

**INFLUENCE OF KNOWLEDGE, PERCEPTION OF, AND ATTITUDE
TOWARDS DEAF CULTURE AMONG STUDENTS WITH HEARING
IMPAIRMENT IN THE SOUTH-WEST, NIGERIA**

BY

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CERTIFICATION

I certify that this work was carried out by Mohammed Olalekan Adeniyi in the Department of Special Education, Faculty of Education, University of Ibadan under my supervision.

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DEDICATION

This research work is dedicated to the Almighty God, my Alpha and Omega and my darling mother, Mrs. R.F. OJO. A mother who believes that education is an inherent need, most especially for people living with disabilities to attain a lofty height in the 21st century.

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ABSTRACT

Deaf Culture (DC) is a distinct way of life of deaf people that portrays set of beliefs, values, behaviours and common language, which is yet to be fully integrated into the educational programme in Nigeria. Extant literature has shown that DC still remains elusive and unrecognised, particularly at secondary school level. Previous studies on DC focused more on primitive and unacceptable way of life for deaf people than on the knowledge, perception and attitude of Students with Hearing Impairment (SwHI) towards DC. This study, therefore was carried out to examine knowledge, perception and attitudes of SwHI towards DC in the South-West, Nigeria.

This study was anchored to Social Identity Theory, while the survey design was adopted. The six states in the South-West were enumerated. Twelve integrated secondary schools that accommodated SwHI were purposively selected. A total of 673 students with hearing impairment were enumerated in three integrated schools in Lagos (190) Ogun (154) and Oyo (126) states and one integrated school in Osun (101) Ondo (56) and Ekiti (46) states. The instruments used were Test of Knowledge of Students with Hearing Impairment on DC ($r=0.73$), Lang, Gustia, Mowl and Liu Perception ($r=0.68$) and Berkay, Gardiner and Smith Attitude ($r=0.70$) scales. Data were analysed using descriptive statistics and t-test at 0.05 level of significance.

Most respondents were female (55.1%), while Onset of hearing loss of SwHI were pre-lingual (52.3%) and post-lingual (47.7%). Hearing status of parents were hearing parents (80.4%) and deaf parents (19.6%). Knowledge of DC among SwHI was fair (1.61) as against the test norm of 1.70. There was a significant difference between knowledge about DC of SwHI with deaf parents and those with hearing parents ($t=3.83$; $df=671$) There was a significant difference between knowledge about DC among students who are pre-lingual and those who are post-lingual ($t=6.94$; $df=671$). Perception about DC among SwHI was high (2.18) as against the threshold of 2.0. There was a significant difference between perception about DC among SwHI with deaf parents and those with hearing parents ($t=5.93$; $df=671$). There was a significant difference between perception about DC among students who are pre-lingual and post-lingual ($t=6.78$; $df=671$). Attitude towards DC of SwHI was high (2.16) as against the threshold of 2.0. There was a significant difference between attitude towards DC of SwHI with deaf parents and those with hearing parents ($t=5.41$; $df=671$). There was a significant difference between attitudes towards DC of students with pre-lingual and those with post-lingual hearing loss ($t=2.88$; $df=671$). There was a significant difference between the level of knowledge about DC of male and female SwHI ($t=3.94$). There was a significant difference between perception of DC of male and female SwHI ($t=7.00$).

Knowledge, perception and attitude towards deaf culture were largely determined by parents' hearing status, onset of hearing loss and students' gender, among Students with Hearing Impairment in the South-West, Nigeria. There is need to incorporate deaf culture into the educational system in the integrated secondary schools to meet the cultural, social and linguistic needs for sustainable and quality learning.

Keywords: Deaf culture, Students with Hearing Impairment, Hearing Status of Parents

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The human nature craves for sense of belonging, recognition, feelings of importance and identifying with a particular culture which portray its distinction from other culture to maintain healthy identity and well-being. Individuals who are deaf are not left out of this desirability. Everyone desires to be understood, viewed as a whole person and considered an integral part of the society where one dwells, rather than an isolated and stereotyped individual. Person with disabilities, especially individuals with hearing impairment have been marginalized and stigmatized over the years. They are often subjected to ridicule, shame and referred to as being less humans because of their inability to hear and lack of speech to communicate orally (Hoppe, 2013). These negative treatments meted on persons with hearing impairment have led to the formation and development of socio-cultural minority group representing deaf people interest, through the establishment of various institutions catering for deaf and formation of Deaf clubs and organization, which help to promote sense of oneness and collectivism. Ademokoya (2007) noted that hearing impairment predisposes the individual to both resentments and enmity among their colleagues without hearing loss and pose rejection or lead to denial by parents, family members and the community as a whole. This lends credence to the fact that the communication problems extend to socialization, education and occupation.

