural identity*” which refers to individuals who have integrated their deaf pride in a balanced way into their full humanity.

Meanwhile, he (1996) describes the features of every stage in detail:

The culturally hearing identity is conceptualized as having the following features (Glickman, 1996, P132.):

- 1) Deafness is understood solely as a medical pathology, never as a cultural difference.
- 2) Medicine and technology are looked to for ways to help deaf people become full

members of hearing society.

- 3) Hearing people are assumed to be more healthy and capable than deaf people. The deaf person strives to be hearing in attitude, behavior, worldview, communication style, and so on.
- 4) Deaf people are stereotyped as socially awkward, isolated and lonely, less intelligent, and so on. The deaf person strives to be different from these stereotypes. He or she strives to avoid contact with other deaf people.
- 5) The deaf person strives to overcome the barriers imposed by deafness. The successful deaf person is the one who is fully functional with hearing society without support services and without sign language.
- 6) Hearing deafness professionals (counselors, teachers, audiologists, doctors, etc.) are sought for advice and direction. They are presumed to be wise, informed, and benevolent.
- 7) Educational and social policy will most easily align with oralism. Use of residual hearing, speech training, speech reading, and mainstreaming are positive values. Grouping deaf children together is seen as "segregation," and exposing them to deaf adults who possess positive Deaf identities as role models is seen as "contamination," likely to detract from their enthusiasm about joining hearing society. Sign language is disparaged.

Marginal identities are characterized by some of the following (Glickman, 1996, P138):

- 1) Poor communication skills in both English and ASL. The inability to adapt communication for reasons of cultural appropriateness in a variety of settings.
- 2) Social behavior that is inappropriate for both Deaf and hearing communities.
- 3) Difficulty establishing and maintaining intimate relationships with either Deaf or hearing people. A deep, all-pervading sense of isolation and often bitterness.
- 4) Confusion regarding identity.
- 5) A sense of fitting in nowhere, being between worlds, and nowhere at home.
- 6) Shifting loyalties toward Deaf and hearing people. Sometimes the person feels most

comfortable among other Deaf people, and other times he or she is uncomfortable being with other Deaf people. The person idealized hearing people and strives to be like them but also feels anger and resentment toward hearing people. Although anger can be present, it is the changing, unstable affect and attitude that is more characteristic.

- 7) Searching for an elusive middle ground, especially as regards communication. Marginal deaf people are likely to value simultaneous communication (speech and sign simultaneously) and signing in some variant of English. Some bicultural deaf people may also value simultaneous communication, and the difference is likely to be that marginal deaf people actively disapprove of ASL and signing without speech, whereas bicultural people can value many communication strategies and adapt as circumstances warrant.

The immersion stage is characterized by the following (Glickman, 1996, P141):

- 1) Immersion into the Deaf world. An enthusiastic and uncritical embrace of everything Deaf.
- 2) Idealization of the Deaf world and disparagement of the hearing world.
- 3) Either/or thinking, such as the tendency to believe Deaf can do no wrong and hearing can do no right, and a rigid definition of true cultural Deafness while writing off others as hearing impaired or hearing minded.
- 4) The reversal of traditional hearing values: ASL is superior to English. Deaf people should never use their voices. Signing and speaking simultaneously is never appropriate. Only Deaf people should run Deaf programs or teach or counsel Deaf people.
- 5) Generalized anger, but especially directed at hearing people. A readiness to confront hearing people for perceived injustices.
- 6) The early part of this stage (in the Black Identity Theory this is called immersion) is characterized by being more anti-hearing than pro-Deaf. Positive Deaf values are defined by their opposition to traditional hearing values rather than by what works for Deaf people. The late part of this stage (in the Black Identity Theory this is called emersion) is characterized more by the attempt to define a Deaf-affirmative vision

rather than being antihearing per se. As one progresses through this stage, one's vision of affirmative Deafness grows and becomes more inclusive. One becomes more concerned with supporting other Deaf people than with attacking hearing people.

The main components of a Bicultural Deaf Identity would appear to be as follows (Glickman, 1996, P143):

- 1) Clear cultural pride as a Deaf person while recognizing that both Deaf and hearing people have strengths and weaknesses.
- 2) Some feeling of comfort and skill in both Deaf and hearing settings. There may still be a preference for either one. The feeling of being at ease, if not at home, in both worlds.
- 3) An appreciation and respect for English and ASL as distinct languages of equal value and conversational abilities in both languages.
- 4) The ability to recognize and oppose hearing paternalism and other forms of Deaf oppression while maintaining friendly alliances with hearing people who are judged to be trustworthy allies.
- 5) A deep and personal sense of what it means to be Deaf.

Glickman's theory of deaf identity and his DIDS have far-reaching influence on the subsequent researchers.

2.2 The ideas of subsequent researchers

Building on Glickman's theory of deaf identity development, other subsequent researchers showed their findings.

Thomas K. Holcomb (1997) devised seven identity categories a deaf person may fall into based on extent of exposure to the deaf community: the balanced bicultural identity applies to the deaf person who feels equally comfortable in both deaf and hearing cultures, the deaf-dominant bicultural identity refers to the people who is primarily involved in the deaf community but can relate well to hearing persons, the hearing-dominant bicultural identity refers to the people who has limited involvement

in the deaf community but who can interact comfortably with deaf people, the culturally isolated identity refers to the people who rejects all involvement with other deaf people, the culturally separate identity applies to the people who prefers to interact with other deaf people as much as possible and keeps contacts with hearing people to a minimum, the culturally marginal identity applies to the people who is truly comfortable neither in the deaf community nor among hearing people, and the culturally captive identity applies to the deaf person who has had no opportunity to meet other deaf people and learn about deaf culture. And in his article, the case study proved these seven stages of deaf identity development.

Through the use of cluster analysis, Yael Bat-Chava (2000) posited that the existence of three identities associated with these strategies, social change and individual mobility, of which the members of minority groups achieve positive social identity, was discerned in a sample of 267 deaf adults: culturally hearing identity, culturally deaf identity and bicultural identity.

In addition, Rachelle Deanne Hole (2004) summarized the Melick's theory of deaf identity development in her doctoral dissertation. According to Melick, a deaf individual identifies first as "being an outsider". During this stage the deaf person tries to "pass as a hearing person to the best of his/her ability". The next stage, encountering/connecting, is initiated when the individual is exposed to the deaf community. In the middle phase, transitioning, the person starts to move into the deaf world. Finally, in the fourth phase, self-definition, "the person refuses to let others make him/her feel like an outsider. The person starts to define for himself/herself who she/he is and where she/he fits in the world".

3. The theory of deaf identity development

Although Glickman (1996), Holcomb (1997) and Melick, on the surface of it, devised the different deaf identity classification, on the other hand, the subsequent researchers' ideas didn't outdo Glickman's theory of deaf identity but did some complete and add to the four stages of Glickman's theory.

Both Glickman (1996) and the other subsequent researchers propose the theory of deaf identity development. And the former use a table to show his theory of deaf identity development based on analysing deeply.

Table 2: Theory of Deaf Identity Development (Glickman, 1996, P145)

Stage	Reference Group	View of Deafness	View of Deaf Community	Emotional Theme
Hearing	Hearing	Pathology	Uninformed & stereo-typed	Despair, Depression
Marginal	Switches	Pathology	Shifts from good to bad	Confusion & conflict
Immersion	Deaf	Cultural	Positive, non-reflective	Anger/ "in love with Deafness"
Bicultural	Deaf	Cultural	Positive, personal, integrated	Self-acceptance & group pride

According to above table, Glickman (1996) think the culturally hearing identity, which prototypically would be found most often among late-deafened people, and most deaf children born into hearing families first develop marginal identities. He also points that "Deaf children raised in Deaf families are usually bicultural from childhood."

The subsequent researchers have the slightly different idea of the theory of deaf identity development. They (Holcomb, 1997; Hole, 2004, etc.) think that most deaf people (more than 90%) are born to hearing parents, who communicate and educate their children in speaking language all the time. There are too much negation about the deaf, the sign language and the style of deaf in the individual's growth environment. Then the deaf person will conform to the around environment, and identify the hearing culture. But with improving the self-awareness of deaf person, especially after the individual meet the other deaf person, they will feel that they can't enter both hearing social and deaf communities and their identity will be dissonant. They always have the marginal identity in this time. With the more contact with the deaf crowd, the more affirmative themselves, which situation are usually occurred when deaf people entre deaf schools or deaf clubs, they immerse themselves in deaf

culture. At last, the deaf will introspect themselves after changing the identity, and then they will understand and aware of the difference between deaf culture and the hearing culture, and form the bicultural identity.

Although the above discussion means a majority of deaf people identify themselves in the stage of the hearing identity, the negative identity, the deaf identity and the bicultural identity. This process is not a necessary or only way to every deaf person when they form their identities. There is an ongoing flux in terms of how deaf people define themselves as individuals and members of their cultures (Deborah L.Maxwell-McCaw, Irene W.Leigh & Alan L.Marcus, 2000). For instance, some deaf persons who are born to deaf parents, or they have deaf siblings, they always identify firstly the deaf culture not hearing culture.

We must realize, moreover, that many deaf persons can never be bicultural identity, through “A bicultural Deaf identity is proposed as the final stage of Deaf identity development.” (Glickman, 1996)

4. Influential factors of deaf identity development

Almost all of the researchers who interested in the development of deaf identity believe that there are many different factors impact strongly the development of deaf identity.

Original, in the study of Glickman (1993), he found several factors might influence the development of deaf identity, such as the parents who use sign language, age of onset of hearing loss, preference to communicate in ASL, and educational experiences of deaf children. Since the publication of that research, subsequent researchers have undertaken similar studies using the DIDS¹ or exploratory qualitative study. They have analysed the influential factors of deaf identity development and how such factors associated with deafness influenced cultural identification.

¹ DIDS: Deaf Identity Development Scale, compiled by Gilckman in 1993.

Such influential factors of deaf identity development, including the environment of family, educational experience, the status of hearing loss, and the mode of communication, will be summarized and analysed based on Glickman's study.

4.1 The environment of family

To everyone, family is the most important living environment, however, Hamers (1996) summarized the literature somewhat differently, stating that "92-97% of deaf children are born into normally hearing families", these hearing parents never thought much about deafness, and even never thought they will have a deaf child. In such family environment, the attitude of hearing parents towards their deaf child, and the language which they used in the family etc. influence the development of their deaf child.

The studies of a majority of researchers (Yael Bat-Chava, 2000; Irene W. Leigh etc., 1998; Joanna Kossewska, 2008; Ross E. Mitchell etc., 2004; Chen, 2011) proved this issue, and they thought that the environment of family is the crucial factor will affect the development of deaf identity. The environment of family as an influential factor of deaf identity development, including the attitude of hearing parents towards their deaf child, the view of such parents to deafness, the communication mode used in the home, parental hearing status and so on.

The language environment was provided by the parents whom had deaf/hard of hearing child affected the deaf children's identities. The finding of Yael Bat-Chava (2000) provided the evidence, he pointed that "the deaf children whose parents are hearing or who grew up in homes where spoken language was the primary mode of communication will be likely to adopt the view of deafness as a disability, and develop a culturally hearing identity". Meanwhile, he also emphasized "those who grew up with deaf parents or in homes where sign language was used will be likely to regard deafness as a culture, and will identify themselves as culturally deaf".

Irene W. Leigh etc. (1998) modified the Deaf Identity Development Scale to include hearing individuals and examine how hearing and deaf adults identify

themselves, they found that the experience of being deaf/hard of hearing with hearing parents influences one's identity development in a way that is significantly different from the identity development for a hearing or deaf/hard of hearing person of deaf parents.

The case study of Hadjikakou K. (2011) on the deaf identity construction also supported this view. In his study, a deaf person named "John" who had developed a deaf identity as the participant in his study. But when John was young, he had had a hearing or marginal identity, because he has a deaf oral father and a hearing mother, both of them didn't sign, they send John into a general primary school, John did not have any contacts with deaf people and would communicate exclusively orally with them, he did not feel comfortable with his deafness.

Meanwhile, other researchers discussed this influential factors in the view of such parents' attitudes, just like Joanna Kossewska's study in 2008, he pointed that the attitudes of the parents are critical; parents who approach deaf children's issues related to their hearing loss in a positive way will then impact their children's identity positively.

In addition, Ross E. Mitchell etc. (2004) have established that "there are large and systematic differences between the signing experiences of American deaf and hard of hearing students whose parents are deaf or hard of hearing too", and these differences will affect the development of deaf/hare of hearing students' identities. Rachelle In Deanne Hole's doctoral dissertation (2004), she motioned another researcher named Rose found that family experiences were persuasive factors in her participants' identity formation.

Some other researchers found that a few parents kept their deaf children stay in the family, they thought it was not necessary to send their deaf children to go to school because the children were disabled persons, they needn't accept the education (Chen, 2011). The behaviours of these parents affect seriously the development of deaf children.

Overall, deaf children are affected strongly by the environment of their families to identify themselves. Because a lot of hearing parents' initial views of deafness as a

disability and even much deaf parents may adhere to this view, if they persist in their views, they will construct a family's atmosphere of deafness as a disability, then sign language is forbidden in the family, the view of these parents is transmitted to their deaf children. These deaf children will farther away from deaf culture. In contrast, deaf children whose parents or siblings are members of the deaf community are more likely to be exposed to the cultural model of deafness through interaction with family and the deaf community.

4.2 Educational experience

Another crucial factor in the development of deaf identity is educational experience. Same to Glickman, majority researchers who were interested in this field held the same idea that as one of influential factors of deaf identity development, the educational experiences include the form of school which the deaf persons attend, the mode of communication in the school, the teachers' and schoolmates' view of deafness, the acceptance of peers and so on (Yale Bat-Chava, 2000; Rose, 2001; Zhang N. Sh. & Wang Q., 2009; Hu Y. M., 2005; Nikolaraze M. & Hadjikakou K., 2006, 2007). The diversity aspects of educational experience are interrelated, the form of educational setting, hearing school or deaf/special school, decided the mode of communication in the school, the attitude of teachers and schoolmate to deaf children whom integrated it. So almost every researcher who was interested in this field did the related studies based on discussing the form of schools.

For example, Yale Bat-Chava (2000) discerned a sample of 267 deaf adults through the use of cluster analysis and interviewed deeply a subset of 56 people, and then he affirmed "people with culturally deaf identities attended schools with a stronger deafness orientation than the schools attended by those people with hearing and bicultural identities" and "people who attended deaf schools were easily integrated into the deaf community upon graduation. In contrast, fully mainstreamed deaf students did not know other deaf students or adults, and did not become part of the deaf community in adulthood."

In Rose's study (2001), she found that educational experiences were important in how the participants perceived identity. For instance, attendance at a residential school was a strong self-identification as culturally deaf.

Chinese scholars Zhang Ningsheng & Wang Qi (2009) considered that the deaf children who accepted oral education in the school, they are easy to identify hearing culture or shaped "marginal identity", and to the contrary, the deaf children who accepted sign language, they are easy to identify deaf culturally identity or bicultural identity.

Though factor analysis, another Chinese young researcher Hu Yamei (2005) concluded that deaf students who ever studied in normal school, regardless of the length of time, are further away from the hearing culture than those deaf students who studied only in deaf/special school. Meanwhile, the students who only studied in deaf/special school are easier identify deaf culture than those deaf students who entered regular schools.

In Nikolaraze M. & Hadjikakou K. (2006) study, the educational experiences of 25 deaf adults are explored in relation to their identity, and the qualitative analysis indicated that the most critical educational experiences for the participants' identity concerned their interactions with hearing or deaf peers and their language of communication with their peers at school. And in their other study (2007), they indicated that "the type of school, and the academic and social experiences shared within the school between the participants and their classmates and teachers, played a crucial role in these deaf individuals' identity development".

There is an entirely different idea in all studies, Overstreet (1999) found that educational experiences did not seem to be influential in the development of her deaf participants' identity based on semi-structured interviews. Such finding is rare few in all of the studies about educational setting as one of the influential factors of deaf identity development.

In general, deaf persons place in different educational environments that can affect the formation and development of their identities. The basic reason is that they can gain the different view of deafness in different schools. On one hand, deaf

children who study in deaf schools or special schools, they are easy to own the view that the deafness is an ethnic culture because of the influences of schoolmates and the mode of communication, for example, even in schools that used oral communication in the classroom, sign language was used outside of classes with peers and sometimes with school personnel (Janesick & Moores, 1992). That means they have more opportunity to contact with other deaf persons, to obtain the more positive view of deafness, and then enter successfully the deaf community upon graduation. But on the other hand, to those deaf children who study in normal schools, namely hearing schools, they are easy to hold the view that the deafness is a disability because of the same reasons. Such different view of deafness will affect the development of deaf children's identities.

The perspective that deaf people should be regarded primarily as a cultural and language minority group rather than as individuals with an aetiological disability is gathering support among educators, linguists (Ila Parasnis, 1997) and it can provide a good learning environment to deaf students.

4.3 The mode of communication

Although the mode of deaf communication had been discussed in the studies of family environment and educational experience, many scholars (Rachel Sutton-Spence, 2010; Nikolaraze M. & Hadjikakou K., 2006; Jonna Kossewska, 2008; Martha A. Sheridan, 2010) still did a lot of researches on the mode of communication as an unattached influential factor of deaf identity development. To every deaf person, the mode of communication mainly includes sign language and oral language, so the use of the language, the attitude of deaf person to the different language will impact them to construct their identities.

In Deanne Hole's doctoral dissertation (2004), she mentioned a study of Moschella (1993) and summarized his findings, explicitly embarked on the exploration of how an individual's childhood experiences of either sign language or oral rearing were related to identity development. Using a qualitative method, she

found that the deaf and hard of hearing participants' experiences of communication philosophies (sign or oral) influenced their identity formation. Those participants who experienced an oral-only approach during their development were more prone to feelings of "shame, isolation, alienation, constraint, and depression" than were the participants who were raised with sign language. Moschella's findings emphasize the importance of communication methods and their potential relationship to identity formation with deaf individual.

The role of sign language on the deaf identity development was discussed by many researchers. Rachel Sutton-Spence (2010) described the role of sign language narratives in the development of deaf identity in children. By analyzing interviews with British deaf teachers and other deaf adults as well as stories told to children using British Sign Language, he found that aspects of deaf culture and sign language the adult signers value and wish to pass on to the next generation of deaf signers. These include pride in deafness, the value of signing, and the importance of the deaf community.

Meanwhile, Magda Nikolaraize & Kika Hadjidakou (2006) did a study about the role of educational experiences in the development of deaf identity. They also found "the participants with a deaf identity feel that GSL is their language, and as such, it allows them effective communication".

On the other hands, some other researchers did this study from another point of view, which are the influences of the dominant communicate mode/speaking language. Martha A. Sheridan (2010) collected the stories of deaf children by qualitative approaches, such as drawing by deaf children, interview and so on, and he found that how a person communicates is an important factor in their sense of belonging and their acceptance of others as similar to or different from themselves based on these stories. And he gave an example about deaf child "Danny", his mother was hard of hearing and his father and one sibling were both hearing, but all of them signed, Danny communicated in ASL, when Danny drew a picture of a deaf boy at his residential school, the comfort he felt in this environment was apparent.

Jonna Kossewska (2008) pointed that "the dominant mode of communication is

related to linguistic competence. The linguistic competence of deaf students understood as a part of their process of socialisation and the formation of their self-concept is also an important predictor of self-identity.”

Besides above statement, Milon Potmesil and Milan Valenta (2006) mentioned a concept “Total Communication” that “can best be defined as the most liberal, eclectic, borrowing techniques form a variety of different methods” and they thought that “for teaching can be used as a combination of signs, writing, mime, speech, pictures or any other communication method that works.” This approach should be more benefit than using only one type of communication mode for the development of deaf children.

It could be concluded based on above summarized research findings that there is great potential within the mode of communication and the development of deaf identity. Firstly, the majority of deaf children are born to hearing parent and therefore do not have the opportunity to familiarize themselves with sign language and deaf culture within their family, unless they attend a school for the deaf, or participate the deaf community, where they learn sign language as well as the norms of the deaf culture by interacting with their deaf peers. Sign language, just like a bridge, brings deaf persons enter deaf culture. Secondly, many deaf people identify themselves as people who see the world visually and use sign language. Deafness is not a loss but a social, cultural, and linguistic identity.

Thus, we can say that there is great potential not only within the mode of communication and the development of deaf identity but also within the means of communication and cultural heritage.

4.4 The status of hearing loss

At last, the status of hearing loss is also an important influential factor of deaf identity development. Related researchers (Fischer & McWhirter, 2001; Hu Yamei, 2005) consider that the status of hearing loss, including the onset of hearing loss and the degree of hearing loss, affect deaf persons’ identities construction.

Fischer and McWhirter (2001) revised the DIDS and collected evidence of

reliability and validity for the revised version. They investigated the relationship between a participant's onset and degree of hearing loss and his or her deaf cultural identity. The finding shows that "prelingually deaf individuals are more culturally deaf", and "higher scores on the Hearing Scale for hard-of-hearing people suggest that they are more culturally hearing than are people who are prelingually deaf and postlingually deaf". Overall, they concluded "the onset and severity of hearing loss do seem to be related to one's deaf identity development".

Hu Yamei (2005) compiled questionnaire of deaf identity development by herself, through factor analysis, she considered that hard-of-hearing person is easier to identify hearing culture than deaf person, postlingually deaf are more culturally marginal than prelingually deaf.

According to above statement, the mode of communication can affect the development of deaf identity, Elizabeth S. Parks (2009) pointed that the degree of hearing loss and parents' hearing status (Thumann-Prezioso, 2005) are factors influence communication choice. Based on their studies, the degree of hearing loss can impact indirectly deaf identity development.

The status of hearing loss is the only physical one in all influential factors that were summarized in present article, both the onset of hearing loss and the degree of hearing loss emphasis the physical status rather than the social or cultural environment. Although certain deaf person loses his/her hearing might be related with social or cultural surrounding, for example, certain deaf people lose hearing because of war or earthquake, in general, such influential factor more emphasis the physical or medical reason. Compared with the other three influential factors, namely the environment of family, the educational experience and the mode of communication, this factor more emphasize that the influence or damnification of hearing loss to the behaviour or psychology of deaf people.

5. Summary

After this initial literature review, abundant information about related issues of

deaf identity have been found and reviewed. But there are still two questions must be pointed.

Firstly, the review of related literatures must be continued. The literatures must go on viewing until this dissertation is finished, especially the literatures on deaf identity of certain ethnic minority group.

Secondly, the disadvantages of pervious research must be noticed.

Although many scholars have researched the different aspect of deaf identity, and there are a lot of articles and books based on their research works. The present study is still done because of two disadvantages of previous studies as following:

1) There are a few studies of this field in China.

Chinese researchers did a few researches on deaf identity because of starting lately and developing slowly of special education. Until now, I only found four research results about “deaf identity” in China, including two published articles, the first one is “A study on deaf identity” (Zhang, N. SH. & Wang, Q., 2009), and another one is “Research on the relationship between identity and social anxiety of deaf students” (Tan, Q. B., Zhong, Y. P., Cheng, F. & Zhou, S. Q., 2010), and two dissertations, namely the doctoral dissertation of Hu, Y. M. (2005) “A Study on Identities of Deaf College Students” and Zhao (2010) master dissertation: “The research about the relationship between identity and social adaption of the students in college”.

2) There are a few such studies based on comparing diverse cultures.

According to all the literatures which can be found by me, a majority researches focus on simplex cultural background, for example, the 323 hearing-impaired participants all resided in the south-western part of the United States in Glickman’s study in 1993. And Hole (2004) only researched the identities of Deaf Caucasian.

The lack of comparing studies in this field is a big problem which can’t be ignored, the influence of diverse culture contexts on the development of deaf identity must be valued.

Section 3: Theoretical Approaches

The focus of section three is a discussion of two theoretical approaches to present study, which are three levels of cultural theory and the social constructionism. The former one is the view of present research, which is used as a research view to analyze how the diverse cultural factors affect the development of deaf identity; and the latter one is social constructionism, which is a theoretical approach for studying the concepts of self and identity.

1. Three levels of cultural theory

“Culture” is a modern concept based on a term first used in classical antiquity by the Roman orator, Cicero, he wrote of a cultivation of the soul or “cultura animi”, thereby using an agricultural metaphor to describe the development of a philosophical soul, which was understood teleologically as the one natural highest possible ideal for human development. Barrett (1989), Velkley (2002), Hutnyk (2006) and other subsequent researchers took over this concept into a modern and expansive context; now “culture” is considered as a key term in anthropology, archeology, linguistics and other social science, and defined by numerous scholars in their own way.

The definitions and understandings of “culture” are numerous and abundant. G Gudykunst & Kim (1992) presented that culture is the systems of knowledge shared by a relatively large group of people; Samovar & Porter (1994) Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving; In addition, Culture is communication, the cultivated behavior, a way of life, the symbolic communication,

and culture consists of patterns, which were presented by lots of researchers.

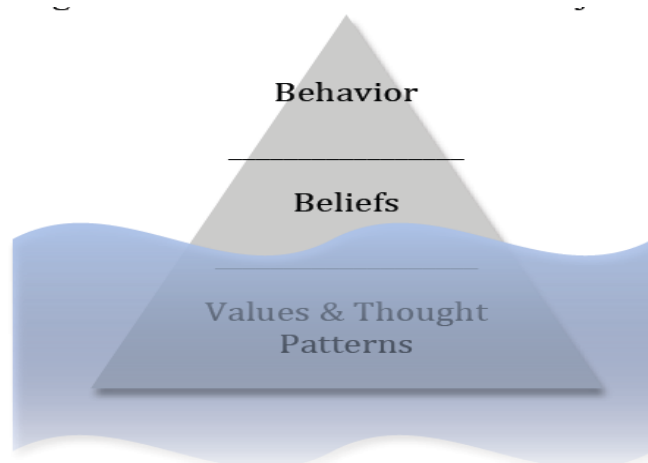
“Culture” is not an important term but a research perspective in present study; The structure of culture, specially the models or theories of cultural levels must be combed before discussing the culture as the role of research perspective.

1.1 Cultural Iceberg Model by Edward T. Hall

Edward T. Hall (1914-2009) was an American anthropologist and cross-cultural researcher. He is remembered for developing the concept of proxemics, which is a description of how people behave and react in different types of culturally defined personal space.

In 1976, he presented the iceberg analogy of culture, and he suggested that culture was like an iceberg in that there are two parts to culture, internal and external, and only a small portion of the culture is above water, which is visible in the behaviors of a society. The larger portion, internal culture, is hidden beneath the surface in the beliefs, values, and thought patterns of a society. In other words, the external culture is part of the conscious mind, and internal culture is part of the subconscious mind.

Figure 2: Cultural Iceberg Model of Edward T. Hall in 1976



Hall suggests that the only way to learn the internal culture is by actively participating in the culture. When individuals visit a new culture, only the behaviors

are apparent at first, but as they spend more time interacting with others in that new culture, that which is hidden beneath the surface begins to present itself.

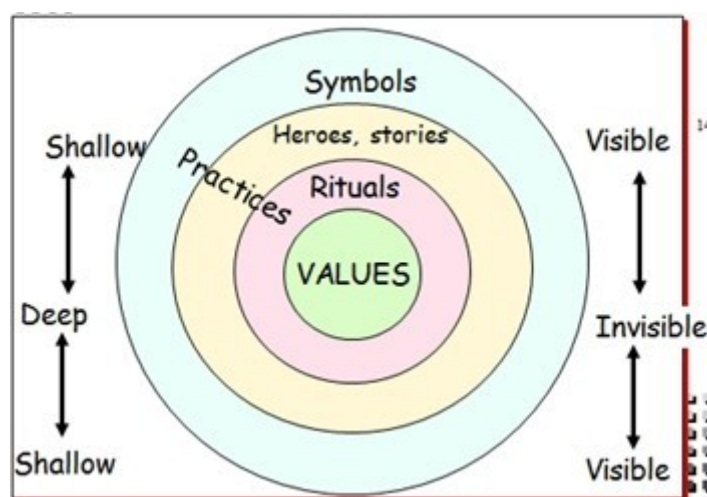
What this model teaches us is that we cannot judge a new culture based only on what we see when we first enter it. We must take the time to get to know individuals from that culture and interact with them. Only by doing so can we uncover the values and beliefs that underlie the behavior of that society.

1.2 The Onion Theory of Culture by Gerard Hendrik Hofstede

Gerard Hendrik Hofstede (1928-) is a Dutch social psychologist, well-known for his pioneering research of cross-cultural groups and organizations.

Hofstede's Cultural Onion is also called "the Onion Theory of Culture", In 1980, Hofstede first created the model of the "Cultural Onion" based on abundance surveys and collected data. His book, "Culture's consequences: comparing values, behaviors, institutions and organization across nations" was republished by Sage publication in 2001.

Figure 3: Cultural Onion Theory of Hofstede in 1980



As you can see in the above figure, in Hofstede's opinion, the core of a certain culture is "Values", which is not moving and changing a lot. It mostly remains the same, it is the very essence of a certain culture.

And there are three layers around this "value core", the first layer is described as

rituals, it is also changing slowly. The second layer around the core is the “hero”, a hero can be a fictive person, but has influence on the culture. The third layer is about the symbols, these symbols are really close the human life. All three layers can be trained and learned through practices except the core, namely the inner cultural values.

1.3 The Model of Organizational Culture by Edgar Henry Schein

Edgar Henry Schein (1928-), a former professor at the MIT Sloan School of Management, has made a notable mark on the field of organizational development in many areas, including career development, group process consultation, and organizational culture.