In spite of the United Nation resolution on the Right of Person living with Disability (CRPD, 2006), advocating for equal right and reduction in inequality among individuals and groups to promote linguistic identity and culture needs of the deaf people in their community, help them learn about life, there exists some forms of discrimination and intolerance of the culture. However, full participation and inclusion of person with hearing impairment in the society require awareness and understanding of their linguistic identity and culture. The acceptance and recognition of Deaf culture in developing countries like Nigeria to foster attainment of global standard of inclusive education for learners who are deaf is still a mirage. Current

educational programme at the secondary school level does not take into consideration the importance of Deaf culture to enhance learning process of students with hearing impairment. However, culture has a tremendous influence on learning process of learners with hearing impairment (Fleischer and Zames, 2011).

Students with hearing impairment encounter gross difficulties to achieve healthy identity and recognition of opportunities and potentials that could be achieved through socialization. These students are often faced with the challenges of multicultural identities and multiple-minority statuses as a barrier to achieving self-consciousness of who they are within the context of their community and maintain healthy identity. Scholars have found that students with hearing impairment who adjusted to maintain balance with their multiple minority status and achieve sense of belonging and provide broader spectrum of diverse identities for themselves (Leigh, 2009). Students with hearing impairment who associate with Deaf community perceive themselves as non-disabled, having a unique, beautiful language and culture. They refused to be categorized as person with disability (Paludineucience and Harris, 2011). They have a strong sense of self worth and pride through strong connection with the Deaf community. Deaf individuals vehemently believe that inability to hear does not prevent them from living a meaningful life and are also able to perform well in any given tasks like their counterparts with normal hearing

Students with hearing impairment might identify themselves with the Deaf community. There are several factors that determine their acceptance of Deaf culture within and outside their immediate environment. A student with hearing impairment may have an identity that varies from other students with the same nature of hearing loss. Literature materials have buttressed the fact that identity formation is constructed socially within diverse group of people. Identification of students with hearing impairment with the Deaf community depends on various variables which include onset of deafness, severity/level of hearing loss, types of hearing impairment, method of communication with family members, hearing status of parents, among others.

Many researchers have reported that personal behaviour also contributes to identity formation of an individual. These factors include hearing status, ethnicity and racial background (Humphries and Humphries, 2011) The level of identification of an individual with Deaf community and culture and the way an individual perceives his

or her hearing loss are essential to the person's identity. However, identification with a particular group could also prove to be inimical if an individual perceived that the minority group stand the chances of providing all the values that the person needs to perfectly fit into the immediate society. It's likewise important to note that belonging to specific group is more valuable and relevant than restricting oneself to other available alternative for social interaction and identification (Cornell and Lyness, 2004).

The society gives people understanding of who they are and how to show unique qualities relevant to their nature through interaction. Likewise, the way an individual learns is modelled by various factors such as education, family, ethnicity, and religious beliefs (Peter, Ananda, Michael, Anne and Denise, 2010). According to Critcher and Guiloyich (2010), knowledge can be referred to as an understanding, familiarity and awareness about someone or something. It involves information, facts, description, dexterity which is acquired through education, exposure to learning, discovery and experience.

The knowledge that learners deaf obtain about deaf culture depend on either their parents are deaf or are hearing, provided privilege to associate with deaf adult and level of awareness of their parents about Deaf culture, all appear to exert a positive influence on their choice of identity and interaction with other children with hearing impairment. According to Miller (2010), constructivists view knowledge as something emanating out of an individual who understand an idea or concept. Understanding of various concept by deaf individual is generally constructed through the eye of the person which influences explanation of concept. Wang (2010) posited that facts are composed socially through human being socialisation and that it could be understood when it is represented internally and symbolically through language. The ways of constructing reality and understanding ideas and concepts of students with hearing impairment are different from that of students without hearing impairment because they have different languages and cultures

Knowledge about Deaf culture is socially formed and it emanates through experience and socialization between the deaf individual with deafness and the surrounding environment. Through the experiences with social interchange, students with hearing impairment build. their own social thinking and reasoning, which involves

understanding of available information at their disposal about themselves, people around them and through social circuit they belong to. However, social thinking involves the active exposition of the surrounding events an individual with hearing impairment is subjected to. Different people have different views or opinions about the same events. Farber (2015) described main kind of understanding that are paramount to societal thinking: These are dispositional and conceptual. A conceptual knowledge involves overall details about an individual or group, while dispositional is a positive or negative attitude towards an individual or event within our immediate environment.