Figure 4: Schein’s model of organizational culture in 2010

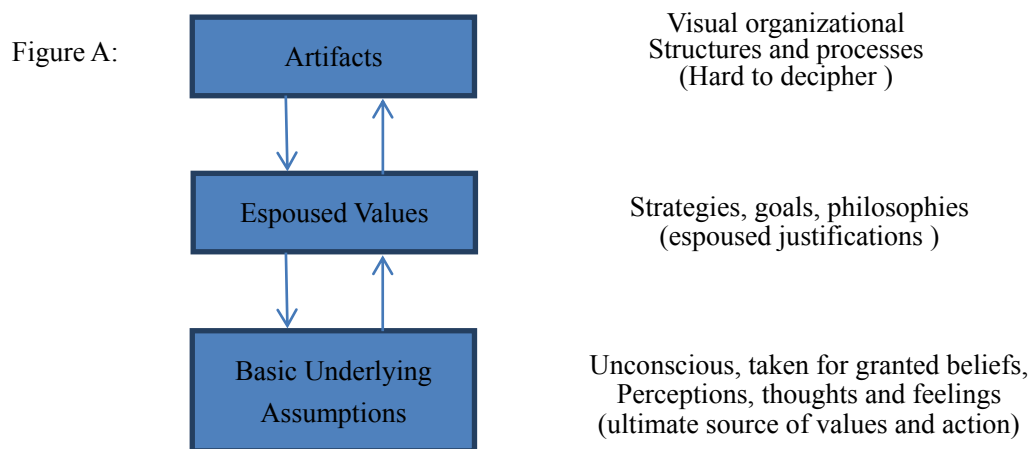
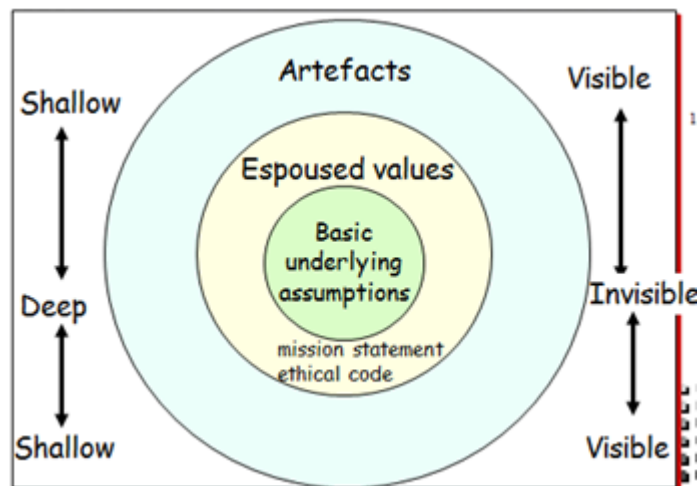


Figure B:



Schein's model of organizational culture, namely "Three Levels of Culture" originated in the 1980s. He (2010) identifies three distinct levels in organizational cultures: Artifacts, espoused values, and basic assumptions and values. Schein and subsequent researchers use two different figures to describe these three levels and the relationship among them, as shown in Figure A and Figure B.

Figure A shows directly the illustration of three distinct levels; Artifacts include any tangible, overt or verbally identifiable elements in an organization, such as furniture, food, clothes and etc.; Espoused values are the organization's stated values and rules of behavior; Shared basic assumptions are the deeply embedded, taken-for-granted behaviors which are usually unconscious, but constitute the essence of culture. The figure B, however, use the shape of onion theory shows the position and the relationship of these levels more clearly: Artifact, is the surface of a certain culture, which can be easily discerned, yet are hard to understand; Espoused Values, which beneath the surface level, and the "Basic Assumptions and Values" level is the core or essence of a certain culture, which are difficult to discern because they exist at a largely unconscious level, they provide the key to understanding why things happen the way they do.

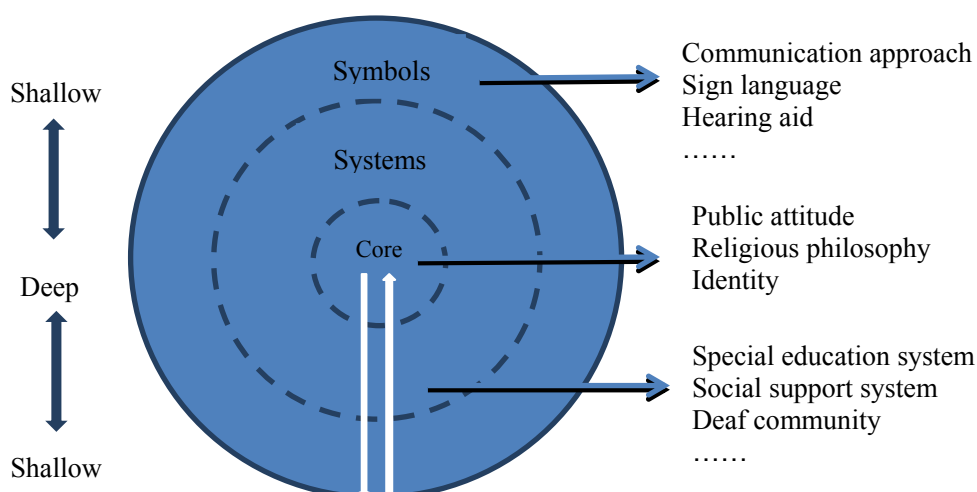
In general, it still exists the common ideas of the cultural structure or organization although the difference among the Cultural Iceberg model, Cultural Onion Theory and Three Levels of Culture are obvious. Firstly, all of them emphasize

visibility and invisibility of culture, the cultural iceberg model is the simplest and clearest model on this point; secondly, all of the cultural structure was analyzed based on the different dimensions of culture; thirdly, all of them emphasize the relationship among the different dimensions.

1.4 Three Levels Culture Theory in present research

As shown in figure below, there is three levels culture theory, which used as a research perspective in present study, according to the above several cultural structure theories.

Figure 5: The frame of Three Levels Culture Theory in present study



The core level is the deepest level of cultural structure, refers to the essence of human culture, including philosophy, religious, spirituality, value and so on, which affect and guide directly behavior and thinking of human. In present study, the key influential factors, such as public attitude to deafness, the religious philosophy or religious ideas belong to the core cultural level.

The system level is the middle level of culture theory, refers to the system and institution, which is formulated by human and which in turn rule the human society, judge the human behavior, such as law, policy and so on. Just like the right illustration in above frame, educational system, especially the special educational system, the

social support system, the communities for deaf as the important factors are included the system level of culture.

The symbols level of culture theory includes the most widely scope of cultural elements, which is the closest link to the human life, specific to clothes, food, shelter and travel, language, music and each aspects of our lives. They are visible and conscious cultural elements. To deaf people, the communication approach, sign language or oral language, the assistant hearing equipment, hearing aid or cochlear implant, these factors of influence on deaf identity development belong to the symbols level.

The dotted lines were used to divide the different level in the frame of present cultural theory, which means there is no absolutely boundary between contiguous two levels. The write arrows refer to these elements of three levels influence and restrict each other.

Three levels cultural theory was used to analyze the influential factors of deaf identity and how these factors affect the development of deaf identity in three different cultural contexts.

2. Social Constructionism

Social constructionism is a critical theoretical approach to the concept of self and identity, which is used to analyze how deaf people construct their identities in present study. There is close relationship between social constructionism and symbolic interactionism, so the latter is discussed firstly.

2.1 Symbolic interactionism

Symbolic interactionism, also called symbolic interaction perspective, is a major sociological perspective that is influential in many areas of the discipline, which relies on the symbolic meaning that people develop and rely upon in the process of social interaction (Anderson & Taylor, 2009), and derived from American pragmatism and particularly from the work of George Herbert Mead in the 1920s.

Mead (1863-1931) was an American philosopher, sociologist and psychologist. He argued that people's selves are social products, but that these selves are also purposive and creative and as the one "true founder" of symbolic interactionism tradition, but he never publish his theory of symbolic interactionism. His students pulled together class note and conversations with their mentor and published "*Mind, Self and Society*" in his name.

According to the review of LaRossa & Reitzes (1993), the core of Mead's symbolic interactionism as follows:

- Meaning evolves from gestures (an action which produces a response in another).
- Language is a set of shared meaning.
- Taking the role of the generalized other defined as the ability to extend interpersonal meanings to an entire group.

Herbert Blumer was a devotee of George H. Mead, and was influenced by John Dewey (Nelson, L. D. , 1998). Blumer came up with three core principles to his theory, including meaning, language, and thought. These core principles lead to conclusions about the creation of a person's self and socialization into a larger community (Griffin, 1997).

- Symbolic Interactionism holds the principal of meaning as central in human behavior.
- Language gives humans a means by which to negotiate meaning through symbols.
- Thought, based-on language, is a mental conversation or dialogue that requires role taking, or imagining different points of view.

Both of two prominent scholars, George Herbert Mead and his devotee Herbert Blumer highlighted the importance of social context and language in the development of self. In general, symbolic interaction theory analyzes society by addressing the

subjective meanings that people impose on objects, events, and behaviors (Anderson & Taylor, 2009). Three ideas, 1) the focus on the interaction between the actor and the world, 2) a view of both the actor and the world as dynamic processes and not static structures and 3) the actor's ability to interpret the social world, are critical to symbolic interactionism, which are summarized by Ritzer George (2008).

2.2 Social Constructionism and self

Social constructionism, or the social construction of reality, is a theory of knowledge in sociology and communication theory that examines the development of jointly constructed understandings of the world. It assumes that understanding, significance, and meaning are developed not separately within the individual, but in coordination with other human beings. The elements most important to the theory are (a) the assumption that human beings rationalize their experience by creating a model of the social world and how it functions and, (b) that language is the most essential system through which humans construct reality (Leeds-Hurwitz, W. , 2009).

Raskin (2002) also thought that social constructionism is relativistic in emphasizing how contextual, linguistic, and relational factors combine to determine the kinds of human beings that people will become and how their views of the world will develop.

Hole (2004) pointed that social constructionism finds its roots in the tradition of symbolic interactionism; it doesn't oppose symbolic interactionism as much as it expands on these ideas. It extends the theorizing to include epistemological implications and then relate these back to theorizing about self. Extending this epistemological belief of social constructionism to the "self", the idea of a core essence, a self, becomes questionable.

The development of social constructionism has broadly three stages: The study of Peter L. Berger and Thomas Luckmann (1967) made social constructionism became prominent, and they also were two of the first scholars to outline the epistemological and ontological assumptions of social constructionism. They argued

that all knowledge, including the most basic, taken-for-granted common sense knowledge of everyday reality, is derived from and maintained by social interactions. Meanwhile, they emphasized a dialectic relationship between humanity and the social world: humans construct and are constructed by society.

During the 1970s and 1980s is the second developmental stage of social constructionism, this theory underwent a transformation was worked out in practice. The process of social construction was concerned, and showed that human subjectivity imposes itself on those facts we take to be objective, not solely the other way around.

Since 1980s, the postmodern movement becomes a source of social constructionism. Within the social constructionist strand of postmodernism, the concept of socially constructed reality stresses the ongoing mass-building of worldviews by individuals in dialectical interaction with society at a time. The numerous realities so formed comprise, according to this view, the imagined worlds of human social existence and activity, gradually crystallized by habit into institutions propped up by language conventions, given ongoing legitimacy by mythology, religion and philosophy, maintained by therapies and socialization, and subjectively internalized by upbringing and education to become part of the identity of social citizens.

In general, social context, symbolic systems (language) and interaction are all important concepts to social constructionism. However, social constructionism is informed by a postmodern approach to identity and self, and is based on a dialectic view of self and society, where individuals influence and are influenced by society. Self becomes de-stabilized, and self is no longer fixed and static (Hole, 2004). This view of “self” is embraced in present research.

Section 4: Research methods

The research methods in present study are complex and pluralistic. This is the reason why “research methods” was discussed as a separated section.

Zheng (2002) presented his understanding of research methods, which includes five levels, research methodology, research paradigms, research styles, research methods, and research approaches respectively. More researchers, however, supports there are two levels of research methods system, research methodology and concrete methods (Pei, 1995; Sun, 2008 & Ye, 1999).

The latter suggestion was adopted, both research methodology and concrete research methods were analyzed respectively here.

1. Research methodology

Research methodology is the systematic, theoretical analysis of the methods applied to a field of study, or the theoretical analysis of the body of the methods and principles associated with a branch of knowledge (Irny, S.I. & Rose, A. A., 2005), simply put, it is also the study or description of methods (Baskerville, R., 1991) which direct the concrete methods.

1.1 Combination of quantitative and qualitative research

Research methodology is classified as quantitative research and qualitative research according to the view of research paradigms (Sun, 2008), both of quantitative and qualitative research are adopted in present study.

Traditionally, qualitative and quantitative researches appeared quite different and they sometimes seemed to be at war. Levine (1993) wrote, “Quantitative social science,” which he called “real social science,” faced opposition but it “won the battle.” Indeed there existed fundamental distinctions between two research paradigms in knowledge claims, strategies of inquiry and methods of data collection and analysis (Creswell, 2003). According to Creswell (2003), a quantitative approach is one in which the investigator primarily uses positivist claims for developing knowledge while a qualitative approach is based primarily on constructivist perspectives. Usually, quantitative researchers typically start with a general area of study or issue of professional or personal interest, however, qualitative researchers begin with a self-assessment and reflections about themselves as situated in a sociohistorical context (Neuman, 2010).

Either quantitative or qualitative researches have their own strengths and limitations, certain types of research problems call for specific approaches, the approaches of quantitative and qualitative are showed respectively as following table. Today most researchers apparently see qualitative and quantitative approaches as complementary rather than antagonistic (Murray, 2003). More and more researchers tend to use quantitative and qualitative research in supplementary and complementary forms.

Table 3: Quantitative versus Qualitative Approaches (Neuman, 2010)

Quantitative Approach	Qualitative Approaches
Measure objective facts	Construct social reality, cultural meaning
Focus on variables	Focus on interactive processes, events
Reliability is key	Authenticity is key

Value free	Values are present and explicit
Theory and data are separate	Theory and data are fused
Independent of context	Situationally constrained
Many cases, subjects	Few cases, subjects
Statistical analysis	Thematic analysis
Researcher is detached	Researcher is involved

The changing of research paradigms on deaf identity is noteworthy. The first research focus on deaf identity development was by Neil Stephen Glickman in 1993, he compiled the Deaf Identity Development Scale (hereafter referred to as DIDS) based on analyzing Deaf Identity Theory, since that time, there are about 11 articles/papers about “Deaf Identity” published in two excellent journals, “American Annals of the Deaf” and “Journal of Deaf Studies and Deaf Education”, the research methodology of these studies have been reviewed and the results show that both qualitative and quantitative methods have been adopted, however, qualitative researches become more and more frequently. For example, Irene W. Leigh and etc. (1998) modified the DIDS to include hearing individuals and examine how hearing and deaf adults identify themselves, this study is the only one research which only used quantitative methods in these two journals. Bat-Chava (2000) adopted both quantitative and qualitative methods, through the use of cluster analysis firstly, the existence of three identities, culturally hearing identity, culturally deaf identity, bicultural identity, in a sample of 267 deaf adults, and then a subset of 56 people were interviewed in depth, and excerpts are presented to illustrate the identity types. But more and more authors thought deaf identity, which is an issue of self, is not a static process (Hole, 2004), and the development of one’s identity is a socially constructed process, which emerges through present and past experiences and interactions between oneself and the surrounding social environment (Baumeister, 1997; Harter, 1997; Nikolaraize & Hadjidakou, 2006) , Nikolaraize and Hadjidakou (2006) identified the issues that were important to be discussed in the interview to encourage

the participants to talk about their experiences and their views that would reveal significant information about their identity. Guy McIlroy and Claudine Storbeck (2011) did the ethnographic study explored the identity development of 9 deaf participants through the narratives of their educational experiences in either mainstream or special schools for the Deaf. Foster and Kinuthia (2003) adopted in-depth semistructured interviews with 33 deaf students of Asian American, Hispanic American, and African American background to analyzing for themes regarding the self-reported identities of respondents.

Besides the above articles which published in journals “American Annals of the Deaf” and “Journal of Deaf Studies and Deaf Education”, the other studies about “Deaf Identity” also emphasized the qualitative methods, Hole (2004) finished her doctoral dissertation used narrative research, three deaf women’s life stories were narrated. Cheryl G. Najarian (2008) also used life history interviews with 10 college educated Deaf women investigated connections between early education and college experience and how they identified as Deaf.

In general, more and more researchers adopted both quantitative and qualitative research methods to explore the issues about deaf identity, and more important, qualitative approaches are becoming the main research paradigm to analyzing the identity and/or self issues. Therefore, both quantitative and qualitative research methods will be used in present study according to reviewing the methodology of deaf identity studies, and the qualitative research methods will be the primary ones.

1.2 Both emic and etic approaches

A pair of anthropological approaches, emic and etic approaches, which are the views of inside and outside perspectives, were also used to explain the understanding of cultural ethnic groups.

The words “emic” and “etic”, which were derived from an analogy with the terms “phonemic” and “phonetic”, were coined by the linguistic anthropologist Kenneth Pike (1954). He suggests that there are two perspectives that can be

employed in the study of a society's cultural system, just as there are two perspectives than can be used in the study of a language's sound system. In both cases, it is possible to take the point of view of either the insider or the outsider.

Besides Pike, the cultural anthropologist Marvin Harris (1990) has made the distinction between the emic and etic perspectives. Although Pike and Marvin Harris have some different ideas on the precise definition and application of emic and etic, nowadays, there are the common understanding of their basic concepts:

The "emic" or inside perspective follows in the tradition of psychological studies of folk beliefs (Morris, Leung, Ames and Lickel, 1999), which is a description of behavior or a belief in terms meaningful (consciously or unconsciously) to the actor (Franklin, 2009); that is, an emic account comes from a person within the culture.

The "etic" or outside perspective follows in the tradition of behaviorist psychology and anthropological approaches (Morris, Leung, Ames and Lickel, 1999), which is a description of a behavior or belief by an observer (researcher) (Franklin, 2009), in terms that can be applied to other cultures; that is, an etic account attempts to be "culturally neutral".

Meanwhile, more and more researchers think both emic and etic approaches are important, emic knowledge is essential for an intuitive and empathic understanding of a culture, and it is essential for conducting effective ethnographic fieldwork. Furthermore, emic knowledge is often a valuable source of inspiration for etic hypotheses. Etic knowledge, on the other hand, is essential for cross-cultural comparison, because such comparison necessarily demands standard units and categories.

Table 4: Assumptions of Emic and Etic Perspectives and Associated Methods

Features	Emic/Inside View	Etic/Outside View
Defining assumptions and goals	Behavior described as seen from the perspective of cultural insiders, in constructs drawn from their self-understandings Describe the cultural system as a working whole	Behavior described from a vantage external to the culture, in constructs that apply equally well to other cultures Describe the ways in which cultural variables fit into general causal models of a particular behavior

Typical features of methods associated with this view	Observations recorded in a rich qualitative form that avoids imposition of the researchers' constructs Long-standing, wide-ranging observation of one setting or a few settings	Focus on external, measurable features that can be assessed by parallel procedures at different cultural sites Brief, narrow observation of more than one setting, often a large number of settings
Examples of typical study types	Ethnographic fieldwork; participant observation along with interviews Content analysis of texts providing a window into indigenous thinking about justice	Multisetting survey; cross-sectional comparison of responses to instruments measuring justice perceptions and related variables Comparative experiment treating culture as a quasi-experimental manipulation to assess whether the impact of particular factors varies across cultures

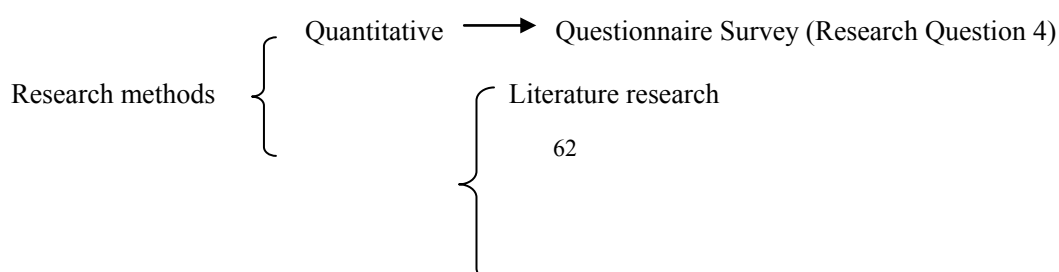
Sources: Morris, Leung, Ames and Lickel (1999)

There are three couples cross-cultural comparison in present study, including China and Czech, Tibetan and Han, hearing culture and deaf culture. It is necessary to using the emic and emit research approaches because the cultural diversities are complex and abundant. In present research, the emic approach refers to the persons within certain culture context whose narrative, statement and stories will be valued and analyzed deeply under the situation that researcher try the best to understand them as a member of their cultural context, and the emit approach refers to the researcher will analyze all the data and material in the views of scientific and outsider of the culture context.

2. Concrete research methods

Five concrete research methods were adopted to respond the research questions, which belongs to quantitative and qualitative research paradigms.

Figure 6: The frame of concrete research methods in present study



Qualitative	Interview (Research Question 1, 2, 3, 4, 5 , 6)
	Narrative Inquiry (Research Question 1 , 2 , 5, 6)
	Comparative method (Research Question 7, 8)

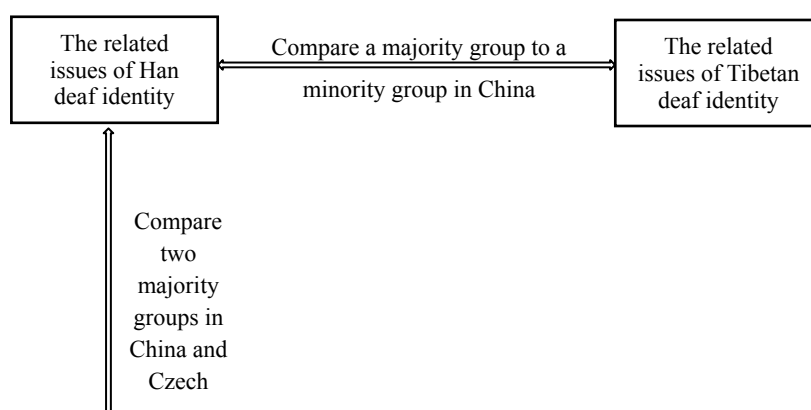
Above frame illustrates the research methods system of present study, questionnaire survey is the only quantitative approach, which is used to answer the fourth research question. The present qualitative paradigm includes literature research, interview, narrative inquiry and comparative method, which are used to answer the diversity research questions respectively as above frame. The numbers of research question in bold print are main explained by interview or narrative inquiry respectively.

2.1 Comparative research method

Comparative research is a research method in the social sciences, simply put, it is the act of comparing two or more things with a view to discovering something about one or all of the things being compared (Pei, 1995), which aims to make comparisons across different countries or cultures. The focus of comparative research is on similarities and differences between units (Neuman, 2010).

As a comparative research, the comparative research method is an important and key method in present study, specifically, there are two different pairs of compare about deaf identity issues according to whether the cultural groups are comparable.

Figure 7: The frame of comparative research in present study



The related issues
of Czech deaf
identity

Just like above frame of comparative research, one of the comparative groups focus on two majority cultural groups. The deaf identity issues of two majority groups, which are Han culture in China and Czech culture in Czech Republic, were compared. The cultural context influenced the development of identity according to the theory of social constructivism. Questionnaire survey and in-deep interview are used in this compare.

The second comparative groups focus on one majority group and one minority group in one country, China. Just like the explanation in the first section, Han is the mainstream culture in China, and Tibetan is one of the biggest minority groups in China, there is a huge gap of culture between these two groups. The cultural difference between a majority group and a minority group is different with the cultural difference between two minority groups. Semi-interview and narrative inquiry methods are used according to the reading ability of Tibetan in this pair of compare.

2.2 Questionnaire Survey

Questionnaires Survey is one of the most common research methods to get information (Pei, 1995). Compare to literature research, the approach of collecting data is the prominent feature of questionnaire survey (Wisrsma & Jurs, 2010), which gets information from the respondent group usually with a certain paper-and-pencil instruments.

In present research, however, questionnaire survey was only employed to Han and Czech respondents. There are two problems of Tibetan with hearing impairment cannot be ignored according to the previous investigation in Tibetan region, the first problem is that most Tibetan with hearing impairment cannot understand clearly the questions in the questionnaire even if they have an sign language interpreter, so it is

so hard to get the accurate responds. On the other hand, the second problem is that it is so hard to obtain large sample of Tibetan with hearing impairment. Therefore, the questionnaire survey method didn't adopt to the Tibetan respondents.

The DIDS, as the instrument of questionnaire survey in present research, was modified before the survey.

2.1.1 Modification of DIDS

Glickman (1993) discussed the process of developing an instrument designed to measure cultural identity in deaf people, the Deaf Identity Development Scale was described elsewhere in detail. The DISD is a 60-item instrument, based on the theory of Deaf Identity Development, which was developed first in English and then translated into ASL and videotaped. The 60 items organized by scale, including Hearing Scale, Marginal Scale, Immersion Scale and Bicultural Scale. Every scale has 15 items, the item responses are converted to a numerical scale as follows: SD=1, D=2, DK=3, A=4, SA=5.

The DIDS was modified by follow steps:

Firstly, translated and back-translated; The English DIDS was translated and back-translated to develop Chinese and Czech version DIDS. Two items, "*I call myself 'hearing impairment' "*", and "*I don't know whether to call myself 'hearing impairment' or 'Deaf'.*" were deleted because its meaning can't be express correctly in this process of translation, the key word "hearing impairment" in these items is a concept which is relative to "Deaf", "Deaf" with a capital "D" means a social-cultural view to understanding "deaf", and "hearing impairment" implies the meaning of "deaf" with a biomedical perspective. It is difficult to find an accurate word to express such meaning both in Chinese and Czech.

Secondly, expert review; Expert group was organized by researchers in this field, Deaf and the people with hearing impairment, they were requested to judge which sub-scale do the random list items belong, and reviewed whether each inter-item was included every sub-scale, whether the description of items accord with local cultural

context. More than 5 items of the DIDS were deleted in this step, for instance, one item belongs to the Marginal Immersion Scale, which is “*If one signs, it is best to speak while signing.*” was deleted because the most of expert group members indicated that this item should be included Bicultural Scale.

Thirdly, trial testing; Recruiting about 30 persons with hearing impairment did trial testing respectively in each cultural context, 30 respondents were sampled from Chengdu in China and other 30 participants were drawn from Brno in Czech Republic. There are 5 items of DIDS were deleted according to the questions of respondents when they were participating the trial testing, for example, the item “*I am satisfied with what the Deaf world has to offer.*” of Immersion Scale, the respondent always asked “What’s the future Deaf world?” and almost every Chinese respondents asked “What is Deaf community?” when they answer the item “*I don’t know whether I accept or reject the Deaf community.*” Meanwhile, according to the correlation analysis’ results of trial testing, the items of lower correlation coefficients were deleted, for instance, the correlation coefficients between the item, “*I feel at home in the Deaf community.*” and total score of Immersion Scale is only 0.216.

Fourthly, reconcile to two cultural questionnaires; 15 items were deleted of Chinese questionnaire and 7 items were deleted of Czech questionnaire through above modified stages. In order to compare accurately deaf identity issues between Han Czech people with hearing impairment, the same questionnaire have to be provide. There are 5 items were repetitive in 15 items which were deleted of Chinese questionnaire and 7 items which were deleted of Czech questionnaire, so 17 items were teased at last.

The last questionnaire has 43 items after the modification of DIDS, these 43 items are included four scales as follows: 12 items were included Hearing Scale (hereafter refers to “H”), 9 items were included Marginal Scale (hereafter refers to “M”), 8 items were included Immersion Scale (hereafter refers to “I”) and Bicultural Scale (hereafter refers to “B”) includes 14 items. The item responses are converted to a numerical scale as follows: SD=1, D=2, DK=3, A=4, SA=5. These 43 items were arranged in original order of the DIDS.

The last items of questionnaire and four subscales in English as follows:

Hearing Scale:

9. I don't like it when deaf people use sign language.
13. Deaf people should marry hearing people.
17. I don't understand why Deaf people have their own culture.
20. The focus of deaf education should be teaching deaf children to speak and lipread.
22. Deaf people need hearing aids to help them communicate normally.
26. It is best for deaf people to communicate with speech and lipreading.
27. Hearing people communicate better than deaf people.
30. I only socialize with hearing people.
33. I would like to have an operation that would give me full hearing.
34. Hearing counselors, teachers, and doctors who specialize in treating deaf people can give me the best advice.
38. Sign language should be based on English.
42. It is important to find a cure for deafness.

Marginal Scale:

2. I don't know how I feel about deaf people.
5. It's hard for me to make friends.
12. Sometimes I love being deaf, and other times I hate it.
15. Neither deaf people nor hearing people accept me.
16. I am always alone.
24. I don't know whether to think of my deafness as something good or something bad.
29. Sometimes I wish the Deaf community accepted me more, but other times I'm glad I'm not a full member.
32. I want to socialize with other deaf people, but often they embarrass me.
40. I don't know what the best way to communicate is.

Immersion Scale:

3. Deaf people should only use ASL.
7. There is no place for hearing people in the Deaf world.

11. Only deaf people should teach deaf children.
21. I feel angry with hearing people.
28. Teaching deaf children to speak is a waste of time.
36. Only deaf people should run deaf schools.
39. Learning to lipread is a waste of time.
41. Deaf people should only socialize with other deaf people.

Bicultural Scale:

1. I enjoy both Deaf and hearing cultures.
4. I support Deaf culture, and I value many hearing ways.
6. American Sign Language and English are different languages of equal value.
8. I call myself, "Deaf".
10. I want to help hearing people understand and respect Deaf culture.
14. I can change between ASL and Sign English easily.
18. I have both deaf and hearing friends.
19. When I am with hearing people, I remember that I am proud to be Deaf.
23. I seek out hearing friends who respect and value the Deaf community.
25. I feel comfortable with my child being either deaf or hearing.
31. I have thought a lot about what it means to be a proud , strong Deaf person.
35. I feel comfortable with both deaf and hearing people.
37. I feel good about being deaf, but I involve myself with hearing people also.
43. My hearing friends will fight for deaf rights.

Above items were translated into Chinese and Czech, both Chinese and Czech questionnaires were arranged in number order. Both of them also were videotaped in sign language before surveying formally because of the poor reading and writing abilities of people with hearing impairment, and the interpreter of sign language worked in the whole survey process if the videos can't be played to certain respondents, or certain respondents can't understand the videos.

2.1.2 The reliability of the questionnaires

The reliability of the questionnaire was tested according to testing the internal consistency of four sub-scales. Internal consistency is typically a measure based on the correlations between different items on the same subscale on a larger test. It measures whether several items that propose to measure the same general construct product similar scores.