School options of children with deafness, method of communication and need for assistive device technology are often determined by their parents. Parents made the decision of whether the deaf child should attend special or mainstream schools. They decide on whether to introduce their wards to the Deaf community, where he or she will have a privilege of gaining membership who adopts the usage of signing as method of communication. Mollroy (2010) reported that students with hearing impairment with deaf parents exposed to language of the deaf –sign language at an early stage of their developmental stages exhibit better academic performance and even more proficient in English than children with hearing impairment with parents who are hearing. Deaf parents and deaf children, who are competent in sign language have been found to raise children who associate with Deaf and their community providing them necessary support to develop deaf identity and affiliate with the deaf community (Marschark and Spencer, 2011)

Researchers have shown that knowledge can positively influence perception and attitude (Areo, 2002). Burgess, Marquart, Vickers and Reicks (2006) observed that there is relationship between knowledge and behaviour, noting that knowledge is considered as one of the factors that influence perception. Psychologists have given various definitions of perception. Williamson, Feyer and Biancotti (2007) defined perception as the process of interpreting information gather through our senses in order to have proper understanding of our immediate environment. Quick and Nelson (1997), define perception as a psychological system of expounding available data of an individual or group based on the information available to the individual. It generally involves sorting out, interpretation, analysis and integration of stimuli from

our sensory organ in order to provide meaning to stimuli through responses. The awareness of different perception among deaf individual indicate that person with hearing impairment have different interpretation or meaning for the identities they choose. An individual with hearing impairment may not view himself or herself as member of a minority organisation and this could make such individual feel isolated and unaccepted to the choice of his or her identity as a member. Every human deserves to be recognised and perceive as a wholesome personality instead of being viewed as a lonely and isolated creature as a result of prejudice.

Perception about Deaf culture by persons with hearing impairment may be influenced in three different ways. Firstly, it could be impacted by the way an individual attains affiliation with the deaf minority group (social identity). Secondly, it could be linked to one's views of self as a complete or an isolated individual (Multi Dimensional Identity Model) and lastly, one's perception of Deaf culture may be attributed to the individual's interpretation of identity types in deaf community (Kemmerly, 2014). Perception about deafness has revolved around both medical and cultural views (Andrews, Leigh and Weiner, 2004). Diverse opinions were reported about usage of speech as more acceptable to visual language aural-oral languages and Signed Exact English (SEE) is preferable to American Sign Language (Lane, 2010; Simms and Thumann, 2007).

The perspectives of persons with hearing impairment about Deaf culture have been observed to change over time. However, majority holds on the pathological/medical and the cultural perspectives. The medical perception of deafness has given professionals in the field of audiology the bases to perceive deafness as a disability in need of cure (Andrew, Leigh, and Weiner, 2004; Oliver, 1990; Wrigley, 1996), while the cultural perspective of deafness provides the bases for a feeling of sharing a common belief, value, norms tradition, behaviour and common language. The socio-cultural perception of deafness portrays deaf as part of a social, cultural, ethnic minority and linguistic group. (Larseen, Sommer, Bengtsson. 2014; Parks, 2009). Mollroy and Storbeck (2011) maintained that there have been expanding positive perception about deaf identity beyond the medical. Individuals with hearing impairment view deafness as a way of life with feeling of belonging and acceptance by both peers and models sharing common interest and goal. In a study conducted by

Mugeere, Atekyereza, Krumiva and Hojer (2015), the researchers observed that participants involving both adult and students demonstrated positive perception toward Deaf culture, expressing their enthusiasm for the deafness as living a normal life without any form of regret or denial among themselves. They perceived their inability to hear as a condition and diversity and not as a disability.

According to Al-Ahmadi (2002), research findings have also established strong relationship between a person's perception his/her attitude towards a particular issue or object. Several definitions have been given by various authors to define the term attitudes. Gleitman (1991) defined attitude as a relatively stable mental positions that individuals have towards ideas, objects or people or group of people. Bronstrand (2006) viewed attitude as an association of both feelings and beliefs that subject an individual to a certain behaviour. According to Triandis, Adamopoulos and Brinberge (1984), attitude is a concept (thinking aspect) propelled by feeling (affective aspect) which incline a group of action plan (behavioural aspects) to a particular set of social interaction. Attitudes are often explained in terms of state of the mind, thought processes, behavioural capability and assessment. Affective assessment refers to an individual's feeling. Cognitive assessment is related to people's way of thinking. Affective assessment is emotional feelings that is related to the disposition and behavioural assessment describes people's reaction in relation to their disposition. People's attitude depends on their values and social interaction with others.

An individual may have a particular attitude towards deaf culture, the favourable or unfavourable illumination of such attitude anchor on whether that person's perception towards deafness encourages or blocks vital norms, beliefs and values held by that person. Further, a person's attitude is also determined by both negative and positive situational perceptives of an individual. The dominant hearing society attitudes towards people with deafness are often negative. People's attitude depends on their values and social interaction with others. An individual may have a particular attitude towards deaf culture, the level of expression of an individual's attitude will be determined by the person's perception towards deaf culture to influence some cherished values held by the deaf community. Further, a person's attitude is typically influenced by conditional variables, in such situation the person's perception is influenced by the world he/she lives in. Most often the dominant hearing society

attitudes towards people with hearing impairment usually promote attitude culminating to developing status for deaf people (McCaughey and Strohmer, 2005).

The population of persons with hearing impairment exhibit a wider spectrum of diverse attitude. Similarly, as their hearing counterparts, persons with hearing impairment also display various attitudes toward the Deaf community. Leigh (2009) observed that disposition expressed by people without hearing loss and persons with hearing impairment towards deafness can trigger a negative or positive influence on the self-perception of an individual with hearing impairment. Negative attitudes are observed to be linked to behaviour such as social rejection. According to Ademokoya and Oyewunmi (2002), persons with hearing impairment are often misunderstood and relegated to the background in all human endeavour, no thanks to the ignorance beclouding their disability and the hostile socio-cultural practices they are often subjected to in whichever community they exist.

Leigh and Christiansen (2011), Potmesilova (2013), Chen (2011), Maxwell-McCaw and Zea, (2011) and Lane, Pilland and Helberg (2011) have in their various studies identified some factors influencing the acquisition of knowledge, perception and development of positive or negative attitudes towards Deaf culture among students with hearing impairment. Abe (1995) noted that it is tendency to perceive the completeness of a person as being directed and controlled by social and psychological factors. The acceptance or rejection of Deaf culture by students with hearing impairment could be impacted by a lot of variables formed socially. Such factors include family and parental attitudes, hearing status of parents, environment, method of communication adopted by family, among others. The level of identification of deaf people with Deaf culture depends on the educational programme provided to them. The degree to which children with hearing impairment in deaf school identify with deaf culture also depends on the experience of the students. Hadjidakou and Nikolarazi (2007) noted in a survey carried out in Cyprus on deaf identity that the type of school that students with hearing impairment attend does affect their identity formation. They concluded that deaf students who received their education program in school for the deaf residential culturally identify with deaf culture than those that are mainstreamed in regular school.

The educational experiences provided to students with hearing impairment have great

influence on their mode of communication and choice of identity. The diverse school programmes determine the form of educational setting. It could be an integrated special school or deaf/special school. Students with hearing impairment who study in deaf schools or special school easily view their deafness as an ethnic cultural minority group due to the influences of friends and colleagues, method of communication, and the social interaction they experience with their colleagues in school. For instance, it has been observed that schools where oral means of communication are adopted for instruction, the use of manual communication adopted outside of classroom with mates and other deaf adults. (Swanwick, Dammeyer, Hender, Kristoffese and Salter, 2014) The perception that individuals with hearing impairment are referred to as linguistic and cultural ethnic group instead of being perceived as person with hearing disability is gaining momentum among scholars and special educators (Parasnis, 1997) it could also foster a conducive learning - teaching atmosphere to students with hearing impairment.

The hearing status of parents has been revealed as one of the variables that could influence acceptance of Deaf culture among students with hearing impairment. According to Parks (2009), the level of hearing status and hearing loss of parents of deaf children are key variables that impact method of communication and cultural identity. Holcomb (2013) observed that majority of persons who are deaf are not born into families where deafness is a natural phenomenon. In fact, 90% of children with hearing impairment are born and raised in hearing families and their parents often encourage their wards to use their speech and act like their hearing peers. By this act, they are forcing them to be what they are not and this may create a negative impact on their identity, contrary to this, deaf children with Deaf parents have more positive and healthy identity formation than their deaf counterparts with parents without hearing loss.