Internal consistency is usually measured with Cronbach's alpha, a statistic calculated from the pairwise correlations between items. Internal consistency ranges between zero and one, internal consistency is unacceptable if $\alpha < 0.5$.

Internal consistency of the Chinese and Czech questionnaires respectively were tested, the Cronbach's alpha as following table:

Table 6: Internal consistency of four sub-scales in Chinese questionnaire

	H	M	I	B
Cronbach's alpha	0.761	0.729	0.742	0.767

Table 7: Internal consistency of four sub-scales in Czech questionnaire

	H	M	I	B
Cronbach's alpha	0.753	0.760	0.774	0.756

According to the results of above two tables, all the internal consistency of H, M, I, B Scales are higher than 0.7, they are accepted both in Chinese questionnaire and Czech questionnaire.

Glickman (1993) discussed that internal consistency is also accepted if the Cronbach's alpha is lower because deaf identity development is complex and different.

2.1.3 The validity of the questionnaires

Content validity, sometimes called logical or rational validity, refers to the extent to which a measure represents all facets of a given social construct. It addresses the question: Is the full content of a definition represented in a measure (Neuman,2010). In present study, content validity of the questionnaire was analyzed by adopting correlation analysis to show that the correlation between each item and the sub-scale which they are included.

To the Chinese questionnaire, the correlation coefficients between H's each item and H's total score is 0.527-0.762, the correlation coefficients between M's each item and M' total score is 0.419-0.693, the correlation coefficients between I's each item and I' total score is 0.553-0.794, the correlation coefficients between B's each item and B' total score is 0.567-0.851, and all of them reached the significant level.

To the Czech questionnaire, the correlation coefficients between H's each item and H' total score is 0.448-0.750, the correlation coefficients between M's each item and M' total score is 0.537-0.778, the correlation coefficients between I's each item and I' total score is 0.594-0.800, the correlation coefficients between B's each item and B' total score is 0.453-0.766, and all of them reached the significant level.

The average correlation coefficient between inter-items and subscale were showed in follow tables:

Table 8: The average correlation coefficient between inter-items and subscale of Chinese questionnaire

	H	M	I	B
Correlation coefficient	0.669	0.545	0.670	0.722
$p < 0.01$				

Table 9: The average correlation coefficient between inter-items and subscale of Czech questionnaire

	H	M	I	B
--	---	---	---	---

Correlation coefficient	0.613	0.649	0.716	0.635
$p < 0.01$				

The correlation coefficients of above tables indicate that every inter-item can respond the content of subscale which it is included. Both Chinese questionnaire and Czech questionnaire have a good content validity.

2.1.4 Exploratory factor analysis of the questionnaires

Through calculating the correlation matrix, the KMO of Chinese questionnaire is 0.606, Bartlett's Test of Sphericity's chi-square is 2169.017 (df=903), significance=0.000, and on the other hand, the KMO of Czech questionnaires is 0.639, chi-square of Bartlett Sphericity Test is 2112.724 (df=903), significance=0.000, so both Chinese data distribution and Czech data distribution are suit to do factor analysis according to the above data.

Using exploratory factor analysis processing the Chinese data and Czech data respectively, adopting principal component analysis and confirming the number of factors is 4 according to the DIDS.

For Chinese data, the results of exploratory factor analysis shows that total variance explained of four factors is 50.69%, and the variance of every factors are 22.66%, 12.86%, 9.50% and 5.68% respectively.

The rotated component matrix of Chinese data as follows:

Table 9: Rotated Component Matrix of Chinese data

	Factor 1	Factor 2	Factor 3	Factor 4
Q 1	0.849			
Q 10	0.830			
Q 18	0.807			
Q 23	0.753			
Q 43	0.746			
Q 35	0.715			
Q 31	0.713			
Q 4	0.711			

Q 19	0.691		
Q 14	0.680		
Q 37	0.657		
Q 6	0.632		
Q 8	0.535		
Q 25	0.465		
Q 42		0.791	
Q 34		0.782	
Q 22		0.765	
Q 33		0.732	
Q 30		0.663	
Q 17		0.623	
Q 26		0.614	
Q 9		0.612	
Q 13		0.598	
Q 27		0.584	
Q 20		0.523	
Q 38		0.468	
Q 41			0.830
Q 11			0.780
Q 3			0.770
Q 36			0.724
Q 7			0.693
Q 39			0.670
Q 21			0.569
Q 28			0.424
Q 24			0.770
Q 12			0.707
Q 16			0.524
Q 2			0.511
Q 40			0.453
Q 29			0.436
Q 15			0.397
Q 5			0.389
Q 32			0.348

These four factors embody four diversities of deaf identity. The first factor reflects bicultural identity, refers to respect and accept both hearing culture and deaf culture, this factor corresponds to B scale; the second factor reflects hearing identity, refers to only accept hearing culture and people, but refuses the deaf culture, like sign language, this factor corresponds to H scale; the third one reflects immersion identity,

refers to immerse in the deaf culture, but refuses all of the hearing factors, correspond to I scale; the last factor reflects marginal identity, refers to accept neither deaf nor hearing culture, and corresponds to M scale. According to above table, the four group inter-items was included clearly into four sub-scales. The structure of Chinese questionnaire is good.

For Czech data, the results of exploratory factor analysis shows that total variance explained of four factors is 47.48%, and the variances of every factors are 21.31%, 11.03%, 10.05% and 5.09% respectively.

The rotated component matrix of Czech data as follows:

Table 10: Rotated Component Matrix of Czech data

	Factor 1	Factor 2	Factor 3	Factor 4
Q 10	0.736			
Q 14	0.724			
Q 35	0.696			
Q 6	0.666			
Q 4	0.655			
Q 31	0.655			
Q 1	0.653			
Q 19	0.647			
Q 25	0.639			
Q 18	0.629			
Q 8	0.574			
Q 23	0.561			
Q 37	0.438			
Q 43	0.429			
Q 26		0.719		
Q 20		0.712		
Q 34		0.669		
Q 17		0.647		
Q 38		0.604		
Q 27		0.580		
Q 13		0.578		
Q 30		0.526		
Q 42		0.498		
Q 22		0.469		
Q 9		0.395		
Q 33		0.369		
Q 38		0.468		

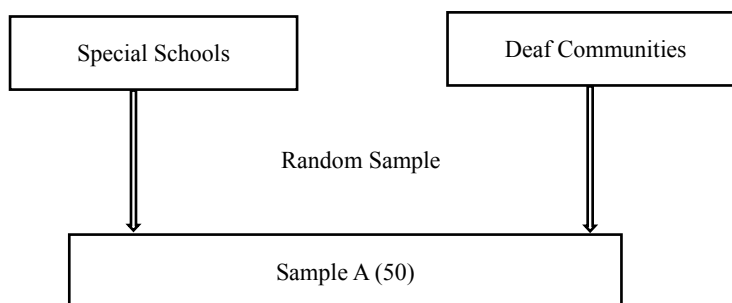
Q 41	0.783	
Q 7	0.759	
Q 39	0.728	
Q 36	0.669	
Q 11	0.652	
Q 21	0.648	
Q 3	0.582	
Q 28	0.577	
Q 16		0.676
Q 15		0.670
Q 24		0.649
Q 40		0.609
Q 29		0.584
Q 5		0.551
Q 32		0.511
Q 2		0.440
Q 12		0.413

The similar result is noticed according to above table with Chinese questionnaire, which is the items belong to four sub-scales clearly. The structure of Czech questionnaire is also good.

2.1.5 Sampling

Questionnaire survey was used to Han and Czech respondents with hearing impairment. More than 50 respondents with hearing impairment who are older than 16 years old were sampled respectively from Han region in China and Czech Republic.

Figure 8: The sampling of questionnaire survey



Both probability sampling and nonprobability sampling were adopted in this

process. A probability sampling method is any method of sampling that utilizes some form of random selection (William M.K. Trochim, 2006). There are four types, such as simple random, systematic, stratified, and cluster belong to probability sampling, stratified sampling was used, which refers to create a sampling frame for each of several categories of cases, draw a random sample from each category, then combine the several samples. Nonprobability sample refers to a sample in which the sampling elements are selected using something other than a mathematically random process, there are usually seven types of nonprobability samples, including haphazard, quota, purposive, snowball, deviant case, sequential and theoretical (Neuman, 2010). Snowball sampling, which refers to get cases using referrals from one or a few cases, and then referrals from those cases, and so forth, was adopted in present study.

Stratified sampling was used to sample the respondents from two categories, special school (or deaf school) and deaf community in China and Czech. And snowball sampling was also adopted, one colleague in China and two colleagues in Czech Republic were sampled first, and their friends and classmates were recommended by them.

2.3 Interview

Interviews are among the most challenging and rewarding forms of collecting information, it is a short-term, secondary social interaction between two strangers with the explicit purpose of one person's obtaining specific information from the other (Neuman, 2010).

2.3.1 Interview approaches in present research

Structured interview, semi-structured interview, face-to-face interview and web interview were used in present study.

Interview is classified into structured interview, semi-structured interview and open interview according to the complete degree of interview questions were prepared by the interviewer in advance and whether the interviewer achieves the interview

process based absolutely on the outline. The semi-structured interview is a kind of method which between structured interview and open interview, it request that interviewer must not only prepare the interview outline in advance but also ask more related questions on the basis of interview situation. The structured interview refers to interviewer designed all questions in advance. Only structured interview was adopted considering the language barrier of interviewer in Czech, the interviewees who read and write answer the questions by e-mail. On the other hand, the semi-structured interview was conducted in Han group and Tibetan group in Chinese.

According to if the interviewer and the interviewee meet each other, however, there are two diversities interviews, including face-to-face interview and web interview. Face-to-face interviews have the highest response rates and permit the longest question list (Neuman, 2010), and web-based interview over the internet or e-mail are very fast and inexpensive. Both of them were used in present study, face-to-face interview was used with the help of interpreters, and web-based interviews, including e-mail interview and QQ¹ interview were used when the interviewee can read and write.

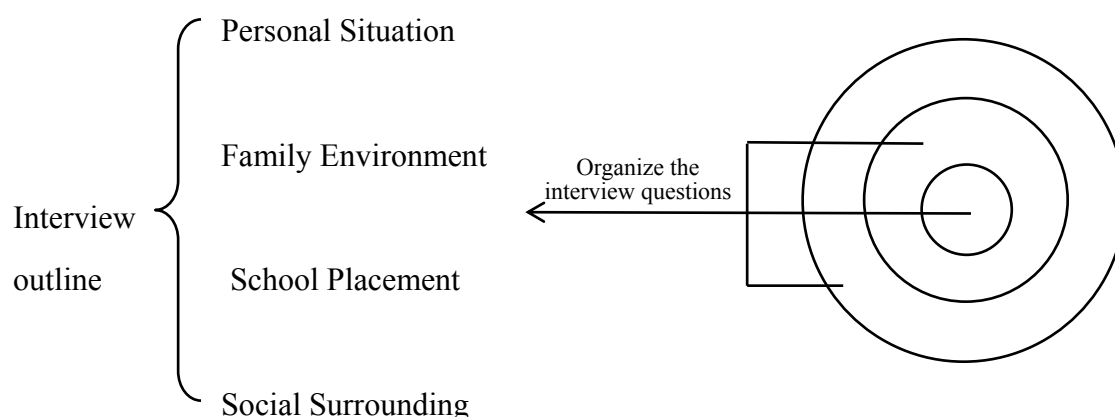
2.3.2 The structure of interview

The questions of interview were applied through four dimensions about the deaf identity development: the personal questions, the family environment, the educational experience and the social surrounding. Meanwhile, cultural level theory was used to organize questions, these questions of each dimension were submitted according to the three levels of cultural theory, it means that each dimension's inter-questions are from surface cultural level to deepest level. The organization of interview questions just like as follow figure.

Figure 9: The structure of interview questions

Cultural Levels Theory

¹ QQ, it is a popular internet communicating software in China.



There are 22 questions, which are prepared based on the studies of Glickman (1996) in present interview outline, the personal situation dimension has 6 questions, the family dimension includes 5 questions, another 6 questions belong to the educational dimension, and in addition, there are 5 questions in the social dimension of interview outline. To Czech interviewees, these 22 items are all the interview questions.

The whole outline as follows:

Personal situation dimension

1. When you were a child, how did you think about your deafness? Have your views about your deafness changed? How? Can you describe the process?
2. What do you like and dislike about being deaf?
3. Do you call yourself “Deaf,” “deaf,” “hard of hearing,” “hearing impaired,” or something else? Why?
4. How do you prefer to communicate? How do you feel about sign language?
5. If you could take a pill to become hearing, would you? Why?
6. Do you go to church? What do these religious ideas affect your identity?

Family environment dimension

1. Are any family members deaf? Tell me about communication in your home. How do you feel about that?
2. How did your parents feel about your deafness?

3. Would you prefer your children to be deaf or hearing, or does that matter? Why?
4. How do you feel about Deaf people marrying or having relationships with hearing people?
5. Do your parents have any religious beliefs? Do these religious ideas affect you identify yourselves? How?

Educational placement dimension

1. When and how did you learn to sign?
2. What kind of school did you go to? How do you feel about these schools now?
3. How do you feel about the communicate modes, oral education, Total Communication, bilingual education, in school?
4. Do you think hearing people should (a) teach deaf children, (b) counsel or provide therapy to deaf people, (c) run Deaf programs, and (d) teach sign language? Why?
5. Do you like play with you hearing schoolmates or classmates? Why?
6. Are you satisfied with your school life? Specifically, teachers' attitude? the teaching methods? the text books and so on? Why?

Social surroundings dimension

1. Have you ever felt angry with hearing people? When and what did you feel most angry? How have your expressed your anger?
2. Have your feelings about hearing people changed? How and why?
3. What role, if any, do you think hearing people should take in the Deaf world? How do you feel about hearing professionals who work with Deaf people? What helps you trust and feel comfortable with hearing people?
4. How did you find out about the Deaf community? What was the process of discovery like for you? In which ways do you feel comfortable / uncomfortable in the Deaf world?
5. Tell me how you feel about this statement, "It's a hearing world, and Deaf people must fit into it."

Above interview outline was translate into Chinese and Czech language. And the interview questions also were videotaped by Czech Sign Language.

2.3.3 Sampling

Firstly, questionnaire survey was applied before carrying on interview in Han region of China and Czech Republic, so 5 respondents were recruited respectively from the previous two survey samples, one in Han region and other in Czech Republic, which were used in the questionnaire survey.

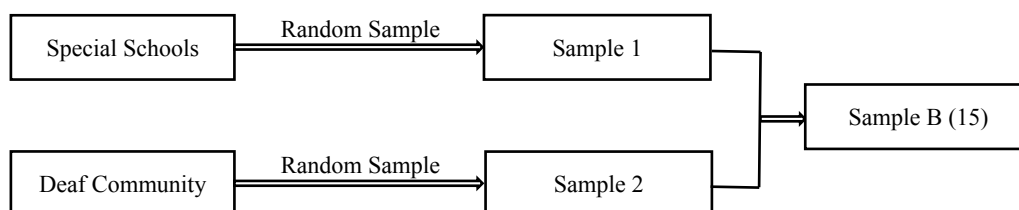
Figure 10: The sampling of interview in Han and Czech groups



The modal instance sampling approach was used in this sampling process. In statistics, the mode is the most frequently occurring value in a distribution, the sample are the most frequent cases, or the “typical” cases. Therefore, 5 most typical respondents of sample A were recruited respectively for interview in Han and Czech cultural contexts.

Secondly, questionnaire survey wasn’t applied in Tibetan region of China because of aforementioned reasons, so there is no “Sample A” of Tibetan persons with hearing impairment, a new and bigger “Sample B” of interview, which is 15 Tibetan with hearing impairment over the age of 16 years old from both Tibetan special schools (or deaf schools) and Tibetan deaf communities was sampled as following frame:

Figure 11: The sampling of interview in Tibetan region



Meanwhile, the modal instance sampling and snowball sampling approaches were used in this sampling process.

2.3.4 The administration of interview

The administration of interview is different according to the language abilities of the interviewers or/and interviewees with hearing impairment:

Firstly, the web structured interview was used to interview the Czech respondents because of language barriers of interviewer. The structured interview outline and videotape in Czech Sign Language were sent to respondents firstly and they responded via e-mail.

Secondly, the face-to-face interview was adopted to the respondents have residual hearing and speak ability in Chinese. In case, the interpreter was working in the interview process.

Thirdly, face-to-face interview with the help of an interpreter was used to the respondents neither speak nor read in Chinese Sign Language.

Fourthly, both face-to-face interview and web interview were used to the respondents can read and write in Chinese. The sign language interpreters were working in the whole process of face-to-face interview; all the results were written down by interviewer. On the other hand, the web interview, such as QQ chat was often used to these interviewees.

The written results by interviewers were shown to interviewees when the interview finished and the data was modified when the respondents thought there were any different meanings of the script.

2.4 Narrative inquiry

Narrative inquiry is a qualitative research strategy that uses narrative materials or field texts, such as stories, autobiography, journals, field notes, letters, conversations, interview, family stories, photos (and other artifacts), and life experience, as the units of analysis to research and understand the way people create meaning in their lives as narratives (D. Jean Clandinin and F. Michael Connelly, 2000).

2.4.1 Narrative inquiry in present research

The process of somebody identify themselves is not a static process, instead, it's a dynamic and metabolic process, analyzing the life stories of respondents is easier and clearer to understanding how deaf people identify themselves than analyzing the static data which were collected by questionnaires. Considering the language barriers of researcher, narrative inquiry wasn't used in Czech. For Han and Tibetan respondents in present study, this approach to the study of lives reveal the extent to which these problems have been conditioned by empirical rather than narrative or biographical standards of truth and by a preoccupation with obtaining information at the expense of understanding expression (Margarete Sandelowski, 1991).

Life stories, including family stories and life experience as the leading narrated materials for Han and Tibetan respondents provide access to the way individuals constitute self and construct identity, exploring the life stories of Han and Tibetan with hearing impairment to access the personal experiences of the respondents and to explore the meanings that they ascribed to "deafness" as they constructed their identities.

For Han respondents with hearing impairment, the sample of narrative inquiry is the same one with the sample of interview. For Tibetan respondents, there is a bigger sample of interview; the modal instance sampling approach was adopted to conduct 5 respondents from the sample of interview.

2.4.2 Narrative Research Instrument

The life stories of Han and Tibetan respondents were collected from four dimensions, including "*family environment*", "*educational placement*", "*social surrounding*", and "*the personal status*", the first three dimensions are classified according to the environment in where persons with hearing impairment stay, the life stories of respondents about their families, their educational experiences and their social lives could be recorded. For example, a Tibetan girl tells me how can she get present job, which belongs to the dimension of "social surrounding". The last one

“the personal status” which is unrelated to the living environment, but it is also an important factor to evaluate the deaf identity development, a lot of personal lives are necessary to narrate and illustrate the construct identity, for instance, the story of *“when and why did you lost your hearing?”* is belongs to this dimension.

There is another factor was designed besides four dimensions when collecting the life stories, and this necessary factor is about time, it means *“when did you happen this story?”* The age of respondents could be expressed this factor, including six stages: *“before the age of 5”*, *“between the age of 6 to 11”*, *“between the age of 12 to 17”*, *“between the age of 18 to 21”*, *“over the age of 22”*. These six stages usually correspond to the different stages of schooling, *“pre education”*, *“primary education”*, *“secondary education”*, *“tertiary education”* and *“leave school”*.

The instrument of narrative research, which is constituted by the different age and four diverse dimensions as follows:

Figure 12: The instruction of narrative inquiry

	0-5	6-11	12-17	18-21	22-
Personal status					
Educational placement					
Family environment					
Social surrounding					

The respondents *“told”* their life stories according to this table in their own approaches, such as writing, talking, using interpreters. These collected abundant life stories about their personal status, teachers or classmates, parents, co-workers and so on which affect they know and identify themselves in the different stages of their lives.

The title of certain story was “written down” in corresponding table, and then clears up the detail of whole story. For instance, a lady said: “*I knew I am a disabled when I was 10 years old, my hearing classmates laughed at me a lot.*” “*I am a deaf*” as a title was written down in the blank space of “*Educational placement*” line cross the row of “6-11”. And then finish the whole story of “I am a deaf” based on asking more details, such as “which kind of school were you staying?” “What is the attitude of your teacher at that time?”

Section 5: Results

As a clear illustration, the present result section divided into three parts, the results of questionnaire survey, the results of interview, and the results of narrative inquiry according to the diverse research methods. Further, the results of three respondents’ groups, including Han group in China, Tibetan group in China, and the Czech group are showed in every method respectively.

1. Results of questionnaire survey

Questionnaire survey is only adopted to the respondents of Han and Czech according to the above mentioned reasons. It is used to answer the fourth research question “**What are the common influential factors contribute respectively to the development of Han deaf identity, and Czech deaf identity?**”

The respondents of questionnaire survey of Han are the Han people with hearing

impairment whose age over 16 years old. In order to ensure the diverse of sample, the respondents come from Luo He Special School in Henan province, Nan Jing Vocational College in Jiangsu province, Xian Xian deaf community in Hebei province, and Sichuan disabled person art group in Chengdu respectively. 85 questionnaires were distributed in China and 77 were returned indicating a 90.5% response rate. Because of data missing in most of questions, five questionnaires were excluded from the study. At last this study got 72 valid questionnaires of Han group.

The Czech respondents of questionnaire survey are also older than 16 years old, and they come from Brno Deaf Community, Palacky University in Olomouc, Prague Deaf Community. In the process of survey, 103 questionnaires were distributed in Czech Republic and 97 were returned indicating a 94.2% response rate. 8 questionnaires were excluded from the study because of data missing in most of questions, 11 questionnaires were excluded from the study because that the respondents choose a majority answer with the same label, for example, someone answers more than 45 questions of 60 in total with “strong agree”. At last this study got 78 valid questionnaires of Czech.

The basic information of questionnaire and the results of data were reported respectively as follows:

1.1 The background information of respondents

The sum total and percent of basic information, including gender, hearing, onset of hearing loss and etc. are summarized as following table:

Table 11 The personal information of Han and Czech respondents

Variable		Han(n=72)		Czech(n=78)	
		N	%	N	%
Gender	Male	38	52.8	37	47.4
	Female	34	47.2	41	52.6
Age	16-24	43	59.7	8	10.3

	25-34	12	16.7	18	23.1
	35-44	9	12.5	29	37.2
	45-	8	11.1	23	29.5
Hearing level	deaf	30	41.7	49	62.8
	Hearing impairment	42	58.3	26	33.3
	No response			3	3.8
Onset of hearing loss	0-2	35	48.6	50	64.1
	3-4	7	9.7	7	9.0
	5-10	7	9.7	7	9.0
	10-	13	18.1	7	9.0
	Not clear	10	13.9	7	9.0
Study in regular school	Never	20	27.8	39	50
	≤ 6 years	23	31.9	18	23.1
	> 6 years	29	40.3	21	26.9
Religion	Non-religious	69	95.8	71	91
	Religious	3	4.2	6	7.7
				1	1.3

According to the above table, the gender of both Han and Czech samples are almost balance. Most of Han respondents are hearing impairment (58.3%), but over half of Czech respondents are deaf (62.8%) base on the audiological definitions, which more than 90 decibel are called deaf and less than 90 decibel are called hearing impairment. 13.9 percent of Han respondents are congenital deafness, for Czech respondents, it is a much higher number (50%), but the number of Han with prelingual deafness (38.9%) is more than the number of Czech with prelingual deafness (15.4%). More Czech with hearing impairment didn't choose the regular schools (50%), more Han respondents, however, study in regular schools. Both Han (4.3%) and Czech (7.7%) respondents have a lower percent of religion.

1.2 The family information of respondents

There are also some questions about respondents' parents, such as the educational background, the hearing, the communicate approaches and the religions of parents were included in the questionnaire, all the family information are showed as following table.

Table 12: The family information of Han and Czech respondents

Variable		Han(n=72)		Czech(n=78)	
		N	%	N	%
Father's educational background	Primary	15	20.8	11	14.1
	Junior school	32	44.4	26	33.3
	High school	17	23.6	30	38.5
	University	8	11.1	11	14.1
Mother's educational background	Primary	24	33.3	12	15.4
	Junior school	27	37.5	23	29.5
	High school	15	20.8	32	41.0
	University	6	8.3	11	14.1
Father's hearing	Hearing	61	84.7	66	84.6
	Hearing impairment	10	13.9	12	15.4
	No response	1	1.4	3	3.8
Mother's hearing	Hearing	62	86.1	67	84.9
	Hearing impairment	10	13.9	11	14.1
	No response			3	3.8
Family communicate methods	Speech	32	44.4	49	62.8
	Sign	15	20.8	10	12.8
	Both speech and sign	24	33.3	18	23.1
	No response	1	1.4	1	1.3
Father's religion	Religious	2	2.8	10	12.8
	Nor-religious	70	97.2	68	87.2

Mather's religion	Religioius	3	4.2	9	11.5
	Nor-religious	69	95.8	69	88.5

Through analyzing the information of respondents' parents, some important characteristics of respondents are found: For both of two cultural groups, most of respondents come from hearing families, and the common communicate methods in the family is speech, however, the rate of people who speech in Czech group (62.8%) is much more than the rate of people who speech in Han group (44.4%). The parents' educational level of Han respondents is similar with the parents' educational level of Czech respondents; the rate of parents accepted higher education in both Han and Czech groups are low (lower than 15%). The similar situation with respondents themselves, their parents also have a lower percent of religion. The rate of parents' religious in Czech group (12.8% for fathers', and 11.5% for mathers') are higher than the rate of parents' religious in Han group (2.8% for fathers' and 4.2% for mathers').

1.3 The statistic results of influential factors to the development of deaf identity

Three categories were summarized according to above information, which are hearing situation, including hearing level and the onset hearing loss, the educational setting and parent's situation, including parent's hearing level, parent's educational level and family communication methods. These factors affect the development of deaf identity according to previous researchers' studies.

In present research, the data of questionnaire survey was analyzed by statistic software SPSS, Independent-sample T-test, One-way ANOVA analysis, Two-way ANOVA analysis were adopted in the statistical analysis of questionnaire survey to discuss if these influential factors affect the development of deaf identity in Han and Czech cultural context. Meanwhile, the interaction of five pairs factors were analyzed by Two-way ANOVA based on the One-way ANOVA of seven factors.

1.3.1 Hearing situation

There are two factors, which are hearing level and onset of hearing loss included in this category, if the significant difference between these factors and four sub-scales exist were analyzed respectively in Han and Czech cultural contexts.

Hearing level

The variable “hearing level” has two levels, deaf and hearing impairment in present research. Independent-sample T-test was used to test the influence of hearing level to the development of deaf identity.

Table 13: The influence of hearing to deaf identity development

	H		M		I		B	
	Han	Czech	Han	Czech	Han	Czech	Han	Czech
T	-0.140	-0.441	2.048*	-0.129	2.358*	2.867**	1.851	1.022
Sig.	0.889	0.660	0.044	0.898	0.021	0.005	0.069	0.314

* $P < 0.05$

** $P < 0.01$

The hearing level has significant difference in I scale both of Han ($p < 0.05$) and Czech groups ($p < 0.01$), and deaf respondents (M=23.7 in Han group; M=22 in Czech group) are easier construct Immersion Identity than hearing impairment respondents (M=19.3 in Han group; M=17.3 in Czech group) in both cultural contexts. There was a significant difference in M scale between deaf and hearing impairment of Han group ($P < 0.05$), and “deaf” (M=25.4) has a stronger influence than “hearing impairment” (M=23.3) in M scale.

The onset of hearing loss

The age of onset of hearing loss is important. Hearing loss may occur at any time in life. If hearing loss presents at birth, it belongs to congenital hearing loss. If the loss is severe or profound and occurs before age 2 or 3, it is called prelingual hearing loss. Prelingual hearing-impairment is typically more problematic for the acquisition of spoken language. Without special help, this kind of children will not develop language.

If hearing loss occurs at 4 and 5 years old or older, when language and speech have been acquired, the main task of education for this group is maintaining language and speech, not developing language and speech. The implications of prelingual and postlingual hearing loss are extremely different.

The variable “the onset of hearing loss” has four levels, 0-2 years old, 3-4 years old, 4-10 years old, and older than 10 years old in present research, One-way ANOVA was used to test the influence of hearing level to the development of deaf identity.

Table 14: The influence of hearing to deaf identity development

	H		M		I		B	
	Han	Czech	Han	Czech	Han	Czech	Han	Czech
F	0.832	0.645	2.799*	1.018	2.284	1.942	0.567	0.268
Sig.	0.482	0.589	0.048	0.390	0.088	0.131	0.639	0.848

* $P < 0.05$

The onset of hearing loss has significant difference in M scale of Han group ($P < 0.05$). There was no significant difference among the diverse levels, but the respondents whose onset of hearing loss is 0-2 years old ($M=25.40$) are easiest to construct the marginal identity in general. For Czech group, however, there was no significant difference in all four scales, one information must be mentioned that the onset of hearing loss' levels with vastly different, the onset hearing loss of 64.1% Czech respondents is from 0 to 2 years old.

1.3.2 The educational setting

The second category is educational setting, which focus on how long the respondents stay in regular school, this variable has three levels: never study in regular school, study in regular school less than 6 years, and study in regular school more than 6 years in present research, One-way ANOVA was used to test the influence of educational setting to the development of deaf identity.

Table 15: The influence of educational setting to deaf identity development

	H		M		I		B	
	Han	Czech	Han	Czech	Han	Czech	Han	Czech
F	3.965*	1.005	0.207	0.507	0.829	7.082**	1.346	1.900
Sig.	0.023	0.371	0.814	0.605	0.441	0.002	0.267	0.157

* $P < 0.05$

** $P < 0.01$

According to the above One-way ANOVA of educational setting, there was a significant difference in H scale of Han group ($P < 0.05$). There was a significant difference (Sig.=0.04, $P < 0.05$) between never study in regular schools and study in regular schools more than 6 years based on the multiple comparison, meanwhile, the respondents who study in regular schools more than 6 years ($M=45.38$) are easier to identify hearing identity than the respondents who never study in regular school ($M=38.60$) and who study in regular schools less than 6 years ($M=40.17$).

For Czech group, there was a significant difference in I scale ($P < 0.01$). Meanwhile, there was a significant difference (Sig.=0.002, $P < 0.01$) between never study in regular schools and study in regular schools more than 6 years based on the multiple comparison. The respondents who never study in regular schools ($M=22.90$) are easier to construct the immersion than the respondents who study in regular schools less than 6 years ($M=20.39$) and who study in regular schools more than 6 years old ($M=16.19$).

1.3.3 The situation of parents

The situation of parents is an abundant category, including three variables, the parents' educational level, the parents' hearing level, and the family communication methods.

The parents' educational level

The variable "educational level" of parent has four levels respectively: primary education, junior school, high school, university. One-way ANOVA was be used to

test the influence of parents' educational level to the development of deaf identity.

Table 16: The influence of parents' educational level to deaf identity development of Han

	H		M		I		B	
	F	M	F	M	F	M	F	M
F	1.335	10.227**	3.249*	3.761*	2.000	2.475	1.204	0.532
Sig.	0.270	0.000	0.027	0.015	0.122	0.069	0.315	0.662

* $P < 0.05$

** $P < 0.01$

For mother's educational level of Han group, there was a significant difference in H scale, and mother accepted higher education has significant differences with mother accepted only primary education (Sig.=0.002, $P < 0.01$), junior education (Sig.=0.000, $P < 0.01$) and high education (Sig.=0.000, $P < 0.01$), and the respondent whose mother accepted higher education (M=26.33) is harder construct hearing identity than whose mother accepted only primary education (M=40.79), junior education (M=43.37) and high education (M=46.93).

Both father's educational level (Sig. =0.027, $P < 0.05$) and mother's educational level (Sig. =0.015, $P < 0.05$) have significant differences in M scale, the respondent whose mother accepted higher education (M=19.00) is harder construct marginal identity than whose mother accepted only primary education (M=24.21), junior education (M=24.63) and high education (M=25.33). On the other hand, the respondent whose father accepted higher education (M=20.50) is harder construct marginal identity than whose father accepted only primary education (M=24.00), junior education (M=25.44) and high education (M=23.65).

A crucial information must be mentioned that there were only 6 respondents' mother and 8 respondents' father accepted higher education.

Table 17: The influence of parents' educational level to deaf identity development of Czech

	H		M		I		B	
	F	M	F	M	F	M	F	M
F	2.026	1.562	0.155	0.891	0.412	2.064	2.540	3.249*
Sig.	0.118	0.206	0.926	0.450	0.745	0.112	0.063	0.027

* $P < 0.05$

There are much difference between Han group and Czech group about parents' educational level. For mother's educational level of Czech respondents, there was a significant difference (Sig.=0.027, $P < 0.05$) in B scale, and the respondent whose mother accepted higher education (M=56.36) is easier to construct bicultural identity than whose mother accepted only primary education (M=49.42), junior education (M=45.43) and high education (M=47.44),

The parents' hearing level

The variable "parents' hearing level" has only two levels for father and mother respectively: hearing and hearing impairment. Independent-sample T-test was be used to test the influence of parents' hearing level to the development of deaf identity.

Table 18: The influence of parents' hearing level to deaf identity development of Han

	H		M		I		B	
	F	M	F	M	F	M	F	M
F	1.300	1.832	0.890	1.660	-1.713	-1.415	0.576	1.157
Sig.	0.198	0.071	0.376	0.101	0.091	0.161	0.566	0.251

For Han group, neither mother's hearing level nor father's hearing level has no significant difference in all four scales. But there was an actual status that only 10 parents (13.9%) are hearing impairment in the whole Han group.

Table 19: The influence of parents' hearing level to deaf identity development of Czech

	H		M		I		B	
	F	M	F	M	F	M	F	M
T	2.873**	2.926**	2.187*	2.182*	-1.511	-1.081	1.289	1.000
Sig.	0.005	0.005	0.032	0.032	0.135	0.302	0.201	0.320

* $P < 0.05$

** $P < 0.01$

According to above table, both father's hearing level and mother's hearing level have significant differences in H and M scales. The respondents whose father is hearing (M=34.6; M=24.2) is easier to construct the hearing and marginal identity than the respondents whose father is hearing impairment (M=27.3; M=20.1).

Meanwhile, there was the same situation to mother's hearing level, namely the respondents whose mother is hearing ($M=34.5$; $M=24.2$) is easier to identify the hearing and marginal identity than the respondents whose mother is hearing impairment ($M=26.9$; $M=19.9$).

Family communication methods

The variable "family communication methods" has three levels: speech, sign language, both speech and sign language. One-way ANOVA was used to test the influence of communication methods in family to the development of deaf identity.

Table 20: The influence of family communication methods to deaf identity development

	H		M		I		B	
	Han	Czech	Han	Czech	Han	Czech	Han	Czech
F	7.776**	6.627**	1.763	1.642	3.475*	2.214	0.551	0.306
Sig.	0.001	0.002	0.179	0.201	0.037	0.116	0.579	0.737

* $P < 0.05$

** $P < 0.01$

According to above table, there are significant differences of family communication methods in sub-scales H and I in Han cultural context, the respondents who speech ($M=4.19$) in the family are easiest to construct hearing identity, and the respondents who sign ($M=3.14$) in the family are easier to construct immersion identity than the respondents who only speech ($M=2.35$) and who sign and speech ($M=2.76$) in the family. However, there was only a significant difference of family communication methods in H scale in Czech cultural context, and the respondents who speech in family ($M=35.96$) are easier to identify the hearing identity than the respondents who sign ($M=27.80$) or who both speech and sign ($M=30.00$).

In general, there is a similar result with the pervious study that the influential factors, including hearing level, onset of hearing loss, educational level of parents, the hearing level of parents and the family communication methods affect the

development of deaf identity, but there were some difference between Han and Czech cultural context. The detail will be discussed in the summary of the questionnaire survey results.

1.4 The multiple-factor analysis results of deaf identity development

If these three categories influential factors interact while they influence the development of deaf identity, two-way ANOVA analysis was used to explore the interaction of six factors.

1.4.1 Two-way ANOVA of Hearing level × Onset of hearing loss

The category of hearing situation includes hearing level and onset of hearing loss, which are two important influential factors in the process of constructing deaf identity, two-way ANOVA analysis was used to adjust if they have interaction to the deaf identity development.

Table 21: The interaction of hearing level and onset of hearing loss to the deaf identity development (Han group)

	Type IIISS	df	MS	F	Sig.
H	44.677	2	22.339	0.249	0.780
M	157.831	2	78.915	4.948*	0.011
I	84.377	2	42.189	0.603	0.551
B	434.543	2	217.272	1.838	0.169

* P < 0.05

According to above table, the variable “hearing level” and “onset of hearing loss” have interaction in M scale.

Table 22: The interaction of hearing level and onset of hearing loss to the deaf identity development (Czech group)

	Type IIISS	df	MS	F	Sig.
--	------------	----	----	---	------

H	118.750	2	59.375	0.809	0.450
M	113.103	2	56.552	1.441	0.245
I	135.126	2	67.563	1.454	0.242
B	18.367	2	9.184	0.078	0.925

But for Czech group, there is no interaction between hearing level and onset of hearing loss according to above data.

1.4.2 Two-way ANOVA of Hearing level \times Educational setting

According to pervious research, the hearing level of children affects they choose the educational setting. For example, Guo (2004) presented that the hard of hearing children with hearing devices is a necessary condition to study in the regular class, it emphasized the relationship between the hearing level of children and the choosing of educational setting.

Table 23: The interaction of hearing level and the educational setting to the deaf identity development (Han group)

	Type III SS	df	MS	F	Sig.
H	538.897	2	269.448	3.598*	0.033
M	136.782	2	68.391	4.263*	0.018
I	944.793	2	472.397	9.108**	0.000
B	418.928	2	209.464	1.642	0.201

* $P < 0.05$

** $P < 0.01$

There is interaction between hearing level and the educational setting in H, M and I in Han cultural context.

Table 24: The interaction of hearing level and the educational setting to the deaf identity development (Czech group)

	Type IIISS	df	MS	F	Sig.
H	40.087	2	20.043	0.267	0.766
M	34.057	2	17.029	0.498	0.610
I	108.743	2	54.372	1.287	0.283
B	257.503	2	128.752	1.278	0.285

It is different with Han respondents, there is no interaction between hearing level and the educational setting in Czech cultural context.

1.4.3 Two-way ANOVA of Hearing level × Family communicate methods

Besides the educational setting, if hearing situation and family situation have interaction in the process of constructing deaf identity was analyzed. The interaction of hearing level, which is a variable included hearing situation and family communication methods, which is a variable included family situation was analyzed by two-way ANOVA analysis.

Table 25: The interaction of hearing level and family communication methods to the deaf identity development (Han group)

	Type IIISS	df	MS	F	Sig.
H	488.927	2	244.464	3.679*	0.031
M	38.622	2	19.311	1.320	0.274
I	101.087	2	50.544	0.828	0.441
B	285.045	2	142.522	1.183	0.313

* $P < 0.05$

According to above table, for Han respondents, there is interaction between hearing level and family communication methods in H.

Table 26: The interaction of hearing level and family communication methods to the deaf identity development (Czech group)

	Type IIISS	df	MS	F	Sig.
H	177.097	2	88.548	1.352	0.266
M	754.320	2	377.160	12.594**	0.000
I	111.320	2	55.660	1.232	0.298
B	1136.648	2	568.324	6.876**	0.002

** P < 0.01

But for Czech group, the interaction between hearing level and family communication methods is found in Sub-scale M and B.

1.4.4 Two-way ANOVA of Onset hearing loss × Family communication methods

The interaction between other variable “onset hearing loss” which included hearing situation and family communication methods was analyzed by two-way ANOVA analysis as following:

Table 27: The interaction of the onset hearing loss and family communication methods to the deaf identity development (Han group)

	Type IIISS	df	MS	F	Sig.
H	1616.675	5	323.335	6.607**	0.000
M	89.746	5	17.949	1.101*	0.372
I	264.813	5	52.963	0.764	0.580
B	2112.872	5	422.574	5.742**	0.000

* P < 0.05

** P < 0.01

For Han group, there is interaction between onset hearing loss and family

communication methods in Sub-scale H, M and B.

Table 28: The interaction of onset hearing loss and family communication methods to the deaf identity development (Czech group)

	Type IIISS	df	MS	F	Sig.
H	229.943	5	45.989	0.683	0.638
M	696.942	5	139.388	4.547**	0.001
I	253.230	5	50.646	1.013	0.418
B	951.702	5	190.340	1.894	0.109

** $P < 0.01$

But for Czech group, there is only interaction between hearing loss and family communication methods in M according to above table.

1.4.5 Two-way ANOVA of educational setting \times Family communication methods

The interaction of educational setting and one variable of family situation, namely family communication methods was explored by two-way ANOVA analysis respectively.

Table 29: The interaction of educational setting and family communication methods to the deaf identity development (Han group)

	Type IIISS	df	MS	F	Sig.
H	866.638	4	216.660	3.634*	0.010
M	73.835	4	18.459	1.199	0.320
I	165.092	4	41.273	0.631	0.642
B	1429.032	4	357.285	3.503*	0.012

* $P < 0.05$

There are interactions between educational setting and family communication

methods in sub-scales H and B in Han cultural context.

Table 30: The interaction of educational setting and family communication methods to the deaf identity development (Czech group)

	Type IIISS	df	MS	F	Sig.
H	119.306	3	39.679	0.647	0.588
M	714.740	3	238.247	9.346**	0.000
I	66.274	3	22.091	0.492	0.689
B	998.887	3	332.962	4.276**	0.008

** P < 0.01

Unlike the results of Han respondents, there are interactions between educational setting and family communication methods in sub-scales M and B in Czech.

1.5 Summary

According to the statistical analysis, there are obvious differences on the results of questionnaire survey in Han and Czech cultural contexts; they will be summarized in the following:

1.5.1 The results in Han cultural context

The questionnaire survey results of Han respondents were summarized from three aspects, the typical feature of Han respondents' basic information, the influential factors of Han deaf identity development and the interactions of these influential factors.

Firstly, an obvious and typical feature of Han with hearing impairment was found, which is the main cause of deafness is medicine abuse, especially the using of Aminoglycosides. This result proves all other researchers' studies (Han, Li, Liu, etc., 2005; Wu, Xiang, Xu, etc., 2002; Hong, Yu, 1995; Chen, Deng, Tang, 1993). For example, Han and his colleagues (2005) explored the deafness cause of 526 children

with hearing impairment, and pointed that more than 68% respondents lost hearing because of medicine.

Secondly, the factors, including hearing level, the onset of hearing loss, the educational setting, parents' educational levels, and the family communication methods affect the development of deaf identity in Han cultural context according to the statistics analysis. This is also the respond of the fourth research question "What are the common influential factors contribute to the development of Han deaf identity."

Specifically, deaf Han people are easier construct Immersion and Marginal Identity than hearing impairment people. The onset of hearing loss influence the development of marginal identity, however, there was no significant difference among the diverse age levels.

People with hearing impairment who study in regular schools more than 6 years are easier to construct hearing identity than people who study in regular schools less than 6 years and who never study in regular schools. That seems to say the longer study in regular schools, the easier to construct hearing identity.

The influence of parents' educational level to the development of deaf identity according to the statistical analysis, the respondents whose mother accepted higher education is harder construct hearing and marginal identity than whose mother accepted only primary education, junior education and high education. To father's educational level, however, the similar result only occurred in the development of marginal identity. Meanwhile, Han people with hearing impairment who speech in the family are easiest to construct hearing identity, and who sign with family are easier to construct immersion identity than the respondents who only speech and who sign and speech in the family.

Thirdly, the interactions of influential factors to affect the development of deaf identity in Han cultural context is more obvious than in Czech cultural context, specifically, two variables, "hearing level" and "onset of hearing loss" have interaction when people construct marginal identity. The hearing level and the educational setting of hearing impairment people influence interactively to develop

hearing, marginal and immersion identity. In addition, the communication methods in family have interaction with hearing level, onset hearing loss and educational setting to affect deaf people identify hearing identity; hearing, marginal, and bicultural identity; and hearing, bicultural identity respectively.

1.5.2 The results in Czech cultural context

There are similar statistic results in Czech cultural context with the results in Han cultural context. There are still three aspects information, including the typical feature of Czech respondents' basic information, the influential factors of Czech deaf identity development and the interactions of these influential factors will be analyzed as follows:

Firstly, compare to the feature of Han respondents, there is a typical feature of Czech respondents, which is the congenital hearing loss is the main cause of deafness. According to the basic information of questionnaire, lots of Czech respondents wrote "congenital" to respond the question "When and why did you lose your hearing?" although most of them don't know more detail reasons. Seeman, P., Malíková, M., Rašková, D., and their colleagues (2004, 2005) pointed the main reason of congenital hearing loss is gene problem.

Secondly, the related factors, including hearing level, the educational setting, parent's educational level, parents' hearing level and family communication methods affect the development of deaf identity. This is also the respond to the fourth research question "What are the common influential factors contribute to the development of Czech deaf identity."

Specifically, the Czech deaf people are easier construct Immersion Identity than Czech respondents with hearing impairment.

The Czech people with hearing impairment who never study in regular schools are easier to construct the immersion than the hearing impairment people who have the study experience in regular schools.

It is different that the parents' educational level of Czech respondents influence

on the deaf identity development, the respondents whose mother accepted higher education is easier to construct bicultural identity than whose mother accepted only primary education, junior education and high education. Fathers' educational level has no influence on the development of deaf identity. In addition, the people with hearing impairment whose parents are hearing is easier to construct the hearing and marginal identity than the respondents whose parents are hearing impairment.

But beyond that, the family communication is speech of people with hearing impairment, who is easier to construct hearing identity than the people who only sign to the families.

Thirdly, the interactions of influential factors focus on the variable "family communication methods" with other variables in Czech cultural context, specifically, family communication methods and hearing level, family communication methods and educational setting have interactions when people construct marginal and bicultural identity, besides, this variable and onset hearing loss affect interactively the construct of marginal identity.

2. Results of interview

Interview survey was adopted to the respondents of Han, Tibetan and Czech, semi-structure interview was used in Han and Tibetan groups and structure interview was used in Czech group according to the language barrier of interviewer.

The questions of interview divided into four dimensions according to the pervious design, these questions come from four aspects factors, including personal, family, educational setting and social surrounding questions, which are closely related the development of deaf identity.

Qualitative research is the dominant paradigm in present study, the research questions, **"how do Han, Tibetan, and Czech with hearing impairment identify themselves?"** and **"whether does the particular influential factor of Han deaf identity, Tibetan deaf identity or Czech deaf identity exist?"** are answered by using interview method.

The background information of interviewees, the results of interview are organized from such four aspects will show as follows.

2.1 The background information of interviewees

The Han sample of interview survey is recruited from the previous sample of questionnaire survey, which size with 5 interviewees. The Czech sample of interview survey, which has the same size with Han sample, is also recruited from questionnaire sample. The Tibetan sample, which size is 10, is recruited from Sichuan Normal University in Chengdu, Lasa Special School in Tibetan Autonomous Prefecture, Nan Jing Vocational College in Jiangsu province, Ganzi Special School in Sichuan and Sichuan disabled person art group respectively.

The basic information of interviewees, including Han, Czech and Tibetan in interview survey were reported respectively as follows:

Table 31: Basic information of interviewees in interview study

Name	Nation	Age	Gender	Hearing level	Onset of Hearing loss	Sensory device	Communication method
Ying	Han	32	Male	D	1 years old	HA/None	Sign and Speech
Ping	Han	24	Male	HI	Congenital	None	Sign and speech
Nan	Han	21	Female	HI	2 years old	HA	Speech and sign
Hui	Han	17	Female	HI	2 years old	None	Speech and sign
Hong	Han	35	Female	D	2 years old	None	Sign
* A	Czech	28	Female	HI	2 years old	HA	Speech
* B	Czech	37	Female	80-90	4 years old	HA	Speech and sign
* C	Czech	39	Male	D	Congenital	None	Sign
* D	Czech	22	Male	HI	Congenital	HA	Speech and sign
* E	Czech	39	Male	92-96	Congenital	HA	Speech and sign
Baima	Tibetan	22	Female	D	2 years old	None	Sign
Bianzhen	Tibetan	25	Female	HI	14 years old	None	Speech
Qi	Tibetan	29	Female	D	1.5 years old	HA	Speech and write
Yongzhong	Tibetan	56	Male	HI	Congenital	None	“Sign”
Zhaxi	Tibetan	18	Male	D	Congenital	None	Sign
Zhuoma	Tibetan	19	Female	HI	2 years old	None	Speech and sign
Luzi	Tibetan	20	Female	HI	3 years old	HA	Speech
Lamu	Tibetan	16	Female	D	Congenital	None	Sign

Note: *: Anonymity; “A, B, C, D, E” mean the names of five Czech interviewees.

D: deaf;

HI: hearing impairment;

HA: hearing aid;

2.2 The responds of “personal situation dimension” questions

The personal situation dimension is the first dimension of the interview structure, which includes six big questions, the understanding of deafness, the advantage and disadvantage of deafness, the communication methods and the religious of participants, were interviewed.

The responds of some questions are summarized according to three different cultural contexts; it means the answers of Han, Czech and Tibetan interviewees are included the diversity titles respectively. Moreover, some responds are summarized in one title.

How did you think about your deafness firstly? Have your views of deafness changed? How?

Han interviewees

To Han interviewees, the common answer of the interviewees whose onset hearing loss is preschool age to the first question is *“I have no idea about my deafness when I lost my hearing, I didn’t understand the difference with the hearing mates.”* Just like one of interviewees, Ping told me *“I knew I have difference with others, but I didn’t understand this difference.”* Another interviewee, Nan told me *“I was so young, I just play with my mates every day, we know each other, I didn’t feel difference or uncomfortable.”* However, the answer of Hui who lost her hearing when she was 10 years old because of illness is so different, *“I felt so sad, I was even going to die in that time, my mother stayed with me all day.”*

Meanwhile, all interviewees mentioned their parents’ feeling about their deafness, the common answer is “parents were so sad”, almost every interviewee’s parents brought their “deaf child” to the different hospitals around the country or province. For example, one of the interviewees, Ying, who is the author’s cousin, all the relatives visited the different doctors and asked about “how to cure the deafness” when he lost his hearing.

About the second question “have your views about your deafness changed? how? ”, a majority of interviewees thought there are two distinct changes of their

views to deafness. The first changing is the feeling of deafness from “I have no idea” to “I feel sad.” The second changing refers to the feeling of deafness from “I feel sad.” to “I feel OK (good).” The contrasting crucial events which changed their views were mentioned, and these crucial events, which were listed as following table, are key information to describe the identity of people with hearing impairment.

The attitude of public who around the interviewees, including families, classmates, teachers, and etc. affects the view of interviewees on deafness. Besides the public attitude, the educational setting, the communication methods and hearing level also influence the view of interviewees to deafness, just like the results of questionnaire survey. It also should be noted that the major life events, such as find a job or get marriage, have a significant influence on the attitude to deafness according to the interview.

Table 32: The key events of changing the view on deafness

Name	Key events
Ying	N: I couldn't follow teachers in the class. P: I got my job and got married.
Ping	N: I felt my mother so sad about my deafness. P: I can communicate with others after speech therapy.
Nan	N: The first time I went to kindergarten (a regular kindergarten). P: I felt good when I wore the hearing aid, I can heard.
Hui	P: When I entered the disabled person art group, I can take care of myself.
Hong	N: One of my neighbors (a girl) always laughed at me. N: I quitted my first job because of the hearing leader.

Note: P: The positive events, the feeling of deafness from “I have no idea” to “I feel sad.”

N: The negative events, the feeling of deafness from “I feel sad.” to “I feel OK (good).”

Czech Participants

The similar situation with the questionnaire survey sample, which is the most of

the Czech interviewees are congenital deaf or congenital hearing impairment, meanwhile, all the interviewees grew up in the hearing families.

There are a big difference among the views of 5 interviewees to deafness, E, a young man with hearing impairment who is congenital hard of hearing, he told that “*If you do not hear since your birth, you do not think the deafness is a problem.*” Another congenital man with hearing impairment, D, he said “*I couldn’t think about ‘normal hearing world’, the ‘deaf world’ is my world.*” Just as these two interviewees, they can control and manage their life, even enjoy their lives with deafness and deaf world.

On the other hand, the other three interviewees mentioned the key life events, which changed the view of them on the deafness, for example, two ladies mentioned the hearing aid, the interviewee, A told me that she knew she is different because of only she wear the hearing aid in her family and her class. Other lady said “*I am hearing impairment, but I can hear because I wear the hearing aid.*” Wearing the hearing aid can improve the ability of hearing, hearing level influence the view of people with hearing impairment on their deafness, and also affect the development of deaf identity. Besides the hearing aid, another life event, public attitude was also mentioned by interviewee, A, a man with hearing impairment who grew up in a hearing family said “*My feeling mainly dependence on the willingness of others to adapt my communication needs.*”

Tibetan Participants

There are two categories answers of these questions in Tibetan cultural context, the first category just like the Han interviewees’ answers, the pre-lingual interviewees have no idea about their deafness firstly, they experience two distinct stages to understanding their deafness, “feel sad” firstly and “feel ok” step by step. There are also key life events which influence on changing the view of interviewee to deafness. For example, Luzi, who works in Sichuan disabled person art group, told me that she felt sad because she couldn’t follow teachers and classmates in the regular class, and she changed her view to her deafness because of wearing hearing aid, she could hear when she was 12 years old, and wore the hearing aid.

Secondly, the other category answers of these questions is that the attitude of interviewees to their deafness is indifferent and silent, which is quite different with the answers of Han interviewees. For instance, Yongzhong, who is the oldest and congenital deaf Tibetan interviewee, thinks the deafness is not a big problem in his life, he could work, “communicate” with others and take care of his families, he said *“this is my normal life.”* Besides Yongzhong, Zhouma and Lamu who grew up in a Tibetan temple, has the similar view with Yongzhong, they even mentioned that the “deafness” is sin from previous birth, so she must accept this suffering in this life.

The results of interview show that the Tibetan religious philosophy, just like the narrative of Zhuoma and Lamu, affects strongly the attitude of Tibetan interviewees to their deafness and their identities. Such influence will be discussed detailed in the following reports.

What do you like and dislike about being deaf?

To all interviewees in three different cultural contexts, this is a quiet different question to answer. A majority of interviewees expressed that they dislike about being deaf, they like nothing being deaf. Few interviewees narrated thoughtful several things which they like, for example, Qi, who is a Tibetan deaf lady, whose major is traditional Chinese painting said *“for me, the advantage of deafness is I can pay my attention to painting intently because of avoiding all the noise.”* The Czech interviewee, E told me that is so quiet for him, he could sleep well. Almost no one enjoy the deaf life according to the interview of this question.

On the other hand, however, the interviewees who came from three groups mentioned abundant disadvantage of deafness, including *“can’t hear the dangerous voice”, “I like music, but I can’t hear it.” “I don’t know what they say on TV.” “I can’t hear my baby cry in the night.”* and etc. A Han interview, Hong even said *“The deafness seriously interfere with my life, deafness is terrible, I don’t like everything which I must use my hearing.”* And another Tibetan girl, Bianzhen mentioned she had the similar feeling when she was young.

Do you call yourself “Deaf,” “deaf,” “hard of hearing,” “hearing impaired,” or something else? Why?

Firstly, all Han and Tibetan interviewees speak mandarin in present research. It is so hard to find the correct or appropriate Chinese (mandarin) to express accurately the meaning of “hard of hearing” or “hearing impaired”. Meanwhile, for word “Deaf” and “deaf”, most of the interviewees’ answers are equivocal through the meaning of these two words were explained in the process of interview. In general, however, all of the Han and Tibetan participants, they don’t like the appellations which implied the discrimination, such as “Ya Ba”, refers to the people who can’t speak, it emphasizes the inability of hearing, “Ya Ba” is an impolite word to call the people with hearing impairment. And another word “Can Fei” is also hated by interviewees, especially the character “Fei” refers to the meaning of “good-for-nothing”.

On the surface, the answers of this question are clear and simple in Czech cultural context, there are only two answers, “deaf” and “hard of hearing”, the former one is the answer from the interviewees C and E, whose hearing level above 90 decibel, they call themselves “deaf”. Meanwhile, the latter one “hard of hearing” is the answer of the rest of Czech interviewees, whose hearing level is less than 90 decibel.

How do you prefer to communicate? How do you feel about sign language?

Like other countries in the world, there are inextricably two kinds of communication methods, speech and sign language in China.

Most of interviewees considered that both speech and sign language are important to them, the former one is the necessary communication approach to enter the mainstream society, the latter one, is their own language. However, the responds of interviewees reveals their preference for speech or oral language. Spoken language is considered the catalyst for the deaf to enter the mainstream (Jian, 2003). For example, Hong regretted that she couldn’t speak gradually when she entre the special school which main communication method is sign language, *“I forgot how to speak, I have a baby now, I couldn’t talk with her, it is a really pity.”* Tibetan interviewee

Bianzhen said *“I lost my hearing impairment when I was 14 years old, so I could speak and sign, I feel both of them are necessary for my life, especially for my future.”*

A Czech interviewee said *“I prefer verbal communication but when situation need to be quite or I’m talking with deaf so I use sign language.”* Above responds of interviewees proved the

The feelings about sign language have fine distinction among Han, Tibetan and Czech groups. In general, there are two kinds of sign language in China, natural sign language and conventional sign language (Wang, 2003; Wang, 2004; Li, 2012), the former one was used and created in the deaf group, was created based on simulating the shape of things (Wang, 2003), not attached to the national language; Instead, the latter one which was created by hearing people and minority literate deaf people together attached to the national language, Chinese Sign Language (hereafter referred to as CSL) is belonged to the latter one. Almost all of the Han interviewees prefer using nature sign language to CSL. The nature sign language was thought more vivid and easier than CSL and is easier to use. For Tibetan interviewees who come from Tibet Autonomous Region prefer Tibetan Sign Language (hereafter referred to as TSL), which was created based on the Tibetan language to CSL, but for other Tibetan interviewees who don’t come from Tibet Autonomous Region, they couldn’t use TSL, even didn’t heard about TSL, they prefer the nature sign language just like Han interviewees. The prominent feelings of interview to sign language are showed as following table.

For Czech interviewees, however, they didn’t provide the special responds of this question expect A. A thought *“The sign language just a communicate tool, I use it when necessary.”*

Table 33: The prominent feeling of interviewees to sign language

Name	National	Key events
Ping	Han	It my mother language, I prefer sign language.
Qi	Tibetan	
Han, Hong	Han	I dislike it (sign language) but it is necessary to study.

Luzi,	Tibetan	
Ying, Hui	Han	
Bianzhen	Tibetan	I dislike sign in the public, it embarrassed me.
Lamu, Qi	Tibetan	It is a pity my sign language is bad.
Ping, Han, Ying	Han	
Qi	Tibetan	I prefer natural sign language.
Hong, Han	Han	I couldn't understand the sign language of my
Qi, Bianzhen, Luzi	Tibetan	colleagues'/teachers'/classmates firstly.
A	Czech	I sign when necessary

If you could take a pill to become hearing, would you? Why?

One people with immersion identity should refuse the pill to become hearing, instead, they should agree to take a pill if they construct the hearing identity according to the deaf identity development theory of Glickman (1996). This is a question to judge which identity the interviewees construct.

However, there is only one interviewee refuse the pill to become hearing in Han and Tibetan samples respectively. Ping, a Han young man, said "*I don't want to take this pill, I like my present life, the hearing world maybe worse if I take the pill.*" Bianzhen, a Tibetan girl who lost her hearing when she was 14 years old, said "*I don't want to take the pill because I know I couldn't back to my previous life even I take this magic pill. The present life is ok for me.*"

Instead, there is only one interview would like to take the pill to become hearing in Czech sample, the interviewee A said "*Certainly, I would like it. I could be more independent because of hearing.*" E refused to answer this question. Besides them, the rest interviewees expressed they won't to take this pill, they felt "happy", "satisfying", and "enjoy" with their present lives.

2.3 The responds of "family situation dimension" questions

The family situation dimension of interview includes five big questions, the

communication approaches in the family, the parents' feeling about the child's deafness, the attitudes of interviewees to the children and marriage, and the religious in the family. The interview answers of these five questions are reported as follows respectively.

How did your parents feel about your deafness?