According to Grosjean (2010), ninety percent of children with hearing impairment are born into hearing home, majority of these children who are deaf are not introduced to the deaf culture and its language. The author further suggested that parents and guardian should introduce their deaf children to the deaf and hearing community so as to facilitate their identity construct both bilingual and bicultural, giving them the privilege to associate with both communities. These dual processes would not only provide access to both sign language and spoken language but also provide natural

acculturation into the two communities. Peters (2007) observation revealed that children with hearing impairment acquire cultural orientation or impart outside immediate environment based on the premise that speech or oral method of communication is more superior and proved more effective in educating their wards. This cultural diversity might leads to emotional distress as they engage in conversation to maintain cohesion and family bond.

Communication methods can also impact acceptance of Deaf culture among persons with hearing impairment. Joshua (2013) opined that many deaf children with hearing parents experience a communication barrier. They do not share their thought, idea and feelings with their parents. Furthermore, active involvement of family of these deaf children may provide access for their affiliation with the deaf association and foster acceptance of Deaf culture. The method of communication available to these children are sign language and oral language. Therefore, the adoption and usage of sign language, the attitude of students with hearing impairment to the available languages will positively enhance the formation of their identities. The concepts of communication and culture cannot be separated. In fact, they are relatively interconnected and enculturation is the process of learning about someone culture. The enculturation process is acquired through interaction with family and community, as events unfold ,the individual becomes proficient in the culture's belief, values and languages. Exposure to learning of such values, custom, tradition and language of provide accessibility to the norms of the culture and society. There is no doubt that the communication barriers cause distortion of the enculturation procedure, thereby leads to the child inability to fully attain membership in the culture he finds himself. Communication difficulties experienced while attempting interaction with people with normal hearing has made many persons with hearing impairment to adopt signing as natural and cultural language. (Gollnick and Chimn, 2002).

Researchers such as Fischer and McWhirter (2001), Hu (2005) and Park (2000) have reported that the time at which hearing loss set in, the level of hearing loss and the parent hearing status have significant effects on the identity of an individual with hearing impairment. According to Goss (2003), the severity of the hearing loss and the time that an individual becomes deaf could determine whether he or she would be a member of a Deaf culture. When an individuals suffered deafness at birth, it

predisposes him/her as member in the Deaf community. Person with hearing impairment who experience hearing loss during their adulthood are least to associate with the Deaf community and share the values of deaf culture.

Another variable considered in this study is gender. Gender issue has been one of the interesting topics demanding global attention. Gender determines what is required or valued in a male or female within the context of human co-existence. Recent findings have revealed a paradigm shift of women's active participation than ever before. Najarian (2006) reported that female students with hearing impairment who received formal education with their male counterparts also identify with the Deaf community. The researcher further revealed that these female's experience to sign language in special school facilitates their participation in activity in the deaf community and identifying with the deaf culture.

The term culture has been considered as a very broad concept that encompasses the unique way of life, beliefs, values, traditions, skills, similar behaviour, norms and common language practised by a group of people. Similar with diverse cultural groups, people who are deaf possess their own culture. They portray this culture through distinct language and sets of characteristics. Sign language is a salient aspect of deaf culture. The "Deaf World" is a common term used by people of the deaf community to express the concept distinct culture. Deaf culture is known as system of the Deaf World. The deaf Community is the visual connection tools of the Deaf world supporting spirit of closeness and togetherness of its members. Deaf people refer to the term "Deaf culture" as the beliefs, values, norms, habitual practice, behaviour and interpretation of the world they live in relation to the society they found themselves. (World Federation of the Deaf, 2015).

Deaf culture has been in existence since Deaf people started to communicate with one another to share many things in common. Deaf Culture was formed in a serendipity form and it's the fundamental of deaf cultural and linguistic identity. Lane (2005) defined Deaf culture as an ethnic minority group exhibiting a distinct feature of array of characteristics which include collective nomenclature, common belief, values, similar behaviour, custom, tradition name, feeling of oneness, custom, kingship, language, arts, history, social structure. According to Padden and Hunphries (2006), Deaf culture often identifies a set of practices, common value and belief and similar

language adopted by people who are deaf. Deaf culture is significantly different from the culture of people without hearing loss. Deaf culture portrays a feeling of community and family. The culture has formidable collectivist values, as in promoting the welfare of members of the community and showing empathy for others as well as individualist values expressed in form of personal skills and creativity (Mindess, 2006). This collectivism enables them to engage in most worthwhile activities as a group rendering support for one another to achieve their objectives. They believe that everything done in the hearing world is based on individualism and are of the view that the benefit of the group is more remarkable and outweighs the benefit of individualism.

According to Leigh, Andrew and Harris (2018), the Deaf culture provides a strong support mechanism within a hearing society, shared experience of coping with the hearing world and builds practical instructional model for students with hearing impairment. Chapman and Dameyer (2017) reported progressive outcome through the introduction of Deaf culture and learning of sign language in Scandinavia to ameliorate deaf students' academic outcome through a bicultural/bilingual approach after observing repeated discouraging performance from educating deaf students adopting oral method of delivering instructions and elaborating acceptance of Deaf Culture and community as a social, cultural, linguistic and minority entity. The mainstream schools are still unable to meet the social, cultural, emotional and psychological needs of students with hearing impairment, therefore, there is urgent need to incorporate Deaf culture in their educational programmes. This will enable them to see their deafness from positive point of view.

Deaf culture is all about belonging, sharing something in common with some group of people and what differentiates or distinguishes the deaf from others. As its most salient feature, it gives a sense of personal position and belonging, a sustainable core of individuality and it is also about social relationship and complex involvement with others. To persons with hearing impairment identity formation is very important. The deaf community provides a social and cultural haven for people who are deaf across the globe (McIlroy, 2008). This unique community portrays the distinct way of living with acceptance of one another without discrimination. According to Lane, Pillard and Hedberg (2011) the strong sense of togetherness and oneness that emanates from Deaf

Community could be as strong as family cohesion could adequately offer support for its members within the Deaf Community. Deaf culture also portray diversity in language among its members (Fischer and McWhirter, 2001). Deaf people have a similar behaviour, use the same language to communicate with one another and share similar beliefs. The authors viewed deafness as culture with the belief that children and adults with hearing impairment are separated from the mainstreamed noticing that conversation with people who are hearing will be a difficult task to achieve (Buttler, Skelton and Valentine, 2001).

Identifying with a deaf culture is a personal choice and independence of the degree of deafness. Acceptance of deafness is part of an individual personal decision and it is one of the - core elements in developing connection with deaf community. The vital need of helping children with hearing impairment to build strong and healthy identities as a deaf individual has consolidate with deep feelings of giving individuals with hearing impairment the privilege to associate with the deaf community at early phase of development growth (Holcomb, 1997). Many deaf people who have accepted this distinct deaf culture do not perceive themselves as convicted to a mediocrity world of loneliness rather they perceive themselves as individuals with better future to achieve their goals in life, holder holding a membership role in the linguistic and cultural community of the Deaf (Christianseen and Lee, 2002). Padden (1992) reported that deaf people who associate and affiliate with the deaf community and believe in values of deaf culture decline to seek for cure if given opportunity to become hearing person because deafness has become their way of life and important aspect of who they are and represent. A deaf individual who accepts himself or herself as a person with hearing impairment may not be accepted as a member of the Deaf community with capital "D".

The acceptance of the Deaf culture by an individual signifies that the individual is culturally deaf and consider himself or herself a linguistic and social cultural minority group with a visual form of communication. Members of the deaf community inherited their unique language from older deaf and deaf parent and use it as a basic method of communication and accepts array of beliefs about their connection to a larger society. The belief and values of Deaf culture view deafness as feature or characteristic of membership in cultural community rather than an impairment,

handicap or disability (Lane, 2005). Individuals with hearing impairment do not believe they have sensory disability or are they predisposed to social disability when trying to fit into society. They are independent in their unique capacity using visual instead of oral communication method. Contrary to the cultural perspective, the pathological or medical perspective views deafness as a label, where a group of deaf people accept to live as cultural hearing, speaking language that the dominant hearing society speak and struggling to hear or perceive sound with hearing apparatus – ear. These deaf individuals use device to help them hear better through amplification of sound and prefer to be hearing when given choice. These group of individuals have nothing in common do not necessarily have anything common with another deaf person or deaf collectivism (Ladd 2005: Paludaecience and Leigh, 2011: Mindess, 2006).