A majority of parents knew nothing about deafness when they knew their children are hearing impairment or deaf (Ao, 2006). "Sadness", "desperation", "hopelessness", and "distress" etc. were the words which appears with high frequency in the interview of the question "what are the feeling of parents to your deafness". Almost all of parents showed the negative and desperate feeling when they knew their children have hearing problems according to the interview in three cultural contexts.

"My mother fainted as soon as the doctor told her my hearing problem." *"My parents were sick in beds because of grieving excessively, so my aunts brought me to different hospitals around the country."* *"My mother told me 'I cried every day when you young, I am so worry about your future.'"* *"When my parents knew about my deafness from doctors, my parents got worry about my future because they didn't know anything about 'deaf world'. It is a hard time for my mum, she thought that I'll be lost in this world, she was looking for information about deafness."* Almost every interviewee responds like these whether he/she is Han, Tibetan or Czech. The interview of this question to Han, Tibetan and Czech samples were found to be remarkably consistent.

However, a difference between Han and Tibetan interviewees was found because of the deeper interview, which is the change of Tibetan parents' attitudes to deafness is faster and easier than the Han parents. The sadness feeling of Han parents last usually until their hearing impairment children enter university, get married, or get job. For Tibetan parents, however, they are easier to find spiritual peace from their religious beliefs.

Tell me about communication in your home, how do you feel about that?

More than 90% hearing impairment people grew up with hearing parents (Marschark, 1997). Mitchell and Karchmer (2002) noted that 89.99% of students (each school-age child, N=30970) with hearing mothers also had hearing fathers. A majority of parents didn't know how to sign with their hearing impairment children. The present interview proved above point. Speech/oral language is the most common communication approach in the families, especially to the interviewees who have residual hearing. The words, such as "talk", "speak", "verbal", and "speech" were mentioned to describe the communication approach in the families by interviewees.

The verbal communication is also used by the deaf people themselves according to interview, a Tibetan girl, Qi said *"my father speaks mandarin with me, he needn't speak loudly, but his mouth does look exaggerated."* *"My oral is bad, but my parents can understand me, they encourage me to speak."*

There are only two interviewees grew up in deaf families in present study, both of them (C and E) come from Czech sample. The first interviewee, C who is the husband of B, and they have a boy with hearing impairment, but speech is also the main communication approach in their families. He said *"My wife and my son are hearing impairment, we talk to each other in my families, for us, it is easier get succeed in the hearing society if we speak."* Another interviewee, E grew up with his hearing impairment parents, said *"Our families are hearing impairment, our communication is verbal at home."*

Of course, the sign language and assistant communication methods, such as write, body language, and send message were also used in the families of interviewees according to the interview. Yongzhong, the oldest interviewee in present study, he doesn't know verbal language and sign language. *"I sign to my families and my neighbors in my own way, they can understand me, I think that is enough."*

Would you prefer your children to be deaf or hearing, or does that matter?

The hearing impairment people who have immersion identities don't mind if their children have hearing problems, even prefer a hearing impairment child to a hearing child according to the deaf identity development theory of Glickman

(Glickman, 1996).

However, there is only one Czech interviewee, D who is congenital hearing impairment doesn't mind the children is hearing or not, he said "*It doesn't matter, I don't think if someone is deaf is a problem.*"

Addition to Czech interviewee D, the rest all of interviewees prefer the hearing children to the hearing impairment children. A majority of interviewees gave unthinkingly the above answer. Several interviewee thought this is a strange question, Hong asked me "*Can't somebody prefer a hearing impairment child?*"

How do you feel about Deaf people marrying or having relationships with hearing people?

More than 80% interviewees of Han and Tibetan are optimistic and positive about marrying or having relationships with hearing people. They thought the successful marriage depends on love and conjugal fate, instead, the helpmates' hearing is not the most important factor.

Meanwhile, most of Han and Tibetan interviewees have married or try to marry the hearing people, Ying, Hong and Yongzhong, who are married interviewees, all of them married the hearing people. A lot of positive viewpoints of "hearing and hearing impairment" marriage were mentioned by interviewees, "*I would like to marry the hearing people, I am a deaf, my future husband is able to teach our child.*" Hui said. Hong said "*My husband is hearing, this marriage is beneficial to enter the hearing society for me.*" Luzi said "*It is a big problem if both of us can't hear when we live together, go shopping, visit child's teachers, go hospital and so on.*"

Only small number of Han and Tibetan interviewees would like to marry the hearing impairment people, Ping, who is in love with a beautiful hearing impairment colleague girl, said "*It is the best way to marry a hearing impairment girl because we have the same language, we can understand each other very much.*"

However, the responds of Czech interviewees are more abundance, A thought that their lives will be more independent if she marry the hearing people. B and C are couple with a child with hearing impairment, they thought their marriage and their

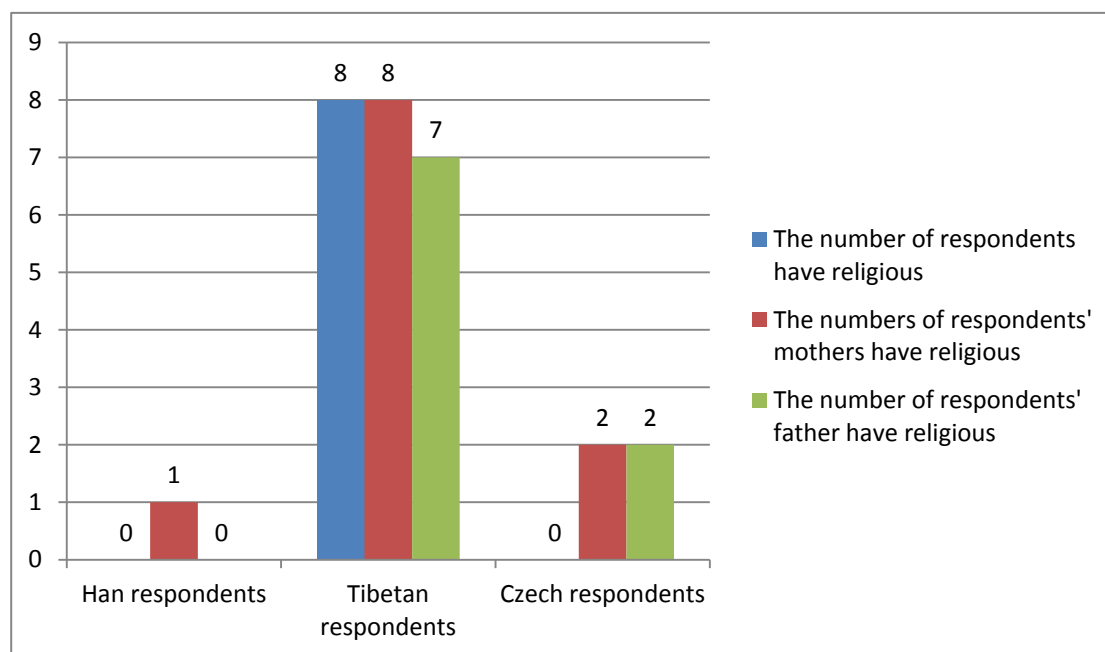
family is good. D is a young man with hearing impairment who had experienced several failed relationship with the hearing girl, therefore, he said this is a difficult and confused question to him, *“I would like to marry the hearing girl, but the problem is whether she would like to marry me, to marry the hearing impairment people.”* E said *“the best way of marriage is to find the correct and right way to communicate each other.”*

Do you and your parents have any religious beliefs? Do these religious ideas affect you identify yourselves? How?

The following histogram shows the number of interviewees who have religion and the number of respondents' parents who have religion. It is obvious that the number of Tibetan respondents and their parents who have religion is much more than the other two samples. Almost all the Tibetan respondents and their parents are believers expect Lamu's father¹.

Figure 13: The number of respondents and their parents who have religious

¹ Lamu is a Tibetan girl, whose parents are male-leaving marriage, she grew up with her mother and doesn't know her father. The detail story of Lamu will narrate in the next session.



Tibetan interviewees mentioned the influence of religion on themselves and their families. For instance, Baima said “*The neighbor are so nice to me when I was in my hometown, my mom told to me ‘Tibetan respect all the lives, include human being, animals and plants. I am hearing impairment, but I was respected and accepted by anybody.’*” Yongzhong said “*The ‘deafness’ is the suffering in my this life, but I will have a sweet afterlife.*” Laxi, Lamu and Zhuoma expressed the similar things. On the other hand, Bianzhen mentioned her parents’ thinking, which is the children’s suffering was retribution for the parents’ sin. Therefore, they felt very sorry to her and love her very much.

In addition Tibetan sample, one Han interviewee and two Czech interviewees who respond their parents are believers didn’t describe the influence of religious on their identities.

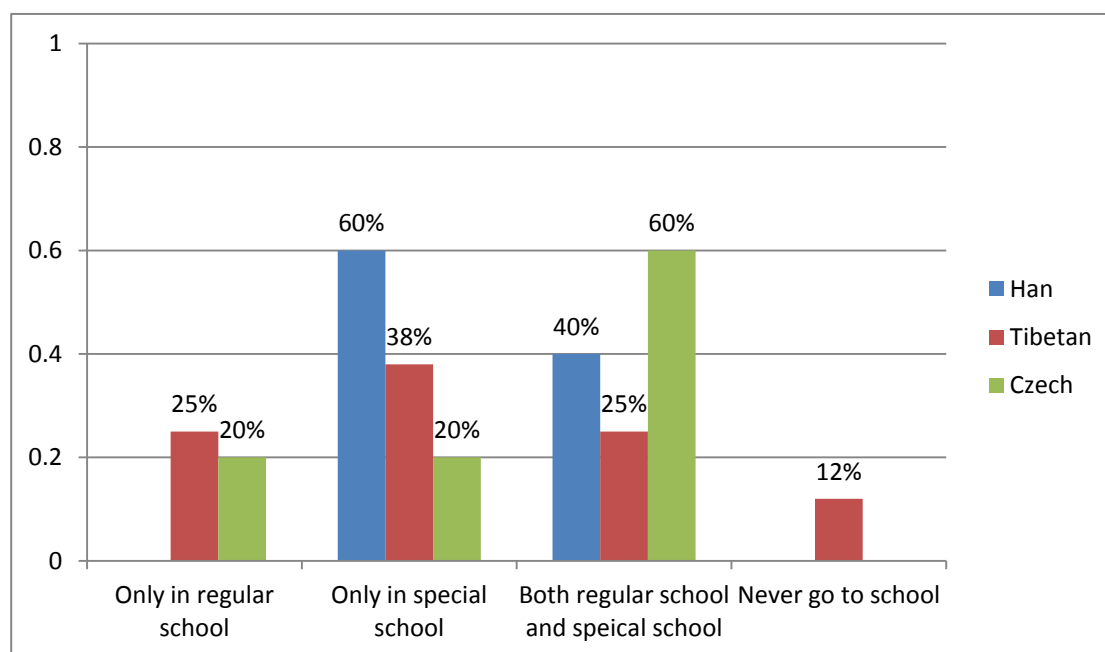
2.4 The responds of “educational setting situation dimension” questions

The designed six interview questions of educational setting situation dimension could be analyzed based on four aspects: 1. the feeling of the schooling which the interviewees accepted, including the educational setting, the curriculum, and the attitude of teachers, 2. the feeling about the communication methods in school, 3. the status of hearing teachers, and 4. the relationship with the classmates or the teachers.

What kind of school did you go to? How do you feel about these schools, including the teacher's attitude, the teaching methods, the text books etc.?

The choice of educational setting is a crucial issue to the people with hearing impairment, usually, there are three kinds of educational setting, the special school (or the deaf school), the special class in regular school and the regular school/regular class. There is no interviewee have studied in the special class of regular school according to the interview, and there is only one Tibetan interviewee had never been to school. The percentages of Han, Tibetan, and Czech interviewees who had studied in the different educational setting are showed in the following table.

Figure 14: The percentage of interviewees chosen educational setting in three samples



Han interviewees

There are 60% Han interviewees only studied in special school, and 40% Han interviewees studied both in special school and regular school, they shared the reasons of choosing the educational setting and their studied experience in the process of interview.

For example, Hong, who only studied in the special school said “*My parents sent*

me to the special school because the special school is free for me and my family is not rich. Now it seems a good choice because the school recommended the job for me when I graduated.” Ping and Ying, the other two Han interviewees who only studied in special school, chosen this kinds of educational setting according to the suggestions of their parents, both of them are dissatisfied with the teaching in the special school, they reported that the learning content is easier and the teaching process is slower than the learning content and teaching process in the regular school, the lower educational achievement had increased the uncompetitive present status because of hearing problems.

The rest interviewees who both studied in special school and regular school expressed that they couldn't follow the teachers although the teachers had paid attention to them in the regular class, they had to change to the special school. However, both of them thought the environment of special school didn't benefit to the development of their verbal language.

Tibetan interviewees

The learning experiences of Tibetan interviewees are complicated. The oldest Tibetan interviewee, Yongzhong, had never entered school. 25% Tibetan interviewees only studied in regular school, including Qi, a deaf girl, who works in a university as a sign language teacher; Luzi, a dancer with hearing impairment, works in Sichuan disabled people art groups. Qi loves and enjoys the learning experience in regular school, she thought that her oral language abilities and her academic achievement owe to the learning in regular school. Meanwhile, Luzi also mentioned the abilities of her oral language and the wonderful friendship with hearing friends who made up in hearing class.

It should be noted, the development of special education in Tibetan region lagged behind the special education in Han region. Lasa Special School, which is the biggest and the most comprehensive special school in the whole Tibetan region, was built in 1999; Ganzi Special School was built until 2009 in the second biggest Tibetan region, namely Sichuan Tibetan region. The Tibetan children with hearing impairment only

went to the regular school or local temples to study before the special schools were built. So the 38% Tibetan interviewees who only studied in special school went to special school when they are quiet old. For example, Zhuoma went to Ganzi Special School when she was 15 years old, she studied in the temple before that time. Because of this, she felt good in the school, she said *“I love everything in this new school, teachers, curricular, friends, canteen and everything.”*

The rest 25% Tibetan interviewees who studied both in special school and regular school is another situation, the interviewee, Zhaxi, a young man with hearing impairment who are studying in Ganzi Special School had studied in the regular school before this special school were built in Sichuan Tibetan region. He got really good grades in school because of the learning experience in regular school. The attitude of him to this special school is positive, *“I am a hearing impairment student, I feel happy I can study CSL in school. I am able to communicate with other deaf people.”* Bianzhen, however, had the distinct feeling about special school because she lost her hearing when she was older than 10 years old. She was hit by one of her teacher when she studied in a regular school as a hearing girl, and therefore she lost her hearing, she had to enter the special school when she found she never follow the teachers in hearing school, *“In that time, I don't know why I studied in a special school, stay with the hearing impairment classmates, I feel that is not my life, it is not my school although the teachers and classmates are nice to me.”*

Czech interviewees

There is only one interviewee only studied in regular school and only one interviewee only studied in special school according to the interview of five Czech interviewees. A majority of Czech interviewees had studied both in special school and the regular school.

A, a 28 hearing impairment lady, only studied in the regular school, she said she was the first integrated pupil with hearing impairment in that school, *“the teacher taught me the better communication approach.”* Meanwhile, she used the word “super” to describe the grammar in school.

The educational experience of the interviewee C, who is a deaf is only in special school, however, he didn't describe his feeling about the school.

The interviewees who had studied both in special school and the regular school have the similar feeling about two educational setting with some Han interviewees. For instance, D said *"I had been studied in special school for deaf in Vallaske Mezirici for 7 years and then I transferred to hearing school. The learning process is very slow and the new theory and knowledge are few. Hear and deaf school is really big different."*

Meanwhile, E said *"I went to school for the hearing impaired firstly. I transferred in the regular school when I was in Olomouc. It's a different feeling in the regular school because I learned a lot of words, and I trust I will get more information in this school."*

In general, the interviewees who had studied both in the special school and the regular school thought they got more knowledge and information in the regular school whether they are Han, Tibetan or Czech. The few disadvantage of studying in the regular school, however, were mentioned by the interviewees.

How do you feel about the communicate modes, oral education, Total Communication, bilingual education, in school?

The methods controversy in the field of education of deaf children is probably as old as education itself (Barnum, 1984), the battle often referred to as the oral versus the manual, manualism and oralism have been on opposing sides of a heated debate that continues to this day (Winefield, 1987).

Oralism, which refers to the education of deaf students through oral language within the classroom was popular in the USA around the late 1860s. However, the leaders of the manualist movement argued against the teaching of oralism because it restricted the ability of deaf students to communicated in what was considered their native language (Winefield, 1987). In the 1970s and 1980s, the use of oralism declined markedly with the work of researchers such as William Stokoe (Margalit, 2007). While working at Gallaudet University in the 1970s, William felt that ASL was

a language in its own right with its own independent syntax and grammar, manualism as an educational method of deaf students use gradually sign language within the classroom (Baynton, 2011). Total Communication, which was mentioned in above question, as an alternative to simultaneous communication, was first used by Roy Holcomb. It is an approach to Deaf education that aims to make use of a number of modes of communication such as signed, oral, auditory, written and visual aids, depending on the particular needs and abilities of the child. Today, the debate seems to be between TC programs and bilingual-bicultural education. Bilingual-bicultural education programs use sign language as the first language of deaf children, and the spoken or written language as a secondary language in school; Moreover, “bicultural” refers to both Deaf culture and hearing culture (Wu, Wang, Hu and etc., 2008).

In present, only one interviewee, Hui who is a Han interviewee still insisted that the oral education of deaf is necessary and most important communicate mode although a majority of interviewees don't think so. Such interviewees thought the people with hearing impairment must accept only oral education, and then they can blend in with the hearing society. She said *“I think that the oral education must be taught as the only teaching language in the school although it is difficult to the students with hearing impairment, every hearing impairment people can sign in their lives, therefore, they must study how to speak in school. It is necessary to enter the hearing society in the future.”*

However, all of the rest interviewees, whether they are Han, Tibetan or Czech thought both oral education and sign language are necessary in school. Qi said *“I had been studied in the regular school. It is a pity that I never study the sign language in school. It is a little difficult to communicate with the hearing impairment people. Compared with most of hearing impairment people, however, I speak well because I accepted the oral education in the regular school. Therefore, I think it is very necessary to study both the sign language and the oral language in school.”* *“We are deaf, but we live in the hearing society, we must communicate with both hearing people and hearing impairment people, so both oral education and sign education are necessary to us.”* Hong expressed the similar meaning with Qi. A Czech interviewee

said directly *“It is stupid if only teach oral language or sign language to the students with hearing impairment in school.”* However, there is an obvious phenomenon that the Han and Tibetan interviewees support the oral language as the first teaching language in school.

Meanwhile, some interviewees emphasized the importance of Total Communication approach in school, for example, the Czech interviewee C said *“The teachers used REC and Characters while they speak when I was in school, it should be so difficult to me if the teacher only speak. I am so glad that I can study speak and read in school.”* The Tibetan interviewee, Bianzhen said *“it is no difficult to study because our teacher uses computer and PPT to us while they teach us.”*

Some different responds were mentioned by some interviewees, for instance, Czech interviewee, E said *“to me, the problem is not communication in school, I can hear because I wear the hearing aid.”*

For Tibetan interviewees, however, there is another problem about the teaching language. Usually, both Chinese and Tibetan are taught in schools, which located in Tibetan region, the Tibetan grammar is totally different with the Chinese grammar and TSL is not popularized in the whole Tibetan region. Therefore, it is so hard to teach Tibetan language with CSL. But it is a pity that the Tibetan interviewees who came from Sichuan Tibetan region even don't know there is TSL. The two interviewees, who come from TAR, expressed that TSL should be taught in Tibetan schools.

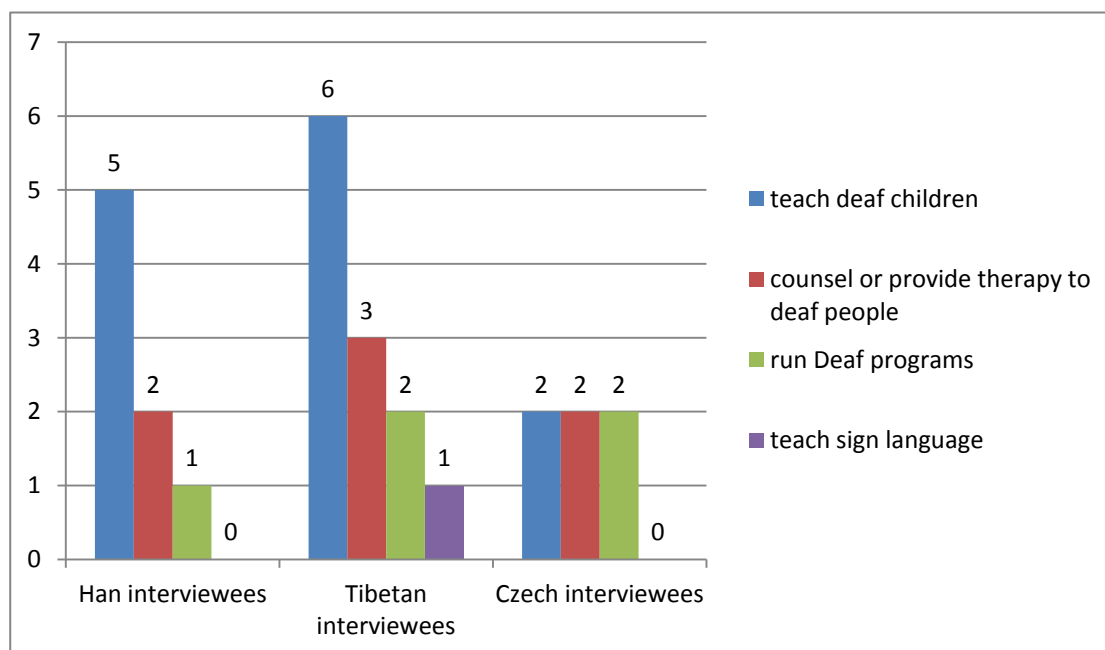
Under which circumstances, if any, do you think hearing people should (a) teach deaf children, (b) counsel or provide therapy to deaf people, (c) run Deaf programs, and (d) teach sign language? Why?

These interview questions focus on the status of the hearing people to the people with hearing impairment.

From following figure, almost all of Han and Tibetan interviewees hope the hearing people teach deaf children, they thought *“the hearing teachers have more knowledge and teaching experience than the hearing impairment teachers to teach deaf children.”* *“Most deaf people didn't accept good education, I don't think they will*

be good teachers to the children with hearing impairment.” Han and Tibetan interviewees mentioned the information just like these. To Czech interviewees, however, there is a different responds, only two Czech interviewees thought the deaf children should be taught by the hearing teachers, such as E, he said *“To me, it is good that the hearing teachers teach deaf kids because the deaf children can learn more vocabulary, grammar, and proverbs.”* But B said *“The deaf children should be taught by the hearing impairment teachers in school because the teacher with hearing impairment understands the culture and language of deaf.”* Meanwhile, A thought that the key issue is not the hearing of teachers, but the communication approaches of teachers.

Figure 15: The view of interviewees on status of hearing people



The rate of three group interviewees support the hearing people to counsel and provide therapy or run Deaf program are low. A synthesis of the responds of interviewees is that the trust of interviewees to the people with hearing impairment is not too high, and the understanding of Deaf is not clear.

According to above histogram, meanwhile, the support of interviewees to the hearing people teach sign language is so low, all of Han and Czech interviewees presented the sign language must be taught by deaf people or the people with hearing

impairment. Han said *“the hearing impairment teachers know the feeling of using sign language, they can teach us because they understand us.”* And Hong said *“For Hearing teachers, the sign language is a tool to keep their jobs, but for us, the sign language is the part of our lives.”* Only one Tibetan interviewee, Zhaxi, supported the hearing teacher teach sign language because *“I learned the sign language from a hearing teacher, she is good at it, and in my opinion, the hearing people is no problem to teach sign language.”*

How about your relationship with your hearing schoolmates or classmates?

This question is focus on the relationship between the interviewee who had studied in regular school and their hearing schoolmates or classmates.

A majority of interviewees had the learning experience with the hearing children except Han group. Especially, to Tibetan interviewees, almost all of them have the experience of getting along with the hearing mates in regular schools or temples before they entered the special schools. To these interviewees who had studied with the hearing classmates, most of them expressed they had a good experience with the hearing students, such as, Tibetan interviewee Qi who only studied in regular school, she said *“I do like play with the hearing classmates, they have always been so patient with me, help me, speak slowly with me. Until now, we still meet each other.”* And Luzi said *“I didn’t even notice my difference while I play with them, in my opinion, they are so nice to me.”*

The Czech interviewee D said *“YES, YES, YES, I’m satisfied completely with my school life cause of the people around school. Everybody knows us and they understand my deafness. We have good relationship.”* And E said *“I’m happy with the hearing students, there are good teachers and students who understand that we are hearing impairment.”*

However, the bad relationship with hearing classmates was also mentioned by interviewees. Han, who studied both in regular school and special school expressed euphemistically *“I think the relationship with hearing students is worse than the relationship with the students with hearing impairment. Sometimes, I can’t follow the*

hearing friends, but they don't want to repeat for me."

2.5 The responds of "social situation dimension" questions

The social situation dimension is the fourth dimension of interview structure, including three aspects, the feeling of hearing people, which organized by a series of sub-questions, the feeling of the Deaf community, and the feeling of the statement "It's a hearing world, and deaf people must fit into it."

Have you ever felt angry with hearing people? When and for what? Have your feelings about hearing people changed? How and why? How do you feel about hearing professionals who work with Deaf people?

A series of above questions were interviewed to realize the feeling of interviewees to hearing people, included whether they felt angry with hearing people, how do they feel hearing professionals who work with deaf people? And have they changed their feelings to hearing people.

The responds of interviewees to these questions are complex and distinct. A part of interviewees narrated the angry stories about hearing people. Hui said "*The hearing people stared at us when I and my deaf friends communicated in the sign language. I felt unhappy.*" Ping said "*I didn't feel happy when the hearing people called me 'Can Fei'¹. I am not a rubbish, I can do everything except hearing.*" Hong said "*It is so hard to find a job for us, I hate the hearing people who thought the deaf people are incapable of doing the job or unemployable.*"

A Tibetan interviewee Zaxi said "*The hearing people laughed at us when my friends and I went to supermarket for the first time.*" The Tibetan interviewee, Qi said "*I tried my best to study in the regular school, you know, I am a deaf. It is a really hard work for me. But a hearing people thought I can't finish the study of postgraduate when I passed the entrance examination.*"

For Czech interviewees, however, there are three interviewees, A, B and D

¹ "Cai Fei" is an impolite appellation to people with special needs.

mentioned the same reasons of feeling angry with hearing people, which is hearing people ignored the hearing problem of deaf people and wouldn't like to repeat their statements. For instance, D said *"Sometimes, I didn't hear, so I ask him/her again, but he/she just said 'It doesn't matter.' or 'it isn't important for you.'"* Moreover, A also said *"I and two or three hearing people were talking together, they didn't want to repeat when I did not understand it."*

It must be said, though, that the interviewees who narrated the angry stories of hearing people, pointed that do not meant they hate hearing people.

On the other hand, however, a majority of Han and Tibetan interviewees have different feelings to hearing professionals work with deaf people. Compared they felt occasionally angry with hearing people, the feelings of the hearing professionals work with deaf people are supportive. They thought the hearing people are more professional than deaf people, and the hearing professionals could provide more information and assistant to the hard of hearing people.

However, on the question of "the feeling about hearing professionals work with deaf people", Czech interviewees have quite different responds with Han and Tibetan interviewees. E said *"Hearing professionals couldn't help deaf people to hear. It is a problem that we can't call to them when they just stay in their offices, and the hearing people made quickly arrangements whether we followed them, and hearing professionals didn't realize the deaf are smart."*

There are only three interviewees said that their feelings to hearing people changed. The key events which changed their feelings to hearing people were mentioned by them.

Table 34: The key events of changing the feeling to hearing people

Name	Nationality	Key events
Hui	Han	P: Lots of hearing people help me to study dance.
Ying	Han	P: I fell love in a hearing lady, now she is my wife, and I have two hearing children.
Bianzhen	Tibetan	N: I left the hearing school several months later after I lost my

hearing.

P: I become a volunteer, and work with lots of hearing people.

Note: P: The positive changing of the feeling of interviewees to hearing people.

N: The negative changing of the feeling of interviewees to hearing people.

How did you find out about the Deaf community? What was the process of discovery like for you? In which ways do you feel comfortable / uncomfortable in the Deaf world?

Firstly, there is a few “Deaf community” in a real sense in China, “deaf community” is used here to describe the deaf community in China. Chinese deaf communities was organized by two approaches, the first one is the government organizations, for example, the union of special people, which is the official deaf community. The other one is unofficial groups which organized by deaf people themselves, they are not unions, just the small groups or teams. Usually, the union of special people is built in every province and every city, and the unofficial deaf groups are popular only in Han region. There is little deaf community which is organized by Tibetan.

For Han and Tibetan interviewees, there are several approaches to find out the deaf community according to the interview, including the internet, the government, the introduction of deaf friends and so on. Hui said “*my teacher recommended me to the union of special people study dancing, I felt so comfortable in dancing union.*” Besides the above approaches, a Czech interviewee said “*it is not me find out the Deaf community, it is the Deaf community find out me.*”

The interviewees mentioned the ways which the interviewees feel comfortable and uncomfortable in the deaf community. These ways are summarized in the following table.

Table 35: The comfortable and uncomfortable ways in the deaf community

Comfortable ways

1	Make friends with hearing impairment in one deaf community.
---	---

2 The deaf community is organized by us.

Uncomfortable ways

1 Sometimes, we can't control the community by ourselves.

2 Almost all the members are strangers, and some of them are not good.

3 There is no really equal relationship in the deaf community

Tell me how you feel about this statement, “It’s a hearing world, and Deaf people must fit into it.”

Czech interviewee D used the sentence *“I would punch him if someone say the deaf are much different with hearing people”* to describe the feeling about the statement “It’s a hearing world, and deaf people must fit into it.” His statement expressed the thinking of the majority of interviewees.

“Both deaf and hearing person are similar, but deaf has worse hearing ability, that’s all.” “We can do what you (hearing people) can do.” “I wear the hearing aid, just like you wear the glasses. This world is also our world.” Just like these, many interviewees, whether they are Han, Tibetan or Czech expressed the uncomfortable feeling about this statement.