According to Padden and Humphrites (2005), the small letter ‘d’ in “deaf” describe the audiological or medical situation of inability to perceive sounds while the capital D in “Deaf” referred to people who deaf and possess similar a values, beliefs and language – signed language (ASL). Individuals who are deaf and exhibit the small “d” do not considered themselves as eligible candidate of the Deaf community; rather, they belong to the audiological perspective of deafness. They do not engage in activities of the deaf community or believe in common value and tradition that qualifies them as bonafide member of the deaf community (Lee, 2012).

Schools for the deaf remain the basic pillar of support on which the entire deaf collectivism emanates and survives and develop over the years. Historically, Andrew Foster is the founding father of such schools in Africa. The author established 31 schools for the deaf in over 17 Africa countries. It’s at school that these deaf children develop their identity, meet other individuals deaf like themselves, learn sign language, given sign name, and interact with one another. The deaf child only achieves these when he or she leaves his or her parents’ home where oral or speech is adopted as a method of conversation. The deaf child is deprived access to develop language at home and this is only achieved when he starts school and associate with peers and adults model that uses sign to communicate. Therefore, it implies that the educational, emotional, psychological and social needs of deaf children are met at these special schools for children who are deaf through the channel of educational

setting, the deaf child became introduced to the deaf community and culture. Students with hearing impairment are accommodated in integrated school alongside with hearing counterparts in mainstream school. Olivera (2003) opined that in order to promote inclusive education for deaf students, it is important to recognised their cultural diversity and the significant of manual communication which also promote, facilitate the transmission of cultural identity- Deaf culture.

Glickman (1996) and Maxwell- Mccaw (2001) classified person with hearing impairment into four cultural groups. These are: culturally hearing, culturally marginal, culturally deaf and bicultural. The first group, the culturally hearing are individuals who recorded high scores on the Hearing Acculturation Scale of the Deaf Acculturation Scale (DAS) and relatively low score on the Deaf Acculturation subscale of the Deaf Acculturation Scale measuring identification with Deaf culture designed by (Maxwell--McCaw, 2001). These individuals with hearing impairment show little interest in associating with people who are Deaf and deficient in understanding manual communication. The second group are the culturally marginal. This group of individuals score low on both subscales of the Deaf Acculturation Scale. These individuals do not feel at ease and comfortable with Deaf and hearing when associating with them. The third group who are Culturally Deaf have score high on the Deaf Acculturation subscale with least score on Hearing Acculturation subscale of Deaf Acculturation Scale. They have positive perception of the Deaf culture and interact freely and comfortably with their deaf counterparts. The Bicultural persons with hearing impairment record high scores on both Hearing and Deaf Acculturation subscale of the Deaf Acculturation Scale. These individuals relate and associate well with both hearing and deaf peers.

Deaf culture is full of rich visual experience. Visual cues are very important facial expression and have linguistic importance in sign language. It also has great effect on meaning of words. Lane (2005) observed that persons with hearing impairment who lip-read depend on visibility of the facial approach and countenance of the speaker to understand them. In Deaf culture, it is acceptable to switch the light, illuminate the provided space, wave hands, bang planks or wood, tap on co-commentator to get their attention before signing while it is not acceptable to divert attention and look elsewhere during conversation. It is deeply irritating to a person with hearing

impairment when a hearing person fails to maintain eye contact with them when speaking. A Person with hearing impairment often possesses a vast cultural knowledge of their culture. Deaf individuals are often conversant with knowledge of their leaders and their features. They have sufficient knowledge of important personality, vital activities and records in historical events regarding deaf community and tolerance with circumstance involving people with normal hearing.

The Art, literature aspect of Deaf culture is also rich with the use of Alphabet poem, which is a form of poetry exclusive to sign language. This provides a bilingual arrays of various hand shape which correspond with manual alphabet to narrate tale in sign language. For instance, in signing, the shape of the hand might be modify to form distinct word which could be similar but decode deviant meaning, the hand shape of letter F could be modify in various shape and motion of hand to mean “postpone”, “decide”, “judge”, “cat”. An individual identity is fluid and changes over a period of time irrespective of the person’s hearing status. For instance, a deaf student may be identified as being deaf during his early school period and later may take up identity of Deaf during secondary school due to differences in the person social and educational experiences and interactions. Individuals with hearing impairment who have both Deaf and hearing identities view their circumstances as a barriers being prevailed over by their positive perception however, deaf people with small “d” identity sometimes perceive their circumstance as difficult to overcome, thereby, shifting the blame on hearing counterparts, parents, teachers, and other caregivers. (Cole and Edelman, 1991).