However, there are also some interviewees expressed unavoidably their feelings. Ying said *“I hate this statement, but it’s true, we can’t live well if we refuse to fit this society.”* Hong said *“I always tell to myself, I have no difference with the hearing people, I can do everything. However, the truth is I really have difference with hearing, this world is the hearing world, it is not equal to us, but we have no other way.”*

2.6 Summary

The common factors, including hearing level, onset of hearing loss, the educational setting, the family communication methods and so on affect the development of deaf identity according to the questionnaire survey.

The research question **“Whether does the particular influential factor of Han deaf identity, Tibetan deaf identity or Czech deaf identity exist?”** is answered by interview. The particular factor in different cultural contexts is summarized as

follows.

2.6.1 The results of Han interviewees

It is exist the particular influential factors of Han deaf identity according to the interview survey, including public attitude to deafness, the using of sign language. They are two particular influential factors of Han deaf identity development besides the common influential factors which were found by the questionnaire survey.

Firstly, the public attitude influences Han deaf identity development. Or more accurately, certain public negative attitude produces unhealthy impact on the Han deaf identity development. Ma and her colleagues (2013) pointed the participants (hearing people) pay less admiration but more disgust towards disabled person. About 80% children dislike the children with special needs (Liu, Qian, & Fu, 2013).

“Public” refers to the hearing people who around the deaf people, including families, schoolmate, colleagues, even strangers. Such “negative attitude” refers to all attitudes which let deaf people feel uncomfortable, includes discriminate, ignore, and untrusted. In the course of present interviewees growth, they have suffered lots of doubt, untrusted, even humiliation and discrimination which come from the public. These negative attitudes marginalize a part of interviewees, who felt themselves neither belong to the hearing society nor the hearing society. Interviewee also immerses the deaf world or envies extremely the hearing culture because of these negative attitudes which come from the public. Sometime, the harmless attitudes of public also produce the negative influence, for example, excessive sympathy.

The good news is that the attitude of public to hearing impairment people is moving in a good direction in the recent years, Chen & Lu (2006) presented the college students show relatively positive acknowledgement and accepted attitude of the handicapped students. The attitudes, such as acceptance, equality, respect etc. which really toward to the “normal and equal” persons are being desired by the whole society.

On the other hand, according to the three levels cultural theory, attitude, which

belongs to the deepest level of culture, affects the other elements which are included the middle and the surface levels of culture. It is a very important and key factor influence the development of Han deaf identity.

Secondly, the non-uniform sign language obstructs the healthy development of Deaf culture. As mentioned above, there are two kinds of sign language in China, natural sign language and conventional sign language (Wang, 2003; Wang, 2004; Li, 2012). Sometimes, “conventional sign language” is called as “grammar sign language” (You, 2014; Wu, 2005), and Ha (2002) used “sign language for the deaf” and “sign language for education” to describe these two kinds of sign language. Wang (2003) presented that the former one “natural sign language”, which was used in the deaf group, was created based on simulating the shape of things and the plot of activity, not attached to the national language; Instead, the latter one “conventional sign language” or “grammar sign language”, which was created by hearing people and minority literate deaf people together attached to the national language, such as CSL.

CSL is produced based on the Chinese grammar, which is uniform sign language and is used in formal and public occasion in China, such as sign language interpreter on news media, the learning language in school. However, the deaf people use the natural sign language in daily, more importantly, the natural sign language is abundant and complex, even more complicated than the Chinese dialects. Usually, deaf children use natural sign language in their daily lives but are taught CSL in schools, on the one hand, they couldn't understand CSL, which used by teachers in the beginning of entering schools. On the other hand, lots of teachers are hearing people, who studied CSL in normal universities and know little natural language. They couldn't understand their deaf students who use natural language when they become teachers.

According to social constructionism, language is an important symbol of constructing the self (Hole, 2004). Similarly, sign language is key symbol of deaf identity. The non-uniform sign language influences negatively the healthy development of deaf identity.

2.6.2 The results of Tibetan interviewees

The hearing level, onset of hearing loss, family communication approach, and educational setting as the common influential factors also affect the identity of Tibetan interviewees according to the interview survey. In addition, the particular factors, including Tibetan religious philosophy, the poor special educational system and the using of sign language are analyzed here.

Firstly, the religious philosophy influences strongly the development of Tibetan deaf identity. As mentioned, almost all of Tibetan believe Tibetan Buddhism or Ben religion. The main Tibetan philosophies are quoted from other article of author (Ge, 2013):

Human perspective is above worldly considerations

The culture of Tibetan religion is not involved in the material world; it attaches importance to self-cultivation, and lead to self-improvement. Tibetan disciples believe that the aim of every activity in the lives is in order to the afterlife. They thought that the terminal value of life is the “future world” and “Buddhism kingdom” (Lu, 2010) and they want to illustrate that every person’s life must transmigrate, death is the beginning of rebirth, and this life is only continuance of the preexistence when they discusses the basic and important human problems such as birth and death. This thinking which is above worldly considerations and the karma about preexistence, this life and rebirth are different with the ancestor worship, the clan concept which value lineage and consanguinity.

The ideal of Tibetan religions is basically similar to the ideals of other religions, it is Fantasyland. But in the view of social function of Tibetan religions, it offers a road which leads to spiritual and ideal world to Tibetan believers. Specifically, a magic lamp that leads to the divine bank is hung and a default value about “afterlife” and “Buddhist” in the heart of Tibetan disciples. They think and do everything based on whether benefit to their afterlife, to be Buddha. Tibetan disciples try their best to pour out all their painstaking care to

the spiritual home at which they will arrive finally, and they desert materialistic pleasure and utilitarian matters. This open realm of spirituality enriches the life.

The moral outlook is altruism

In the view of Tibetan religious notions, beings who live in the world are all own parents. Because beings can't get rid of transmigration, they will have their parents when they reincarnate, and they will have a lot of parents in the transmigration from birth to dead, and from dead to rebirth. Every being are our parents, and they are suffering all kinds of pains and misery. So in the view of Tibetan religion, everybody must "gratitude" and "rescue", namely Tibetan should gratitude to all the beings and should rescue the others from the suffering.

It is a basic moral principle that everyone should do good things rather than do evil sins in the view of Tibetan religion. "Kindness" and "Doing kind things" are best moral rule in Tibetan society (Liu, 2005). The "Kindness" means that Tibetan disciples should comply with Rules of Ten Goods¹, do more good things, and then can beg to a nice afterlife. The contents of "Kindness" which based on altruism are rich such as helping others, filial piety, praying to beings and so on.

View of life is "being is equal"

Buddhism is developed due to fighting with Brahmanism in India, Brahmanism advocates caste, divide people into different levels. Buddhism respects the equality, although it can't fundamentally deny exploitation, namely every being is equality when they face to karma reincarnation, and accept the assistance from Buddha.

It is an absolute moral rule that every being must be treated equally because beings are equal (Que, 2005). Tibetan believers' views of life are equal ones that means everybody, including relatives, friends, non-relatives, poor and

¹ It is Tibetan religious rule, including ten kinds of kindnesses.

rich persons, respectable and non-respectable people, must be treated equality, and it is important that every being must be treated as own parents.

Religious ideas, just like “public attitude” belongs to the deepest level of cultural theory (Schein, 2010). It is means that above mentioned Tibetan religious philosophies influence the educational system in Tibetan region and affect the thinking, ideas, behavior of Tibetan with hearing impairment. Therefore, the feelings of Tibetan deaf people to their deafness are placid and peaceful, and deaf people are respected by most of the public in Tibetan region (Badeng, 2000).

Secondly, the poor special educational system impacts the development of deaf identity in Tibetan region. Compared on the educational system in Han region, the development of education is poor and slow in Tibetan region, especially the special educational system.

The special education is undeveloped because it late start in Tibetan, the quality and quantity of Tibetan special education is poor. Specifically, the teaching methods, the curriculum implementation, and the teachers’ ability need to be improved in Tibetan special schools.

Monastic education, which implemented in the local temples is a special educational system in Tibetan region. The body of knowledge of monastic education is the doctrines of Ben and Buddhism (Deqian, 2012; Su, 2000; Badeng, 2003). The temples/monastic education undertook the tasks of education and cultural inheritance (Muchi, 1994; Deqian, 2012) before the modern schooling was built in Tibetan region in 1900s (Su, 2000). In the nowadays, the monastic education is still popular in Tibetan region. Therefore, Tibetan children with hearing impairment could choose temples to study before the special school was built. Moreover, the monastic education reinforces the influence of Tibetan religious idea.

Thirdly, more serious problem of sign language is existed in Tibetan region. Compared on the sign language problems in Han region, the problems of sign language is more complex in Tibetan region. There is one more sign language, TSL in Tibetan besides the CSL and natural sign language. In present, TSL is only popular in

TAR, moreover, TSL is only taught in local Disabled People Federation, the teaching sign language is still CSL in TAR. It is a pity that the first formal training of TSL was carried out in the end of 2013 (Lhasa Evening Paper, 2013). Until now, there is no one publish or study about TSL.

What is even more unfortunate, is the deaf Tibetan who live in Sichuan Tibetan region even don't know TSL. TSL, for Tibetan with hearing impairment just likes the Tibetan language for Tibetan people. Language is the most important element of constructing identity/self.

Non-uniform sign language, even strange TSL brings more puzzled and uncomfortable to Tibetan deaf.

2.6.3 The results of Czech interviewees

Only the structure interview was adopted in Czech because of the language barriers. The results are less than the responds from Han and Tibetan interviewees. **“How do Czech with hearing impairment identify themselves?”** and **“whether does the particular influential factor of Czech deaf identity exist?”** are responded by interview.

Firstly, most of Czech interviewees have constructed/are constructing the bicultural identity according to the responds of interviewees. The interviewees accept and respect both hearing culture and deaf culture, nobody expressed the obvious or strongly conflict, refuse or dislike feeling to the hearing society or deaf community. For example, although A agrees with to take a pill to become hearing, she doesn't immerse the pursuit of hearing society.

Certainly, the development of Czech deaf identity also experienced the changing and transformation of identity. The understanding of Deaf culture and Deaf community, the simpler sign language system and the better social support are the fundamental reasons to constructing the healthy identities at last.

Secondly, “social support” as a particular influential factor of deaf identity development is found in the process of interview. In present study, “social support”

includes more abundant contents that the concept of “public attitude”, which includes the social physical support, such as the special educational system and improved public facilities, and the social spiritual support, for instance, the public attitude, or public facilities for deaf people. Therefore, “social support” is belongs to both the deepest and middle levels of cultural structure according to the three levels cultural theory.

On the one hand, the educational system for people with special needs guarantees the social support to the hearing impairment people. In 1786, the first institution for Deaf and Dumb, which used the whole scale of education methods, was established in Prague (Ševčíková, 2008). The education for deaf has developed well since then. In this process, the legislations guarantee the right to education of deaf people. Act No. 561/2004-Collection of Law on Pre-School, Basic, Secondary, Tertiary Professional and Other Education pointed “Students with special needs have the right to be educated by special methods and use special aids, thus the deaf students have the rights to be educated in alternative communication systems free of charge. There could be established special classes at mainstream secondary schools or schools for deaf students, where an assistant teacher can work with the special education teacher.” Meanwhile, Notice No. 73/2005 on Education of Children, Pupils and Students with Special Educational Needs presented “Students with special needs can be integrated individually or in groups at mainstream schools or can study at schools specially established for the students with a particular disability. Individual integration is preferred any time it is possible.”

On the other hand, the improved public facilities provide the social support to people with special needs. Czech is a developed country, the accessible public facilities for people with special needs are good. For example, almost every building provides the barrier-free stairs for physical disability, the voiced traffic lights for visual impairment people, the accessible bus has the special signs on the traffic schedule boards, the special assistants provide the help to the students with special needs and so on. The accessible public facilities, as a normal part of public lives, existed for a long time in Czech. These physical forms around the public educate the

attitude of public to the people with special needs, often in unspectacular ways.

In addition, Czech has better Deaf cultural environment than Han culture, it will be discussed in the section of discussion.

3. Results of narrative inquiry

Narrative research was adopted to Han and Tibetan respondents. The research questions: **“How do Han, Tibetan, and Czech with hearing impairment identify themselves?”** **“Whether does the particular influential factor of Han deaf identity, Tibetan deaf identity or Czech deaf identity exist?”** **“How do these factors affect respectively the development of Han, Tibetan, and Czech deaf identity?”** are responded by narrative.

Compared to the questionnaire survey, the narrative inquiry is a more appropriate approach to explore the transformation and development of deaf identity because the identity/self is a dynamic process, but not static.

The life stories of participants were narrated according to the age and environment of happening these stories. These stories, which are summarized as follows, are the key events of deaf identity development.

The background information of participants in narrative research and the results of narrative are summarized here.

3.1 The background information of participants

Three Han and Tibetan respondents were recruited respectively from the previous sample of interview according to the diverse principle of sample.

The basic information of three Han participants and three Tibetan respondents in narrative research were reported respectively as following:

Table 36: Basic information of participants in narrative research

Name	Nation	Age	Gender	Hearing level	Onset of Hearing loss	Sensory device	Communication method
Ying	Han	32	Male	D	1 years old	None	Sign and Speech

Hui	Han	17	Female	HI	10 years old	None	Speech and Sign
Hong	Han	35	Female	D	Congenital	None	Sign
Bianzhen	Tibetan	25	Female	HI	14 years old	None	Speech
Qi	Tibetan	29	Female	D	1.5 years old	HA	Speech and write
Lamu	Tibetan	16	Female	D	Congenital	None	Sign

Note: D: deaf; HI: hearing impairment; HA: hearing aid;

3.2 The life stories of Han respondents

The above table shows there are three Han respondents, Ying, Hong and Hui took part in present narrative research. Their life stories are summarized one by one.

3.2.1 Ying

Age 2-3; “The Diagnosis”

This is my life story, my name is Ge Yingying, I am the only deaf in my family. At present, there are 9 persons in my family, including my parents, my wife, my younger brother, his wife, my two children, and my nephew. We live together and have nice relationship.

My mother told me that I am not a congenital deaf, I lost my hearing when I was only about two and a half years old. It was a sad story for me, I grew up with my grandmother because my parents were busy with their jobs. The cold caused tympanitis was not noticed by my grandmother, it was so late when my mother noticed it. My families brought me to the different hospitals around the country, but it was too late, I lost my hearing.

All the families felt sorry for me, especially my grandmother, she thought that I became a deaf because of her fault.

Age 6-7; “Enter the special school”

I had accepted the speech therapy according to the suggestion of doctors. But the effect was not good, I only spoken several words and simple sentences after the speech therapy.

Therefore, I entered the special school with the suggestion of my parents, they thought the learning environment is fit to me. But I really envies my hearing

neighbors, they can enter the hearing schools.

The Xianxian Special School is a primary school, which only for hearing impairment students and visual impairment students, there were less than 20 students in my class. In my memory, that was the happy time when I was stay in school. We have good relationship with teachers and classmates. We have good teaching buildings, classrooms, teaching facilities because of the supports of society, but I don't like they enter our school, they eyes always tell me "You are Cai Fei, you need our help."

However, I didn't go to the secondary school when I finished my primary school because the courses are so hard to me, I couldn't follow them, I gave up although I love school and my friends.

Age 22-23; "The marriage with a hearing girl"

As always, I want to get married with a hearing girl because that is benefit to our lives and our children. Therefore, I went to many blind dates when I was older than 20 years old, but I found it was so hard to find a girlfriend because my deafness. My parents were worried about my marriage, one of their friends introduce a country girl to me, she want live in the city, and I want a hearing wife, so we got married, this is the beginning of my marriage.

Fortunately, she is a very nice woman, we fallen in love with each other after we got marriage. She and her families, friends never complain my deafness. I must thank my wife for her love and support. She lets me know I am a healthy man, I am a nice husband and a successful father. Yes, we have two healthy children, one boy and one girl, both of them are hearing. Sometimes, I teach sign language to my children, it is benefit to communicate with me and my friends. I am thinking maybe they can get a good job because they know a different language in the future.

3.2.2 Hui

Age 2-3; "The Diagnosis"

My name is Wang Yuanhui, I am 18 years old. I grew up with my parents and my

younger brother in a hearing family.

My parents told me I lost my hearing when I was more than 2 years old. I caught a heavy cold and fever, and used the gentamicin in the hospital. Unbelievable, I heard nothing after that. The doctor told my parents I lost my hearing because of the gentamicin, and I would be a hearing impairment people in my all life.

Of course, my parents are so sad, they are so worry about my future, however, my family is so poor when I was young, it was so hard to support the whole family. My parents paid all the attention to earn money, and couldn't give me more pre-education or therapy, and I didn't go to hospitals like the other children with hearing impairment because my parents have no superfluous money. Sometimes, I say the biggest difficult to me, it is not "deafness", but poor.

The only way what they thought, that is giving me a sibling who can look after me in the future. Therefore, I had my younger brother when I was 6 years old, and to my pride, I needn't the care of my brother, instead, I can take care of him when I became a dancer.

Age 6-7; "Start dancing"

When I was six years old, I entered the primary school (a regular school). I was the only one hearing impairment child in that school, the teachers and classmates are nice to me. With the help of school, I got the assistance of Sichuan Disabled Persons' Federation (hereafter referred to as DPF), they recommended me to a dance union which provided the service to the persons with special needs. Also at that time, I got my first hearing aid under the assistance of DPF.

Since then, I start to dance while study in the regular school. I didn't have good grades, but I was good at dancing. I was the best one in the union. My dance teacher said I am a dance genius.

Age 16-17; "Get a job in Disabled Person Art Group"

Sichuan Disabled Person Art Group hired the dancers and singers in my hometown two years ago. My dance teacher recommended me to the interview. Yes, I got it.

Now, I am a dancer in Disabled Person Art Group, I feel very happy in here. We dance everyday while study the basic academic courses. The art group arranged lots of courses to us because most members are young, just like me. Three special teachers teach us academic lessons in sign language and four dance teachers teach us dance. Moreover, I wear the hearing aid, I can hear everything; and I can speak because I had studied in the regular school. My colleagues admire me. I feel I am a hearing when I stay with my deaf colleagues.

We often go to perform in the different places, and we will go to Singapore next month, I also got my first salary in my life. The reality of I can earn money is a really help for my family. I can pay the tuition for my younger brother and buy new clothes for my parents. I feel happy.

Sometimes, I think the deafness is not a bad thing, I couldn't go to dance if I am hearing girl; I couldn't hired by Art Group if I am not a hearing impairment girl. I couldn't help my family when I was only 17 years old if I am hearing.

3.2.3 Hong

Age 2-3; "The Diagnosis"

My name is Zhang Hong, I lost the hearing when I was 2 years old. And I was grew up in a hearing family. At present, I married a hearing man and have a hearing boy.

My mother dislikes talking about my hearing loss. I only know the reason is that the gentamicin was abused when I caught a heavy fever. My parents felt sad and self-contemptuous for my deafness although they seldom told to me. In my memory, my mom always cries when I was young. And my dad mentioned that his colleagues laughed at he has a deaf girl. Therefore, the deafness is not only my misfortune but also my parents' misfortune.

And my parents sent me to the Chengdu welfare center and accepted the speech therapy. I spent three years to accepted speech therapy in there.

Age 6-7; "Enter the special school"

I entered the special school because of two reasons, the first one is the special school is free for me, my family is not rich, and I am a deaf, in the opinion of my parents, it was not a good idea if pay a lot tuition for me to study in the regular school. The second reason is that the special school could recommend the job for the students with hearing impairment when they finished studying.

I think now, it is not a good idea that studied in the special school. You know, I accepted speech therapy before I entered the special school, but the sign language (CSL and the nature language) is the main communication method in the special school, I always use the sign language to communicate with my teachers and my classmates, I forgot gradually how to speak, which means I further away from the hearing society, and yet, my friends, who had accepted speech therapy in welfare center with me and studied in the regular school, speak better and better when they enter the regular school.

Fortunately, I have good relationship with my classmates, we are friends forever. I like them and feel really comfortable when I stay with them.

Age 22-23; “Get a job”

According to the pervious commitment, I got a job when I graduated from the special school. This a sample job, just labeling on the milk bottle. I tried my best to do this, after all, this is my first job, I entered the hearing world, and I can take care myself by the salary.

However, to my disappointment, there were only several workers with hearing impairment, we work with the hearing workers together, and the leader thought we did the worse job than the hearing workers. They always pick on us. Therefore, I quit this job after three years.

Age 25-26; “Have a hearing family”

Almost all of my friends felt so surprised when I plan to marry a hearing man. Because they knew I dislike the hearing persons.

But I think my husband has a lot differences with the other hearing persons, he is nice, kind and caring. I have to say I love this hearing man. He was so poor when we got marry, both of us live with my parents, but he is so struggling, our lives are better

and better.

We had a little boy in the second year of marriage. He is so lovely, smart, and above all, he has no hearing impairment. When he got a bit older, I felt more and more sorry, I couldn't hear his request, his cry, his laugh. I really want to say "I love you, my son." But I couldn't.

3.2 The life stories of Tibetan respondents

The questionnaire survey wasn't adopted to Tibetan respondents because of the language barriers. Therefore, the narrative research is a crucial approach to Tibetan respondents. The life stories of Qi, Bianzhen and Lamu will be summarized as following.

3.3.1 Qi

Age 2-3; "The Diagnosis"

My name is He Fangqi, this is my life story, I was born in a hearing family and I am only one deaf in my family, I grew up with my father, my mother and my younger brother. I am a Tibetan, but I grew up in Chengdu (Han region) because my parents work in Chengdu, nevertheless, the Tibetan culture plays a large and important role in my family.

My mom shared with me the story of how I lost the hearing, I had fever when I was one and a half years old. The doctor used the medical gentamicin to me. Unbelievably, I lost my hearing after I used this medical. My mom said she felt the sky had fallen when the doctor told her the news about my hearing. My parents cried countless times in that time.

Dad and mom accepted increasingly the reality, which is "our daughter is a deaf" after suffering innumerable pain and under the help of Buddha. But since then they assisted me to rehabilitate hearing became a huge task in our family. My parents brought me to take part in the speech therapy in Beijing, chosen the most appropriate preschool to me, and stick to train me to speak. With the help of my parents, I can

speak although my hearing is 120 decibels. I must say thanks to my parents.

Age 6-7; “Enter the regular school”

I entered the regular school which is near my home when I was 6 years old urged on by my parents. Most of my friends in the preschools, however, entered the special primary schools when they were 6 years old.

At that time many persons, including my preschool teacher, my parents’ friends, and our relatives suggested my parents sent me to the special school because I am a deaf, my hearing is 120 decibels. But my parents insisted on their decision. They wish I can study speak verbally, I can integrate into the hearing society. By the way, I must to say, in my opinion, this is the best decision that my parents made. Some of my preschoolmates who entered the special schools forgot gradually how to speak.

After that I entered the regular school until I got my master degree, I was always the only one deaf student in the hearing school. I would like to say I am proud of myself.

Age 22-23; “The relationship with a hearing young man”

I would like to share my last relationship with you, which is my only relationship. I fallen in love with one of my schoolmates when my sophomore year of university. He is so handsome, and one year older than me. He said I am smart, adamancy, nice and beautiful, he never dislike and avoid I am a deaf. You know that is uncommon situation, a university young man fallen in love with a deaf.

I think I am happy in those years. However, we have to break up because of finishing school. With his parents’ help, he got a really good job in his hometown, he wanted me go with him. But it is too far between our hometowns, on the one hand, my parents didn’t want me leave my city; On the other hand, for him, it is so hard to find a good job in Chengdu.

Therefore, I only say, it is a pity.

Age 25-26; “Get a job in a university”

“When one door shuts, another opens.” I was a really lucky man when I started job searching. One university asked a teacher of sign language from SDPF, and SDPF recommended me because I had master degree, and I can work in the university.

Got a job in a university, which was a critical milestone in my life. I am a deaf, but I am a lecturer now. I work with the hearing colleagues, I teach the hearing students, I enjoy my present life. All of my families feel happy for me. I know I must try my best to work, but I believe I can.

To be a deaf is my fate, but I can say I control it.

3.3.2 Bianzhen

Age 14-15; “The Hearing Loss”

My name is Bianzhen, I am 25 years. I have a hearing younger sister. I grew up in Lhasa with my parents, my grandparents and my younger sister.

The stories of my “silent” life, I have to start with my hearing loss. That year, I was 14 years old, I was hit by my teacher because I breached the rule of class. I lost gradually my hearing when I was curing in the hospital. Until now I don’t know the real reasons.

I didn’t complain my teacher and doctors although I felt so sad. I thought it was my fault, the hearing loss is my fate.

Even more unfortunately, my parents felt sadder than me. We (Tibetan) had a saying “the children’s suffering was retribution for the parents’ sin.” So in their opinion, the reason of my hearing loss is their sin, they feel so sorry for me until now. And they also persuade me accept my fate.

Age 15-16; “Enter the special school”

I went back to my school (the regular school) when I left hospital, but I found I am impossible to follow the teachers, firstly, some teachers didn’t know I lost my hearing, so they always criticize me, several days later, teachers knew I can’t hear them, they left me alone, in my opinion, they gave up me.

I had no choice, I left this school, I transformed to the special school, the Lhasa Special School, which is the first and biggest special school in Tibet Autonomous Region.

Firstly, I felt so sad, I don’t know how to describe my former feeling. I left my

hearing classmates and friends, and belonged to a hearing impairment class. I couldn't accept this truth for a long time. Furthermore, I couldn't understand the sign language which used by teachers and classmates firstly. I felt I neither belong to the hearing group nor the deaf group.

Slowly, I found the course, especially math and Tibetan language for me are so easy, I got the academic self-confidence which I never got in the regular school. Meanwhile, the teachers and friends in this special school are very nice to me. I felt better and better in the special school, I told to myself "this is my life, this is my fate, accept it."

Age 21-22; "Enter the college for hearing impairment students"

Three years ago, I passed the entrance examination of university, and enrolled by Nan Jing Vocational College, which is a special college for the students with special needs.

My families are so happy for me because only a few deaf students enrolled by this college every year.

This is my first time to leave my family, leave Tibetan region. However, it is not hard to live in a totally different cultural context. I have better oral ability than most of my classmates, and I sign well. I enjoy my new life.

But it is a pity that it is hard to find Tibetan food in Nanjing.

Age 22-23; "To be a volunteer"

I became a volunteer to teach sign language to the hearing people who want to study sign language when my sophomore year of university. My attitude to hearing people had subtle change when I am to be a volunteer. It is a really big change in my life.

I found there are many hearing people would like to help the hearing impairment persons. Moreover, I also found there are lots of Deaf people who enjoy and love their lives. They studied sign language and want to work with deaf. This is my first time to know they are so nice to us, and this is also my first time to know I can help the hearing people.

3.3.3 Lamu

Age 1-2; “The Diagnosis”

My name is Lamu, I am a Tibetan, and I was born in the remote pastoral area of Tibetan region. I grew up with my mother, and the relatives of my mother because I am a child of Male-leaving Marriages. I don't know who is my father.

I am a congenital deaf because of my parents' gene. There are several congenital disabled children, such as mental retard, deaf, because of Male-leaving Marriages in my hometown. My grandfather told me I had failed to react to the sound when I was very young, they knew I am a deaf. They felt sorrowful because the doctor told them I am a congenital deaf and it was never possible to restore hearing.

Age 5-13; “Study in the local temple”

My families sent me to the local temple when I was 5 years old. They wish the Buddha blessing me, look after me. Usually, the Tibetan parents sent their sick children to the temple, and beg the Living Buddha to cure their children. It is a custom in Tibetan families.

With the nice desire of my parents, I spent about six years in the temple. I studied how to clean, arrange the Buddhist sutras, burn aromatic plant according to the assistant of older Lamas.

It was the time to go to school when I was 6 years old. However, I had no choice, there was no special school in my hometown and I couldn't go to the regular schools because I can't hear. I just had to go on staying in the temple.

Age 13-14; “Enter the special school”

One of my uncle's (my mother's brother) friends told to my mother, there was a special school in Kangding, which enrolled the deaf children. I was already 13 years old and had never accepted any schooling. But the principle of the special school agreed to enroll me, so I entered the special school finally.

When I entered the special school, I knew that this special school (Gan Zi Zhou Special School) was the first special school built in the whole Sichuan Tibetan region. It is free for all the children with special needs in Sichuan Tibetan region.

I get the new life when I entered the Gan Zi Special School. The teachers are so nice, they taught CSL, write, math, Chinese, Tibetan and dance, play basketball to us. And I made many friends with hearing impairment in school, we eat together, sleep together, and go to the town center together. I feel very happy in this school.

3.4 Summary

The results of narrative inquiry proved that the development of deaf identity is not a static process, but a dynamic and complicate process. The process of six participants identify themselves are discovered by narrating the life stories.

In addition, the particular influential factors of deaf identity development are proved again, moreover, more details of these factors are found.

3.4.1 The results of Han participants

The identities of three Han respondents, the important events of identity development, and the process of identify themselves are distinct according to the narrative research.

Firstly, the developed processes of all three participants' identities are dynamic variation processes. Ying construct the hearing identity and would like to belong to the hearing society firstly. He felt truly love and respect from the hearing people when he got married. Gradually he accepted his deaf identity, and realizes the importance of sign language. The hearing-dominant bicultural identity (Holcomb, 1997) is being constructed by him.

Hui was unconscious of her identity when she was young because she focus on the problem is “poverty”, not “deafness”. She constructed gradually hearing identity when she entered the regular school. However, the experiences of working with colleagues with hearing impairment don't reduce her favor to the hearing culture when she got the job. The most important reason is that she was aspired and even envied by the deaf colleagues because of the ability of hearing and speaking.

The identity of Hong is complicate, she looked forwarding to speak and entered

the hearing world, but she dislike hearing people because the discrimination from the hearing leaders and hearing colleague. She expressed the repulse to the hearing people, but she married a hearing people. For deaf people and culture, she likes them and enjoys the feeling with them, but she couldn't accept herself deafness when she faced to her baby. In general, she has marginal identity, neither accepted absolutely hearing people nor accepted absolutely deaf culture, moreover, she expressed the strong desire to the hearing world.

Secondly, it is exist the particular factor of Han deaf identity development, which is the public attitude, is proved again by narrative inquiry. Compared on the results of interview, the influence of public attitude on the development of deaf identity is clearer. In general, the positive attitude of hearing public produce the positive influence of deaf hearing identity development, on the contrary, the negative attitude of hearing public produce the negative influence of deaf hearing identity. For example, the negative attitude of Hong's hearing leader and colleagues and the positive attitude of Ying's wife and her families.

Moreover, the influence of deaf public attitude on the hearing identity development was found in Hui's stories. It is not a normal situation, the existence of this situation proved the complicity of public attitude influence.

Thirdly, the main attitude of hearing public to deafness is negative. "Public attitude", as a particular influential factor, its important function is found. Usually, the negative attitudes include untrusted, discriminatory, repulsive etc. derogatory vocabularies. Unfortunate, however, some positive vocabulary, such as sympathy and commiserative, also produce the negative feeling to the deaf people according to the narrative research.

The negative feelings of deaf participants are more obvious than the positive feelings because of the hearing public attitude. For instance, the public views to the marriage of deaf people; the difficulty of finding a job for deaf people.

3.4.2 The results of Tibetan participants

The results of Tibetan participants are similar to the results of Han participants, three Tibetan participants have different process of identity development and the particular factor is proved again.

Firstly, three Tibetan participants construct their identity according to a series of important events. The identity of Qi is clearer than the other two participants, she accepts and respects both hearing and Deaf cultures, and constructs bicultural identity, but she has more acceptance of hearing society because she live, study, and work with the hearing people all the time. Precisely, she identifies the hearing-dominant bicultural identity according to the theory of Holcomb (1997).

Bianzhen is the only one participant whose onset of hearing loss is more than 10 years old in present study. Her identity is complicated. She didn't accept the deaf people and deaf culture when she lost her hearing firstly, on the contrary, she didn't think that she belongs to the hearing society. Gradually, she accepted the deaf culture when she studied in the special school, and now she is accepting the hearing people when she became a volunteer to teach sign language. She found lots of hearing people would like to study sign language and prepare to provide the assistance to people with hearing impairment, and she also found lots of Deaf people are proud of their cultures. The bicultural identity is being contrasted.

Lamu spent her childhood in the temple, and accepts both hearing culture and deaf culture since she is a little girl by the influence of Tibetan monastic education. On the one hand, she has the placid attitude to her deafness, accepted peacefully the deaf culture, but doesn't immerse it. On the other hand, she accepted the hearing culture and hearing people, but doesn't desire strongly to belong to the hearing society.

Secondly, the particular influential factor in Tibetan cultural context, which is the religious ideas, is proved adequately by narrative inquiry. The basic situations of three Tibetan participants are quite different, Qi was born and grew up in the Han region, Bianzhen come from TAR, which is the biggest Tibetan region in

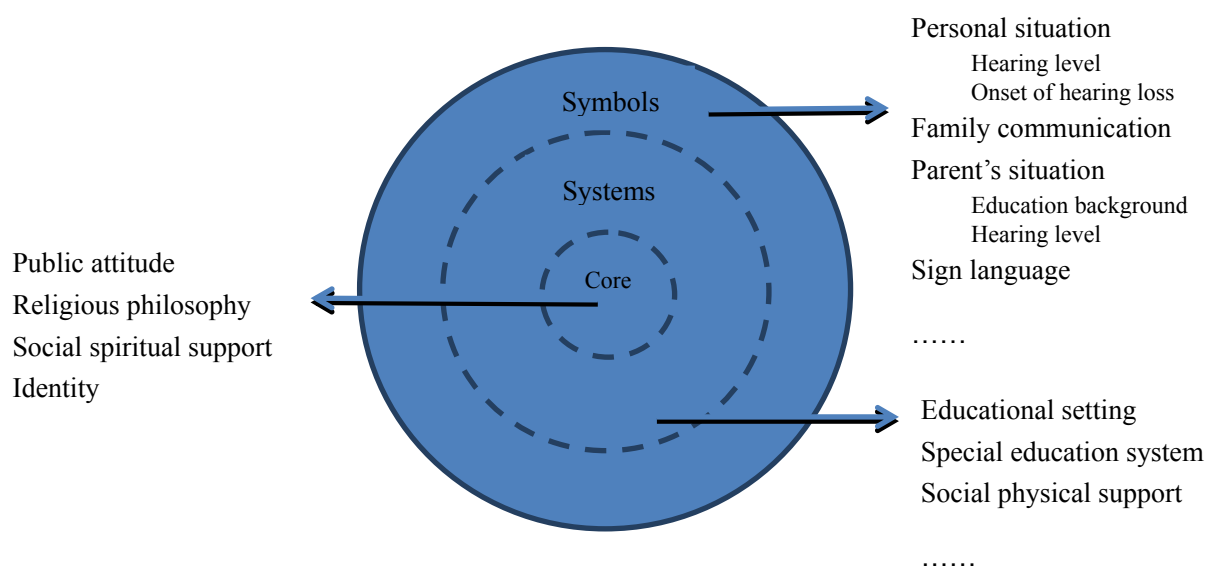
China, and Lamu was born in the pasturing area of Sichuan Tibetan region, which is the second biggest Tibetan region, and grew up in the local temple. Tibetan religious ideas impact deeply on the Tibetan whether the basic information of them is similar or not. For example, a custom was found in the process of survey, all of them never point certain somebody or something with only one finger, that is affected by the Tibetan religious idea.

Section 6: Discussion

Comparative research method is used in the discussion section, two research questions “What are the differences of related deaf identity issues between the majority group, Han, in China and the majority group, Czech in Czech Republic?” and “What are the differences of related deaf identity issues between the majority group, Han and the minority group, Tibetan in China?” are responded based on the discussion of previous results.

The common and particular influential factors of Han, Czech, and Tibetan deaf identity development were discussed by the questionnaire and interview survey, all of them are summarized according to the different levels of cultural theory as following figure.

Figure 16: The influential factors in three levels of cultural theory



In particular, the influential factors: personal situation, which includes hearing level and onset of hearing loss of respondents, family communication, parent's situation, which includes parents' educational background and parents' hearing level, sign language are belongs to the “symbol” level of cultural theory includes; The middle level includes educational setting, special education system, and social

physical support. Finally, the core and deepest level of cultural theory includes public attitude, Tibetan religious ideas and social spiritual support.

Above common and particular factors affect the development of deaf identity. It is exist the similarity and otherness in the process of constructing the deaf identity among three different cultural contexts. These similarity and otherness are analyzed based on three levels cultural theory.

1. Compare on Deaf Identity Issues between Han and Czech

“Han” and “Czech” are two ethnic concepts, refers to the majority group in China and Czech Republic. The comparison of related issues of deaf identity development is one of purposes in present study.

In general, Han and Czech deaf people have different identities, four diversity culture identities, including hearing identity, immersion identity, marginal identity and bicultural identity all be embodied. However, the rate of Han respondents construct hearing identity is high, even if someone constructs bicultural identity, which is the hearing-dominant bicultural identity (Holcomb, 1997). Czech respondents are earlier to construct bicultural identity, to a degree, they more respect and accept both deaf culture and hearing culture.

Some studies have showed that the deaf people who construct bicultural identity have the best social adaption, the social adaption of deaf people who hold the hearing identity is in the middle level (Zhao, 2010). Moreover, deaf people may enhance their social activities and reduce their social anxiety if they constructed the bicultural identity (Tan, Zhong, Chen, & Zhou, 2010).

1.1 “Similar religious environment” & “Different public attitude” in two groups

“Religious environment” and “public attitude” are two undisputed elements in the deepest level of culture. These two core elements import deeply and strongly the development of deaf identity.

1.1.1 Similar religious environment between Han and Czech

It is important to stress that “religious environment” is similar, rather than the “religious ideas” is similar. There is no obvious difference in the aspect of religious environment between Han and Czech culture according to the actual surveys and literature studies. That is the religious atmosphere is not strong in two majority cultures.

Respect for and protection of freedom of religious belief is a basic policy of the Chinese government. Chinese San Jiao (three religions), includes Confucianism, Buddhism, and Taoism historically have a significant impact in shaping Chinese culture (Yao, 2010). Elements of these three belief systems are often incorporated into popular or folk religious traditions (Xie Zhibin, 2006). In addition, there are some Han people above the age of 16 believe Christians, Islam, Catholicism and so on.

It is so difficult to count the number of Han believers, there are about one hundred million believers in China according to the report of the United Front Work Department of CPC Central Committee (2002), this data includes the number of ethnic believers. Yu Tao (2012) did a study about the religious development in contemporary rural, and he pointed “more than two-thirds of self-proclaimed religious believers (or 31.09% of all sample villagers) do not or cannot clearly identify their faith...These people believe there are supernatural powers that dominate or strongly influence the fate of human beings, and they think their fates can be changed through offering sacrifices to gods or ancestors. These beliefs and practices are often deeply rooted in traditional Chinese cultures and customs of local communities.”

The Czech Republic has one of the least religious populations in the world.¹ A study (Staar, R. F., 1982) pointed that the Czechs have been characterized as “tolerant and even indifferent towards religion”. There are 34.2% of the population stated they had no religion according to the Czech Statistical Officer in 2011. Luzny, D. & Navratilova, J. (2001) presented that the Czech Republic might be the secularized country in Europe, and they thought “secularization” can be defined as a process in

¹ See it in the http://en.wikipedia.org/wiki/Czech_Republic.

which religious institutions, action and consciousness lose their social significance. The survey of questionnaire and interview proved this result in present study.

There are a few Han and Czech people believe religious, therefore, it is hard to form the common religious philosophies or religious ideas in the both Han cultural and Czech cultural context. According to the situation of Tibetan, the positive religious ideas could improve the development of deaf identity. But Han and Czech deaf people lack this element.

1.1.2 Different public attitude to deaf people in Han and Czech cultural contexts

Attitudes towards disability impact on the thinking and behavior of public towards disabled people, and also affect the outcomes of disabled people, their ability of participating in society, and the identities of themselves.

As noted in the summary of the 1998 National Organization on Disability/Harris Survey of Americans with Disabilities: Many people with disabilities continue to feel that the rest of the population treats them as if they are different, and to have a strong sense of common identity with other people with disabilities.

Just like above quote, more than half of people with disabilities think they gain the negative attitude from the public. Some previous studies pointed the viewpoints, such as hearing adults pay more disgust towards hearing impairment person (Ma, Xu, Zhou, & Zheng, 2013), and 80% children expressed they dislike the children with special needs (Liu, Qian, & Fu, 2013). Furthermore, the survey of Han deaf people proved this result. The negative attitudes of marriage, job, and education of adults with hearing impairment are obvious in present.

One important thing has to point that the attitude of Han public to the adults with disability becomes more and more positive in recent years. Education and more contact with disabled people could improve the acceptance of public to the people with disability (Chen & Lu, 2006; Gary, 1999). This is the ways what we have to go.

However, it seemed to have better public attitude in Europe, eight Europeans in ten feel at ease in the presence of people with disabilities and 61% of Europeans who

say they know a neighbor with a disability claim to have daily or weekly contacts with the person (European Opinion Research Group, 2001). Czech, as a member of EU, the attitude of Czech public to the people with hearing impairment is more positive, which was also proved by the interview research. The Czech interviewees expressed definitely the support and care of public. Therefore, the Czech with hearing impairment is earlier to construct the healthy identity.

1.2 “Deaf community” & “deaf community” in two groups

“Deaf community/culture” with a capital “D” refers to the community or culture for Deaf, and “deaf community/culture” with a lowercase “d” means a community or group for deaf. However, both of these two elements which belong to the middle level of cultural theory.

A Chinese young scholar, named Hu Yamei (2005) presented it does exist Deaf culture in China, and she also pointed three basic characteristics, including 1) the sign language is the core of Deaf culture. 2) The distance between hearing and deaf is the common experience of Deaf group. 3) The content of Deaf culture is the attitude and acceptance of deafness. The statement of Baker and Padden (1978) has the similar implication with Hu’s suggestion, he stated “the Deaf community comprises those deaf and hard of hearing individuals who share a common language, common experiences and values, and a common way of interacting with each other, and with hearing people.”

From this perspective, Deaf community, which exists in China could be described with a capital “D”.

On the other hand, however, the key characteristic of Deaf community with a capital “D” was mentioned by others. Deaf community is a separate culture for Deaf, the individuals who like being deaf, want to be deaf, and are proud of their deafness (Tucker, B.P, 1997), respect for American Sign Language and the belief that Deaf children must have full access to it from the beginning of their lives” (Glickman, 1996).

From this perspective, a majority deaf culture and deaf community, which exist in China, should use appropriate the lowercase “d”. According to the previous survey, a few Deaf communities, which were organized voluntarily by Deaf exist in Han region. Even more serious is almost no Deaf community in Tibetan region. Most of the CDBFs, which are built in every province and city, are organized or operated by the normal (hearing) people. To the contrary, lots of deaf communities, which organized by deaf or hearing impairment people themselves lack the meaningful activities and actions.

The reality must be recognized is that the better Deaf cultural environment and more Deaf communities exist in Czech according to the surveys. For example, Deaf communities, which are built in different cities could be searched on the internet, and the present questionnaire survey was carried out by the assist of Deaf communities in Prague, Olomouc, Brno and so on.

Certain study mentioned “many deaf have menial jobs because of a lack of adequate trade school opportunities and/or a lack of trained interpreters to go to higher education. Deaf associations and clubs play an important role in the lives of Czech deaf because it is in these groups the deaf are together and can combat oppression, have advocacy and national networking as well as networking with deaf in other countries”(http://www.joshuaproject.net/profiles/text/t19007_ez.pdf). Deaf are an egalitarian culture and place a high value on community so outreach efforts should be geared to the whole group.

In general, there are more healthy Deaf culture and communities in Czech than in Chinese Han region although Mazerova (1998) pointed “The vast majority of deaf people were not born into the deaf community and while feel that they belong together, they do not identify themselves as part of a deaf community and do not work together as a community to achieve their goals.”

1.3 “Non-uniform sign language” in Han cultural context

“Sign language” as a typical symbol of Deaf culture, which is included the surface of cultural theory. It is a cultural signal, which is perceived very easily.

Language is one of the important elements/symbol to construct the national identity (Li Jing, 2006) or self (Hole, 2004). The Deaf Identity theory of Glickman (1996) based on Cultural and Racial Identity Development models (C/RID; Sue & Sue, 1990), and his Deaf culture theory is also based on the ethnology and the racial culture. For anyone ethnic group, of course, including Deaf culture, language is a critical condition to identify the corresponding culture.

There are two forms of sign language in China, natural sign language and conventional sign language (Wang, 2003; Wang, 2004; Li, 2012), Wang (2003) presented that the former one “natural sign language”, which was used in the deaf group, was created based on simulating the shape of things and the plot of activity, not attached to the national language; Instead, the latter one “conventional sign language” or “grammar sign language” (You, 2014; Wu, 2005), which was created by hearing people and minority literate deaf people together attached to the national language, such as CSL.

For Han people, there are two big problems when they use sign language. Firstly, natural sign languages are abundant and diversity. Deaf people who live in the different place use the different natural sign language. Usually, they spend lots time to understand each other when they meet firstly. Natural sign language even more complicated than the Chinese dialects.

Secondly, the teaching sign language and daily sign language is non-uniform. Ha (2002) used “sign language for education” and “sign language for the deaf” to describe the relationship between CSL and natural sign language. Usually, CSL is the teaching language in special school, and the children with hearing impairment are taught by CSL. On the other hand, they use natural sign language in their daily lives. Sometimes, lots of deaf children couldn’t understand CSL, which used by teachers in the classes. Moreover, teachers, usually are hearing teachers, couldn’t understand

natural sign language which used by deaf students, because 1) they are hearing, and haven't the experiences of using natural sign language; 2) they are taught only CSL when they studied in Normal Universities.

The word "non-uniform" is used to express the situation of sign language in Han region, even in whole China. The confusions of deaf/hearing impairment people, the parents of children with hearing impairment, and the sign language teachers in school to non-uniform reflect the negative influence of sign language to constructing the healthy deaf identities to some extent.

In Czech, there are also two variations of sign codes, which are Signing Exact Language and Czech Sign Language (Ševčíková, 2008). The former one based on the word order and grammar of Czech language, it is more difficult for deaf people, the people with hearing impairment learned firstly Signing Exact Language is like learning a foreign language (Krahulcová, 2002). The latter one, Czech Sign Language, which is more efficient and more often used by deaf people has its own grammar and word order enabling expression of more ideas in one sign. The difference between these two codes is that Signing Exact Language is a literal translation of language into a sign code, whereas Czech Sign Language is considered as a language of the deaf community (Ševčíková, 2008).

The situation of sign language in Czech is so different with the sign language's situation in China. The Czech respondents expressed seldom the puzzled or dissatisfied responds to sign language.

In general, there is obvious difference of public attitude on deafness or deaf people in the core of Han and Czech cultures. It is a decisive factor of deaf identity development. In addition, there is also better situation of Deaf culture/community and the sign language in the middle and surface levels of Czech cultures. They produce positive influence on the development of Czech deaf identity.

2. Compare on Deaf Identity Issues between Han and Tibetan

“Han” and “Tibetan” is a group ethnic concept in China, the former one refers to the majority group in China and the latter one is one of the biggest ethnic groups in China. The comparison of related issues of deaf identity development is another purpose in present study.

Above mentioned, most of Han respondents expressed the strong admire to the hearing society/culture. They are easier to construct hearing identity or the hearing-dominant bicultural identity (Holcomb, 1997).

Compare to the Han respondents, Tibetan respondents felt more placid to their deafness and are easier to construct bicultural identity. However, the reasons of Tibetan respondents accept both hearing and deaf cultures is quite different with the reasons of Czech respondents identify bicultural identities.

2.1 “Religious philosophies” is the crucial difference of two cultural contexts

“Religious philosophies” is a key element belongs to the core of three levels cultural theory. It produces profound and lasting influence on the elements of middle and surface levels of cultural theory. The reality of Tibetan illustrates and proves this point.

The core of Tibetan culture is religious, specifically, it is Tibetan Buddhism and Bon religion. As mentioned above, Ge Chen (2013) summarized the history of Tibetan religious and the main Tibetan religious philosophies. Tibetan religious philosophies which affect the attitude to “deafness” and the development of identities, include Human perspective, which above worldly considerations; the altruism of moral outlook, and the view of life, which is “being is equal”. The influence of these religious philosophies on Tibetan deaf people is very various:

Firstly, Tibetan deaf people have more placid attitude to deafness according to their human perspective. Tibetan disciples believe that the aim of every activity in the lives is in order to the afterlife. They thought that the terminal value of life is the

“future world” and “Buddhism kingdom” (Lu, 2010). The afterlife will be more happiness if suffering more pains in this life. This is their human perspective. Therefore, in their opinion, the “deafness” is not a tragedy, but a preparation for afterlife.

Secondly, Tibetan deaf people are easier to obtain assists from others. The moral outlook of Tibetan religious is altruism (Badeng, 2000), which refers to an ethical doctrine that claims that individuals are morally obliged to benefit others. The people would like to provide the assists to others based on the acceptance of others. The accepting and respected Tibetan social surrounding is benefit to the development of Tibetan deaf identity.

Thirdly, Tibetan deaf people live in an equal social environment. The animism (Yan, 2007; Ma, 2010) refers to “being is equal” is the life view of Tibetan. All lives in nature, including human beings, the animals, the plants, are equal according to their life view, the deaf people should own the equal rights and respects. Every Tibetan knows what they should do. The public provide an equal environment to the Tibetan with hearing impairment.

These above religious ideas have already permeated to all aspects of Tibetan social lives. This is the biggest difference between Tibetan culture and Han culture, and is also the most important influential factors to the development of identity.

2.2 “Poor” & “Developed” special educational system in two cultural groups

According to three levels cultural theory, “education system” is an element in the middle/system level, which is affected by the elements of core level and import on the surface elements.

Compare to the special education in Han region, the education for hearing impairment students is undeveloped in Tibetan region. The word “poor” is used to describe the situation of Tibetan special educational system. There are few studies or publishes about Tibetan special education. The present status of Tibetan special education is explained by two typical schools. The first and biggest modern special

school, Lhasa Special School was built in 2000 in TAR, Ganzi Special School, which is the first special school in Sichuan Tibetan region was built in 2009, and it began to enroll its students in 2011. However, in Han region, the first special school for deaf/hard of hearing children was built in 1887. The obvious huge difference is easier to be found from the historical perspective.

At present, Lhasa Special School enrolls more than 200 students, who are blind/visual impairment, deaf/hearing impairment and mental retarded. And Ganzi Special School has about 70 children with hearing and visual impairment. There are several problems of current special education in Tibetan region according to these two special schools.

Firstly, the number of Tibetan special schools needs to be increased. The town, which population is more than 300 thousands should build a special school according to the Chinese government's National Outline for Medium and Long-Term Educational Reform and Development 2010-2020. The number of special school has already met this request. However, for example, there is only one special school in the whole Ganzi Tibetan region with an area of 153000 square kilometers, and more than 1.1 million populations.

It is so hard to provide enough educational opportunity to children with hearing impairment. Meanwhile, there is only one special high school, and no college/university enrolls deaf students in Tibetan region.

Secondly, the quality of special education needs to be improved. Almost all of Tibetan special schools lack the professional experiences to manage schools to meet the needs of deaf children. In addition, the teaching attachments are undeveloped. The teachers who work in local special schools and centers are devoid of professional knowledge. Almost all teachers graduated from normal colleges or universities, they haven't accepted special education, and even some of them haven't received any professional training.

Thirdly, the enrollment rate of children with hearing impairment should be advanced. An example was be gave to explain this problem, Ganzi, as the biggest Tibetan agglomerated region, has more than 4.5 thousand children with special needs,

but the ratio of enrollment for them is only 11.3% (Chen, 2011). This situation is more serious for girl with special needs (Xiao, 2007), the enrollment rate of handicapped students for girls is lower. Ganzi special school, as the newest and most modern special school in Sichuan Tibetan region, only has about 50 students with hearing impairment. Only seven families would like to send their children with special needs to Aba special school when it was opened in 2005 (Chen, 2011).

Because of above reasons, lots of Tibetan deaf children studied in the regular schools or never go to school. Some Tibetan deaf children studied in the local temples according to the suggestions of their parents. The opportunity of Han deaf children to study whether in regular school or special school is much more than the opportunity of Tibetan deaf children.

2.3 “Different parenting” & “Similar sign language situation” in two groups

“Parenting”, is also an element belongs to the surface level of cultural theory besides “language”.

The parenting of Han and Tibetan is different; Firstly, the attitude of parents to schooling is different. The Tibetan parents don't support strongly the schooling, including special schooling of course. Lots of Tibetan people don't look forward to changing their fates with education because of religious ideas. As mentioned above, the human perspective of Tibetan believers is above worldly considerations, “the aim of every activity in the lives is in order to the afterlife”. Therefore, it is not necessary to try their best to study hard in the schools. They always choice accept not overcome if there is any obstacle in their present lives. However, Han parents have totally different attitude on the schoolings; “study” is even considered an only way to change the fates by lots of Han parents.

On the other hand, a part of Tibetan believers believe karma, which is “the sin of the parents is visiting upon the children.” Tibetan parents with deaf children who believe this karma thought that their children lost hearing because of their sins. They always spoil their deaf children to remedy their “faults”. Therefore, some inadvisable

practices or parenting are popular in Tibetan region, such as some Tibetan parents support their deaf children don't go to school because the school is so far away from their homes.

Secondly, Tibetan parenting more focuses on the emotion and behavior of children. Usually, the educational background of most Tibetan parents with hearing impairment is universal low, they teach their children in the own way including: 1) Tibetan children must do physical exercise and have healthy bodies, which are the basic condition to live in the Qinghai-Tibet Plateau; 2) Moral education must be accepted by Tibetan children, they will be brave, polite, united persons; 3) they must to know how to work in the pasture or farm; 4) Tibetan children must to know the traditional custom and religious of Tibetan (Muchi, 1994). However, the parenting of Han pays lots of attention to improve the children's cognition.

In addition, the sign language in Tibetan region has the similar puzzled problem with Han region, even more complicated than the sign language in Han region, which is discussed deeply in the previous section.

On the surface, the poor special educational system, the complicated sign language, and the lower parents' educational background, should against the development of healthy deaf identities. The reality, in fact, is quite the reverse, more Tibetan respondents constructed/are constructing bicultural identity. Therefore, the powerful influence of religious ideas, which belong to the core level of cultural theory on the development of deaf identities, must be addressed.

In general, it is exist worse condition in the middle and surface levels of Tibetan culture than Han culture, including the poorer special educational system, the more complicated sign language and the lower parents' educational background. Therefore, the religious difference, which belongs to the core of culture theory, between two cultures is the most important reason that Tibetan deaf people are easier to construct the healthy identities.

3. Limitation of this research

There are three limitations in this research:

3.1 Limitation of language

Several totally different languages, including mandarin/Chinese, Tibetan, Czech language and sign language were involved in present comparative study, and an important thing must be noticed, the sign language includes CSL and natural sign language in China. There are a lot of problems because of complicated languages.

(1) Most literatures about deaf identity in Czech were not published in English. It was harder to collect enough information about Czech culture, Czech special education system, and Czech deaf identity.

(2) The author don't know Tibetan, Czech and Sign language, interpreters have to worked in the process of interview and narrative research with some assistant approaches, such as feedback, videotape, "another translator" to reducing the faults of such research. Faults and misunderstandings, however, could not be avoided absolutely because of language barriers

3.2 Limitation of sample

Limitation of sample was a main problem for the sample of Tibetan deaf persons. The amount of Tibetan deaf sample was small that was not enough to do questionnaire survey because of the reasons mentioned earlier. It is a pity in such study.

3.3 Limitation of culture

On the one hand, there are abundant and profound cultures in Czech Republic. The author couldn't say she understand the Czech culture, although she is living in Czech Republic for over 3 years. And on the other hand, the author also couldn't say she understand Tibetan culture clearly although she was born in Tibetan region, and studying Tibetan culture and education for almost 10 years.

Such comparative study must be carried out based on understanding and analyzing the different cultural contexts. So the limitation of sample is also a problem cannot be ignored.

Section 7: Conclusion

The finally purposes of present are to compare the related deaf identity issues between two majority groups, namely Han people in China and Czech people in Czech Republic, moreover, to compare the related deaf identity issues between the majority group, namely Han group and one of the minority groups, Tibetan in China. A series of stage goals must be arrived based on these finally research aims. To confirm how the Han, Tibetan, and Czech deaf people identify themselves; To find the common and particular influential factors of Han, Tibetan and Czech deaf identity; To analyze how do these influential factors construct the identities of such deaf persons.

To reach the purpose of research, this study adopted the Social Constructionism and Three Levels Culture Theory as the theoretical approaches, and the combination of quantitative research and qualitative research, combination emic and etic research approaches as the research methodology of present study based on a large body of literatures. More than 70 respondents from Han and Czech groups respectively were recruited in questionnaire survey; 5 Han interviewees, 5 Czech interviewees, and 8 Tibetan interviewees took part in the semi-structure or structure interview. The latter one was used in Czech interview because of the language barriers. In addition, 3 Han participants and 3 Czech participants took part in the narrative inquire. The results and discussion are summarized as following:

1. The processes of every respondent's identities development, whether they are Han, Czech or Tibetan are dynamic, the key life events/influential factors affect the changing of their identity.

2. It is exist the common influential factors of deaf identity development, including the hearing level, the educational setting, the educational background of parents, and the family communication approach. Moreover, certain factors also have the interaction to the development of deaf identity.

3. It is also exist the particular influential factors of deaf identity development in different cultural contexts respectively. Public attitude to deafness affects strongly the

development of Han deaf people; Social support and Deaf community/culture environment have the obvious positive influence on the development of Czech deaf identity; At last, the development of Tibetan deaf identity is impacted on their religious ideas strongly, which belong to the core level of Tibetan culture.

4. In general, most of Han respondents admire the hearing society/culture. It is easier to construct the hearing identity, or the hearing-dominant bicultural identity. A majority of Czech respondents accept both hearing and deaf cultures, it is easier to construct bicultural identity. The most obvious manifestation of Tibetan respondents is they feel placid to their deafness. Most of Tibetan respondents have the similar situation with Czech respondents, who constructed or are constructing bicultural identity, but the reason is different.

5. According to three levels culture theory, Han and Czech cultures have the similar religious environment, but there is better Deaf culture surrounding in Czech cultural context while Han deaf people are experiencing the puzzle of “non-uniform sign language”. These differences are the reasons that most Han deaf people are easier to construct hearing identities.

6. According to three levels culture theory, Han and Tibetan have the totally different religious values, Tibetan religious ideas are impacting on the every aspects of Tibetan lives. Tibetan special educational system is obvious poorer than the special education in Han region. Moreover, Tibetan parenting is more focus on the attitude and behavior of Tibetan children, not the cognitive development. In addition, Tibetan are experiencing more complicated studies of sign language. The core function of elements, which are belonged to the deepest level of culture is proved by the realities of Tibetan deaf identity development.

Reference:

- Anderson, M.L. & Taylor, H.F. (2009). *Sociology: The Essentials*. Belmont, CA: Thomson Wadsworth.
- Ao, D. (2006). Influence of parents' training on rehabilitation for hearing-impaired children, *Chinese Scientific Journal of Hearing and Speech Rehabilitation*, 3, 54.
- Badeng Nima (2000). *The way of Tibetan education*, Chengdu: Sichuan Ethnic Publishing House.
- Baker, C., & Cokely, D. (1980). *American Sign Language: A teacher's resource text on grammar and culture*. Silver Spring, MD: T. J. Publishers.
- Barnum, M. (2012). In support of bilingual / bicultural education for deaf children, *American Annals of the Deaf*, 129, 5, 404-408.
- Baskerville, R. (1991). Risk Analysis as a Source of Professional Knowledge. *Computers & Security* 10, 8, 749–764.
- Bat-Chava, Y. (2000). Diversity of deaf identities, *American Annals of the Deaf*, 5, 420-428.
- Baumerister, R. (1997). The self and society: Changes, problems and opportunities. In R. D. Ashmore & L. Jussim (Eds.), *Self and identity* (191-217). New York, NY: Oxford University Press.
- Baynton, D. (1996). *Forbidden Signs: American Culture and the Campaign against Sign Language*. University of Chicago Press.
- Bean, H. B. (1971). The effects of a role-model and instructions on group interpersonal openness and cohesiveness. Unpublished doctoral dissertation, West Virginia University, Morgantown, WV.
- Benjamin R. F. (2007). Deaf cultural production in twentieth-century madrid, *Sign Language Studies*, 4, 431-457.
- Berger, P. & Luckmann, T. (1967). *The social construction of reality*. New York: Anchor Books.
- Bickenbach, J. E. (1993). *Physical disability and social policy*. Toronto: University of Toronto Press.

- Bishop, M. E. (1979). *Mainstreaming: practical ideas for educating hearing-impaired students*. Washington D. C.: The Alexander Graham Bell Association for the Deaf.
- Carver, R. & Sam, A. (2000). *Deaf child care in Canada: A deaf-friendly vision for the 21st century*. Unpublished report. Ottawa, Ontario, Canada: Canadian Association of the Deaf.
- Charlotte, B. & Padden, C. (1978). *American sign language: A look at its story, structure and community*. T J Pub Inc.
- Chen, L. J. & Lu, T. Q. (2006). A survey on college students' attitude towards the handicapped students' receiving, *Chinese Journal of Special Education (Monthly)*, 12, 22-27.
- Chen, Q. M. (2011). The present status and problems of special education in Sichuan Tibetan region, *Journal of Sichuan University for nationalities*, 5, 96-98.
- Chen, X. Q., Deng, Y. CH. & Tang, Z. J. (1993). The investigation of the deafness cause and language rehabilitation of children with hearing impairment in Beijing, *Chinese Journal of School Health*, 2.
- Czech Statistical Office (2011), "Population by religious belief and by municipality size groups". See it in http://en.wikipedia.org/wiki/Czech_Republic.
- Czech Statistical Office (2010), "Population by denomination and sex: as measured by 1921, 1930, 1950, 1991 and 2001 censuses" .
- Clandinin, D. J., Connelly, F. M. (2000), *Narrative Inquiry: Experience and Story in Qualitative Research*, San Francisco: Jossey-Bass Publishers, 98–115.
- Danzeng Lunzhu (1990). Think about the present of Tibetan language and Tibetan culture. *The Research of Tibet*. 4, 103-115.
- Deqian Wangmu (2000). A comparative study on education of Tibetan culture between the monastic education and modern schooling, *China Tibetology*, 4, 176-185.
- Dotson, B. (2008). Complementarity and opposition in early Tibetan ritual, *Journal of the American Oriental Society*, 128, 1, 41-67.
- Edward T. H. (1976). *Beyond culture*, Anchor Books Publishers.

- Ehrlich, J. J., & Graeven, D. B. (1971). Reciprocal self-disclosure in a dyad. *Journal of Experimental Social Psychology*, 7, 389-400.
- Elizabeth S. P. (2009). Deaf and hard of hearing homeschoolers sociocultural motivation and approach, *Work Papers of the Summer Institute of Linguistics, University of North Dakota Session*, 49.
- European Opinion Research Group (2001). Attitudes of Europeans to disability---Euro barometer 54.2.
- Fischer, L. C., & McWhirter, J. J. (2001). The deaf identity development scale: A revision and validation, *Journal of Counseling Psychology*, 3, 355-358.
- Feagin, J. R. (1993). *Racial and Ethnic Relations*, Englewood Cliffs, N. J.: Prentice-Hall.
- Franklin, K. J. (2009). Etic and emic stories, [http:// www. gial. edu/GIALens/issues.htm](http://www.gial.edu/GIALens/issues.htm)
- Gannon, J. (1981). *Deaf Heritage—A Narrative History of Deaf America*, Silver Spring, MD: National Association of the Deaf.
- Gary, K. (1999). *Public attitude toward disability*, O'Reilly & Associates, Inc.
- Glickman, N. S., & Carey, J. C. (1993). Measuring deaf cultural identities: A preliminary investigation. *Rehabilitation Psychology*, 38,275-283.
- Glickman, N. S.(1996). The development of culturally deaf identities. In N. S. Glickman & M. A. Harvey (Eds.), *Culturally affirmative psychotherapy with deaf persons* (pp. 1-55). Mahwah, NJ: Erlbaum.
- Green, P. S. (2001). "British Immigration Aides Accused of Bias by Gypsies". *New York Times*. Retrieved 25 April 2010.
- Griffin, E. (1997). *A First Look at Communication Theory*. New York: The McGraw-Hill Companies.
- Gudykunst, W. B. & Kim, Y. Y. (1992). *Communicating with strangers: An approach to intercultural communication* (2nd ed.). New York: McGraw-Hill.
- Guo, J. F. (2004). Improving the situation for deaf children enter regular class, *Chinese Scientific Journal of Hearing and Speech Rehabilitation*, 2, 34-35.
- Gusfield, J. R. (1975). *The community: A critical response*. New York: Harper

Colophon.

- Ha Ping'an (2002). Two kinds of different sign language, *Chinese Journal of Special Education(Quarterly)*, 3, 42-46.
- Hadjikakou K. (2011). Deaf identity construction: a case study, *Annales Universitatis Paedagogicae Cracoviensis, Studia Psychologica IV*, 22-33.
- Hadjikakou K. & Nikolarazi M. (2007). The impact of personal educational experiences and communication practices on the construction of deaf identity in Cyprus. *American Annals of the Deaf*, 4, 398-413.
- Hamers, J. F. (1996). Cognitive and language development of bilingual children. In I. Parasnis (Ed.), *Cultural and language diversity and the deaf experience* (pp. 51-75). New York: Cambridge University Press.
- Han, X. Y., Li, H. Y., Liu, M., Li, CH. X., & Zhang, X. L. (2005). The analysis of deafness causes and related social factors of 562 deaf children, *Proceedings of academic annual meeting in Jinan, 2005*. 204-206.
- Harter, S. (1997). The personal self in social context. In R. D. Ashmore & L. Jussim (Eds.), *Self and identity* (pp. 81-105). New York: Oxford University Press.
- Heidi M. Feldman M. D., Maria A. Salinas, Brian G. Tang. (2012). Sensory disorders, In Elzouki A. Y., Harfi H. A. Nazer H. M. etc. (Eds.), *Textbook of clinical paediatrics, Second Edition*, (pp. 597-611). Berlin: Springer.
- Helms, J. (Ed.). (1990). *Black and Write racial identity: Theory, research and practice*. Westport, CT: Greenwood.
- Higgins, P. C. (1980). *Outsiders in a hearing world: A sociology of deafness*. Newbury Park: Sage Publications.
- Hole, R. D. (2004). *Narratives of identity: a poststructural analysis of three deaf women's life stories*, Doctoral dissertation, The University of British Columbia.
- Holcomb, T. K. (1997). Development of deaf bicultural identity, *American Annals of the Deaf*, 2, 89-93.
- Hong, F. & Yu, M. J. (1995). The analysis on the causes of deafness, *Journal of Audiology and Speech Pathology*, 3.
- Hu Y. M. (2005), Study on deaf college identity, *Liaoning Normal University*,

Doctoral dissertation.

- Irny, S. I. and Rose, A. A. (2005), Designing a Strategic Information Systems Planning Methodology for Malaysian Institutes of Higher Learning, *Information System*, VI, 1.
- Janesick V. J., & Moores D. F. (1992), Ethnic and cultural considerations, in T. N. Kluwin, D. F. Moores, & M. G. Gaustad (Eds), *Toward effective public school programs for deaf students*, 49-65. New York: Teachers College Press.
- Jian D. L. (2003). Spoken language --- the catalyst for the deaf to return to the main stream, *China Scientific Journal of Hearing and Speech Rehabilitation*, 1.
- Jin J. X. (2009). Research on basic education in the view of Tibetan culture, *Journal of Zibo Normal College*, 2, 32-35.
- Karina, T. (2010). Drum: Deaf space and the visual world---buildings that speak: an elementary school for the deaf.
- Kuhn, T. (1970). The structure of scientific revolutions. Chicago, IL: University of Chicago Press.
- Kossewska, J. (2008). Personal identity in deaf adolescents, *Psychological and Pedagogical Survey*, 2, 67-75.
- Krahulcová, B. (2002). Komunikace sluchově postižených. Praha: Karolinum. See it in Ševčíková, V. (2008), Comparison of secondary deaf education in the Czech Republic and the United States of America, *Bachelor Thesis, Masaryk University*.
- Ladd, P. (2003). Understanding deaf culture: In search of deafhood. Multilingual Matters Ltd.
- Lane, H., Pillard, R. & Hedberg, U. (2011). The People of the Eye: Deaf Ethnicity and Ancestry. Oxford University Press.
- LaRossa, R., & Reitzes, D. C. (1993). Symbolic interactionism and family studies. In P. G. Boss, W. J. Doherty, R. LaRossa, W. R. Schumm, & S. K. Steinmetz (Eds.), *Sourcebook of family theories and methods: A contextual approach* (pp. 135-163). New York: Plenum Press.
- Leeds-Hurwitz, W. (2009). Social construction of reality. In S. Littlejohn, & K. Foss

- (Eds.), *Encyclopedia of communication theory*. (pp. 892-895). Thousand Oaks, CA: SAGE Publications.
- Leigh, I. W., Marcus, A. L., Dobosh, P. K. & Allen, T. E. (1998), Deaf/Hearing cultural identity paradigms: modification of the deaf identity development scale, *Journal of Deaf Studies and Deaf Education*, 4, 329-338.
- Li, J. (2006). The tutorial of ethnopsychology. Beijing: The Ethnic Publishing House, 206.
- Li, S. L. (2011). Threes types of confluence among Confucianism, Buddhism and Taoism, *Journal of Peking University (Philosophy & Social Sciences)*, 2, 43-51.
- Li, T. Y. (2005). The influence of natural sign language and conventional sign language on writing language of students with hearing impairment. *Jiangsu Education Newspaper*, 4.
- Lin, F. Y. (2010). The de-accent in putonghua and the phonologic deviation of dialect---evidence from early minnan dialect-putonghua bilinguals' vowel production, *Fujian Normal University, Master Dissertation*, 1.
- Liu, S., Qian, H. & Fu, Ch. C. (2013). Normal children's understanding and acceptance of their classmates with disabilities learning in regular classes in Beijing, *Chinese Journal of Special Education (Monthly)*, 10, 3-8.
- Liu, Sh. L. (2009). Research on family resilience in families of children with hearing impairment, Unpublished doctoral dissertation.
- Lobsang Gelek (2002). A general introduction to Tibetan culture and religion. *Chinese Sociology and Anthropology*, 34, 4, 15-31.
- Luzny, D. & Navrátilová, J. (2001). Religion and secularization in the Czech Republic, *Czech Sociological Review*, 1, 85-98.
- Ma, CH. H. (2010). The study of the Bon religion and Tibetan Buddhism on Tibetan Plateau Eco-cultural influences, *Northwest Normal University, Master Dissertation*.
- Ma T., Xu, Zh. G., Zhou, Y. Y. & Zheng, F. (2013). Non-disabled's implicit attitudes towards disabled: emotional reaction mode based on the IAT test, *Conference Proceeding of Sixteenth Psychology Conference*.

- McIlroy, G. & Storbeck, C. (2011). Development of deaf identity: an ethnographic study, *Journal of Deaf Studies and Deaf Education*, 6, 494-511.
- McIlroy, G. W. (2008). A narrative exploration of educational experiences on deaf identity, *A Master Dissertation in University of the Witwatersrand*.
- Margalit, F. (2007). Talking hands: what sign language reveals about the mind. New York: A Division of Simon & Schuster, Inc. .
- Margarete Sandelowski (1991). Telling stories: narrative approaches in qualitative research, *Journal of Nursing Scholarship*, 23, 3, 161-166.
- Marschark, M. (1997). Raising and educating a deaf child. New York: Oxford University Press.
- Martha A. S. (2010). Images of self and others: stories from the children, in Patricia E. S., Carol J. E. & Marc M. (Eds), *The deaf children in the family and school*, 5-20. Taylor & Francis e-Library.
- Maxwell-McCaw, D. L., Leigh, I. W. & Marcus, A. L. (2000). Social identity in deaf culture: a comparison of ideologies, *Journal of the American Deafness & Rehabilitation Association*, 9, 1-11.
- Mazerova Romana (1998). The culture of the deaf community in the Czech Republic, *Open Society Institute Center for Publishing Development Electronic Publishing Program*.
- McMillan, D. W., & Chavis, D. M. (1986). Sense of community: A definition and theory. *Journal of Community Psychology*, 14, 1, 6-23.
- Mindess, A. (2006). Reading Between the Signs: Intercultural Communication for Sign Language Interpreters. Intercultural Press, a division of Nicholas Brealey Publishing.
- Mitchell, R. E. & Karchmer, M. A. (2002). Chasing the mythical ten percent: parental hearing status of deaf and hard of hearing students in the United States, *Sign Language Studies*, 4, 138-169.
- Muchi. Yundeng Jiacao (1994). Tibetan family education and monastic education, *Qinghai Social Sciences*, 4, 95-99.

- Morris, M. W., Leung, K., Ames, D., Lickel, B. (1999). Views from inside and outside: integrating emic and etic insights about culture and justice judgment, *Academy of Management Review*, 24, 4, 781-796.
- Najarian C. G. (2008), Deaf women: educational experiences and self-identity, *Disability & Society*, 23, 2, 117-128.
- Nelson, L. D. (1998), Herbert Blumer's symbolic interactionism, *Human Communication Theory*, 3210. See it in (http://www.colorado.edu/communication/meta-discourses/Papers/App_Papers/Nelson.htm)
- Neuman, W. L. (2010), *Social Research Methods: Qualitative and Quantitative Approaches*, Beijing: Posts & Telecom Press.
- Nikolarazi M. & Hadjikakou K. (2006), The role of educational experiences in the development of deaf identity, *Journal of Deaf Studies and Deaf Education*, 4, 477-492.
- Overstreet, S. V. (1999), Deaf-centered or hearing-centered: Understanding deaf identity.
- Padden, C., & Humphries, T. (1988). *Deaf in America: Voices from a culture*. Cambridge, MA: Harvard University Press.
- Parasnis, I. (1997). Cultural identity and diversity in deaf education, *American Annals of the Deaf*, 142, 2, 72-79.
- Pei, D. N. (1995). *The introduction of research methods*, He Fei: Anhui Education Press.
- Potměšil, M. (2004). *Reader to hearing impairment and deaf studies*, Olomouc(Czech): Palacky University Press.
- Potměšil, M. & Valenta, M. (2006), The communication strategy at schools for hearing impaired pupils in Czech Republic, in Milon Potmesil & Milan Valenta (Eds), *Chapters on Special Education*, 63-64, Olomouc: Palacky University.
- Raskin. J. D. (2002). Constructivism in psychology: personal construct psychology, radical constructivism, and social constructionism. *American Communication Journal*, 5, 3.

- Ross E. M. & Michael A. K. (2004), When parents are deaf versus hard of hearing: patterns of sign use and school placement of deaf and hard-of-hearing children, *Journal of Deaf Studies and Deaf Education*, 9,2, 133-152.
- Samovar, L. A. & Porter, R. E. (1994). Basic Principles of Intercultural Communication. In Larry A. Samovar and Richard E. Porter (Eds.): *Intercultural Communication: A Reader*, 7th ed.,
- Seeman, P., Malíková, M., Rašková, D., Bendová, O., Groh, D., Kubálková, M., Sakmaryová, I., Seemanová, E., Kabelka, Z. (2004). Spectrum and frequencies of mutations in the GJB2(C×26) gene among 156 Czech patients with pre-lingual deafness, *Clinical Genetics*, 66, 2, 152-157.
- Seeman, P., Bendová, O., Rašková, D., Malíková, M., Groh, D., Kabelka, Z. (2005). Double heterozygosity with mutations involving both the GJB2 and GJB6 genes is a possible, but very rare, cause of congenital deafness in the Czech population, *Annals of Human Genetics*, 69, 1, 9-14.
- Su, F. X. (2000). Tibetan monastic education and the influence of monastic education on the modern schooling, *Journal of Research on Education for Ethnic Minorities*, 4, 39-48.
- Sutton-Spence, R. (2010), The role of sign language narratives in developing identity for deaf children, *Journal of Folklore Research*, 3,265-305.
- Wiersma, W. & Jurs, S. G. (2010). Research methods in education---An introduction (Ninth edition), translate by Yuan, ZH. G., Beijing: Educational Science Publishing House.
- Wu, J., Xiang, X. ZH., Xu, P., Zhou, A. D. & Zhang, T. (2002). The investigation of deafness causes of students with hearing impairment. *Jiangsu Health Care*, 4,4, 183.
- Ševčíková, V. (2008), Comparison of secondary deaf education in the Czech Republic and the United States of America, *Bachelor Thesis, Masaryk University*, 10.
- Siple, L. A. (1994). Cultural patterns of deaf people, *Int. J. Intercultural Rel.*, Vol. 18, No.3, 345-367.
- Staar, R. F. (1977). Communist regimes in Eastern Europe, Hoover Press.

- Sue, D. W. & Sue, D. (1990). *Counseling the culturally different* (2nd ed.). New York: Wiley.
- Sun. H. (2004). Theorizing over 40 years personal experiences with the creation and development of minority writing systems of China, In M. Zhou & H. Sun (Eds.), *Language policy in the People's Republic of China: Theory and practice since 1949* (pp. 179-199). Boston: Kluwer Academic Publishers.
- Sun, ZH. D. (2008). The discussion of educational research methodology. Chongqing: Chongqing University Press.
- Tan, Q. B., Zhong, Y. P., Chen, F., & Zhou, S. Q. (2010), Research on the relationship between identity and social anxiety of deaf students, *Chinese Journal of Clinical Psychology*, 4, 509-513.
- Trochim William M. K. (2006), Research Methods Knowledge Base, <http://www.socialresearchmethods.net/kb/index.php>.
- Tropman J. E., Erlich, J. L. and Rothman, J. (2006). *Tactics and Techniques of Community Intervention*, Wadsworth Publishing.
- Tucker, B. P. (1997). The ADA and deaf culture: contrasting precepts, conflicting results, *Annals of the American Academy of Political and Social Science*, Vol. 549, *The Americans with Disabilities Act: Social Contract or Special Privilege?* Jan., 24-36.
- Van Cleve, J. V. , B. A. Crouch, B. A. (1989). *A place of their own: creating the deaf community in America*. Washington D. C.: Gallaudet University Press.
- Velinger, J. (2007). World Bank Marks Czech Republic's Graduation to 'Developed' Status. Radio Prague. See it in http://en.wikipedia.org/wiki/Czech_Republic.
- Wang D. (2003). Study of natural sign language and conventional sign language. *Chinese Journal of Special Education (Quarterly)*, 3, 34-39.
- Wang D. (2004). The features of natural sign language and conventional sign language. *Journal of modern special education*, 7, 87-88.
- Wang D. P. (2004). The debate of Chinese civilization's origin and the national problems, *BaiHuaZhou Literature and Art Publishing House*, 129.

- Winefield, R. (1987). *Never the Twain Shall Meet*. Washington, D.C: Gallaudet University Press.
- World Health Organization (2006a). Deafness and Hearing Impairment, <http://www.who.int/mediacentre/factsheets/fs300/en/index.html>.
- World Health Organization (2006b). Primary ear and hearing care training resources. Geneva: WHO Press.
- Wu, L. (2005). Discussion on natural sign language and grammar sign language. *Chinese Journal of Special Education (Monthly)*, 9, 45-49.
- Wu, L., Wang, L. Q., Hu, ai X., Dong, C. L. & Cui, R. (2008). Mid-term evaluation report on “bilingual and culture items of deaf children” of UNICEF, *Chinese Journal of Special Education (Monthly)*, 12, 47-52.
- XiaoY. (2007). Quality of Tibetan mothers and girls’ education in poverty-stricken areas of Tibet, *Journal of Research on Education for Ethnic Minorities*, 6. 34-38.
- Xie ZH. B. (2006). *Religious Diversity and Public Religion in China*. Ashgate Publishing. 73.
- Yan, Y. X. (2007). Research of the temple cultural of Tibetan Buddhism in Gannan Tibetan autonomous prefecture, *Northwest National University, Master Dissertation*.
- Yao, X. ZH. (2010). *Chinese Religion: A Contextual Approach*. Bloomsbury Academic, 11.
- Ye, L. (1999). *The first discussion of educational research methods*. Shanghai: Shanghai Education Press.
- You, J. H. (2014). A brief analysis of differences between natural sign language and Chinese Sign Language. *Journal of Leshan Normal University*, 1, 138-140.
- Zhang N. SH., Wang Q. (2009), A study on deaf identity, *Chinese Journal of Special Education*, 7, 49-53.
- Zhao H. (2010). The research about the relationship between identity and social adaption of the students in college, *Liaoning Normal University, Master dissertation*.
- Zheng J. Zh. (2002). *An guiding of school-based study*. Beijing: Educational Science

Press.

Zhou, L. H. (). Monastic education, Tibetan culture, and modern education in Tibetan region, *Nationalities Research in Qinghai (social sciences)*, 11, 2, 70-73.

Zuo X. (2007). Chinese policy towards minority languages in globalizing age. *Translational Curriculum Inquiry*, 4, 1, 80-91.

“Human Development Report 2009” (PDF).UNDP.org. Retrieved 25 April 2010.

The Central People’s Government of the People’s Republic of China (2006), The Han nationality, [www. gov. cn](http://www.gov.cn)

První předběžné výsledky Sčítání lidu, domů a bytů 2011: Obyvatelstvo podle národnosti podle krajů. See it in http://en.wikipedia.org/wiki/Czech_Republic.

<http://www.thefreedictionary.com/ethnic+minority>

Oxford Dictionaries (2013). Oxford University Press.

Appendix A --- Questionnaire in English:

Questionnaire of Deaf Identity Development

Dear friends:

This survey is about the situation of deaf identity development in Han, Tibetan region of China and Czech Republic.

The information you provide will be helpful for us to understand the related issues of deaf identity development, there is no right or wrong answer with this question, please answer them according to your real situation. Please help us by completing and returning the questionnaire. Just tick out the responses with “x” or write down your answers according to your situation. This information will be kept confidential and anonymous.

Thank you for your cooperation.

Part 1: Background

1. I am: male female
2. Age: 16~24years 25~34years 35~44years 45+years
3. Hearing situation:

If you have accepted hearing test: Left ear _____ decibels
Right ear _____ decibels

If you haven't accepted hearing test: deaf hearing impairment
4. The onset of hearing loss: _____ years old
The reason: _____
5. Have you studied in a regular school?

Yes (_____years) no

6. When did you go to special school firstly?

- before primary school primary school
 secondary school college or university

7. Do you have any religious belief?

- Yes (is _____) no

8. What are education levels of your parents?

- Father: primary school and below secondary school
 high school college or university

- Mother: primary school and below secondary school
 high school college or university

9. What are careers of you parents:

Father: _____ Mother: _____

10. Are your parents deaf or hearing impairment?

Father: yes no

Mother: yes no

11. What are communicational approaches with your parents in your family?

With father: speaking sign language both

With mother: speaking sign language both

12. Do your parents have any religious beliefs?

Father: yes (is _____) no

Mother: yes (is _____) no

13. Do you have any siblings?

Yes (how many _____) Are they/ Is she/ Is he deaf? yes no

No, I have not.

Part 2: Questionnaire

The purpose of these sentences is to find out about your feelings and thoughts about being deaf.

Please do not write your name on these papers. Please answer honestly. There are no right or wrong answers. What is important is what you think and what you feel. Please try to respond to every sentence.

There are 60 sentences. On the videotape, there is a 7-second pause between sentences. Please try to answer quickly. Do not take more than a few seconds per sentence.

Your job is to circle how much you agree or disagree with each sentence. After each sentence, there are five choices:

SA: Strongly Agree A: Agree DK: Don't know D: Disagree SD: Strongly Disagree

Please circle the response that best matches how you think and feel.

Example:

What deaf people are happy. SA A DK D SD

If you strongly agree with this sentence, circle SA. If you agree, circle A. If you don't know, circle DK. If you disagree, circle D. If you strongly disagree, circle SD.

1. I enjoy both Deaf and hearing cultures. SA A DK D SD

2. I don't know how I feel about deaf people.	SA	A	DK	D	SD
3. Deaf people should only use ASL.	SA	A	DK	D	SD
4. I support Deaf culture, and I value many hearing ways.	SA	A	DK	D	SD
5. It's hard for me to make friends.	SA	A	DK	D	SD
6. American Sign Language and English are different languages of equal value.	SA	A	DK	D	SD
7. There is no place for hearing people in the Deaf world.	SA	A	DK	D	SD
8. I call myself "Deaf."	SA	A	DK	D	SD
9. I don't like it when deaf people use sign language.	SA	A	DK	D	SD
10. I want to help hearing people understand and respect Deaf culture.	SA	A	DK	D	SD
11. Only deaf people should teach deaf children.	SA	A	DK	D	SD
12. Sometimes I love being deaf, and other times I hate it.	SA	A	DK	D	SD
13. Deaf people should marry hearing people.	SA	A	DK	D	SD
14. I can change between ASL and Sign English easily.	SA	A	DK	D	SD
15. Neither deaf people nor hearing people accept me.	SA	A	DK	D	SD
16. I am always alone.	SA	A	DK	D	SD
17. I don't understand why Deaf people have their own culture.	SA	A	DK	D	SD
18. I have both deaf and hearing friends.	SA	A	DK	D	SD
19. When I am with hearing people, I remember that I am proud to be Deaf.	SA	A	DK	D	SD
20. The focus of deaf education should be teaching deaf children to speak and lipread.	SA	A	DK	D	SD

21. I feel angry with hearing people.	SA	A	DK	D	SD
22. Deaf people need hearing aids to help them communicate normally.	SA	A	DK	D	SD
23. I seek out hearing friends who respect and value the Deaf community.	SA	A	DK	D	SD
24. I don't know whether to think of my deafness as something good or something bad.	SA	A	DK	D	SD
25. I feel comfortable with my child being either deaf or hearing.	SA	A	DK	D	SD
26. It is best for deaf people to communicate with speech and lipreading.	SA	A	DK	D	SD
27. Hearing people communicate better than deaf people.	SA	A	DK	D	SD
28. Teaching deaf children to speak is a waste of time.	SA	A	DK	D	SD
29. Sometimes I wish the Deaf community accepted me more, but other times I'm glad I'm not a full member.	SA	A	DK	D	SD
30. I only socialize with hearing people.	SA	A	DK	D	SD
31. I have thought a lot about what it means to be a proud, strong, Deaf person.	SA	A	DK	D	SD
32. I want to socialize with other deaf people, but often they embarrass me.	SA	A	DK	D	SD
33. I would like to have an operation that would give me full hearing.	SA	A	DK	D	SD
34. Hearing counselors, teachers, and doctors who specialize in treating deaf people can give me the best advice.	SA	A	DK	D	SD
35. I feel comfortable with both deaf and hearing people.	SA	A	DK	D	SD

36. Only deaf people should run deaf schools.	SA	A	DK	D	SD
37. I feel good about being deaf, but I involve myself with hearing people also.	SA	A	DK	D	SD
38. Sign language should be based on English.	SA	A	DK	D	SD
39. Learning to lipread is a waste of time.	SA	A	DK	D	SD
40. I don't know what the best way to communicate is.	SA	A	DK	D	SD
41. Deaf people should only socialize with other deaf people.	SA	A	DK	D	SD
42. It is important to find a cure for deafness.	SA	A	DK	D	SD
43. My hearing friends will fight for deaf rights.	SA	A	DK	D	SD

Appendix B --- Interview Outline in English:

Interview Outline

Dear friends:

This interview is about the situation of deaf identity development in Czech Republic. And the information you provide will be helpful for us to understand the related issues of deaf identity development, there is no right or wrong answer with this question, please answer them according to your real situation. This information will be kept confidential and anonymous.

There are four parts in this interview outline, and there are five or six questions in each part. Please write down the answer after you see the question in the table (please write down the key words if you are not good at writing).

Thank you for your cooperation.

Part 1: Personal situation dimension

- 1) When you were a child, how did you think about your deafness? Have your views about your deafness changed? How? Can you describe the process?
- 2) What do you like and dislike about being deaf?
- 3) Do you call yourself "Deaf," "deaf," "hard of hearing," "hearing impaired," or something else? Why?
- 4) How do you prefer to communicate? How do you feel about sign language?
- 5) If you could take a pill to become hearing, would you? Why?
- 6) Do you go to church? What do these religious ideas affect your identity?

Part 2: Family environment dimension

- 1) Are any family members deaf? Tell me about communication in your home. How do you feel about that?
- 2) How did your parents feel about your deafness?
- 3) Would you prefer your children to be deaf or hearing, or does that matter? Why?
- 4) How do you feel about Deaf people marrying or having relationships with hearing people?
- 5) Do your parents have any religious beliefs? Do these religious ideas affect you identify yourselves? How?

Part 3: Educational placement dimension

- 1) When and how did you learn to sign?
- 2) What kind of school (normal school or special school) did you go to? How do you feel about these schools now?
- 3) How do you feel about the communicate modes, oral education, Total Sign Language, bilingual education, in school?
- 4) Under which circumstances, if any, do you think hearing people should (a) teach deaf children, (b) counsel or provide therapy to deaf people, (c) run Deaf programs, and (d) teach sign language? Why?
- 5) Do you like play with you hearing schoolmates or classmates? Why?
- 6) Are you satisfied with your school life? Specifically, teachers' attitude? the teaching methods? the text books and so on? Why?

Part 4: Social surroundings dimension

- 1) Have you ever felt angry with hearing people? Would you tell me about that? When did you feel most angry? What makes you feel most angry? How have your expressed shown your anger?
- 2) Have your feelings about hearing people changed? How and why?
- 3) What role, if any, do you think hearing people should take in the Deaf world? How do you feel about hearing professionals who work with Deaf people? What helps you trust and feel comfortable with hearing people?
- 4) How did you find out about the Deaf community? What was the process of

discovery like for you? In which ways do you feel comfortable /

22-				
-----	--	--	--	--

unco
mfort
able
in the
Deaf
world
?

5) T
ell me
how
you
feel
about
this
state
ment,
“It’s a
heari
ng
world,

and Deaf people must fit into it.”

Appendix C --- The narrative research instrument