Deaf culture encompass various areas, these areas encompasses attitude and organization . These attitude aspect emphasize significant of Deaf culture, values of sign language and support of various organization. These organization involves church affiliation to deaf community, clubs for recreation , and gathering and sport team. Social organisations that promote oneness and togetherness oversee the welfare of members at various levels at National, state, local government. At the global level, the World Federation of Deaf advocate for the right of deaf people in the global community, national and state. In Nigeria, the Nigeria National Association for the Deaf (NNAD) craves for inclusion and full participation of Deaf people in all areas of human endeavor (Harris and Vanzadi, 1997). The Deaf culture has worldwide

membership but does not exist as officially chartered organization. The major criteria for being member are moderate degree of hearing loss, regular gathering in deaf club, attending meeting and competency in Sign language. Through these gatherings they share information, concern and reciprocal support. Historically, the culture is church-oriented in the African/Black. They support in religious, social events and politics. They are cornerstone of support in education, mutual aid societies and social services.

Members of the Deaf culture benefit greatly in various areas of human endeavour as a result of their membership. These areas include social, educational, religious, recreation, economic and enrich ways of from traditional costume in some unique ways. The deaf culture is hard to separate due to non-intergenerational life. The Deaf culture provides educational opportunities for deaf right from inception. The aim of educating the deaf people is to enlighten them about the world they live in and ensure their full and active participation in all spheres of life. Schools for the deaf provide educational program from Kindergarten to University level. Likewise, the deaf religious groups offer support service and spiritual aspect of life. The uses of sign language in churches by religious leaders enhance the preservation and propagation of the culture. In addition, Deaf community provides a platform for recreational activities. It is pertinent to note that Deaf culture has its own art, literary style and theatrical tradition and social gathering. Special schools for the deaf and Deaf religious organization often offer job opportunities, providing employment for deaf people in their organization. The distinct nature of the sign language has sustained the Deaf community and offers a powerful communicative tool that the hearing enjoys through speech. Considering all these unique advantages of the Deaf culture, Emily (2011) described the Deaf has distinct feature of societal culture. However, varied nature and difficult to combined with other groups as a result of physical nature of deafness.

Deaf community is perceived as a unique community owned by deaf people who share common interest and this does not imply that the community members need to live together in a geographically bounded location (Padden and Humphries, 2006). The artistic community, the environmentalist community and the bridge-playing community are examples of communities that are bounded by common and special interest rather than geographical location. The deaf community encompasses members

who are spread across the nation and geographically bounded in a specific region. We have deaf people in South-West, Nigeria, Northern Nigeria and North-East, Nigeria, and all these deaf individuals share a common interest, communicate in sign language and similar way of Deaf-like culture. The location of these deaf communities are not far from special schools that offers welfare support for members. Some of the members of this deaf community are connected to the school after graduation, many serves as role model and tutors as time unfolds. This support may be provided in the form of nearness to special school for deaf people, deaf clubs, religions and other institutions that cater for individuals with hearing impairment.

The unique pattern of organization of sign language with specific marker such as palm orientation (exhibiting of palm showing or hidden); hand shape; position of the hand and movement of the hand (at slow or fast pace). Eye movement, expression of the face and body and spatial agreement are used. The American Sign Language is different from English Language in syntax, grammar and word organization, using the hand, body and facial expression. Sign language is a dynamic method of exchanging feeling, concept, idea through the medium of widely accepted gestures, and signs with comprehensive interpretation. A deaf person could transmit abstract concept and numerical and quantitative idea like hearing individuals (Turner, 1997). The pride of deaf culture among persons with hearing impairment is a reflection of expressed commitment to develop and ensure that the growth is sustained. This is achieved by accepting and inviting new members and promote entrance to the Deaf community. Leaders of Deaf community are vibrant advocate of deaf school, early introduction to sign language, bicultural/bilingual educational programs aimed at fostering interest of individual member. They engage in various activities, expending much time, efforts and funds to recruit and incorporate new community members (NAD, 2011).

Moreover, there is dearth of literature that examines the level of knowledge, perception and attitude towards deaf culture among students with hearing impairment in Nigeria. The level of awareness and understanding of the deaf culture, perception and attitudes of these students to the acceptance of deaf culture at the secondary school level is not given enough attention. Hence, there is insufficient information about the level of awareness about deaf culture among students with hearing impairment within the context of home and school setting where they learn. In

essence, this study was carried out to examine the knowledge, perception and attitude of students with hearing impairment towards deaf culture in South-West, Nigeria.

1.2 Statement of Problem

Persons with hearing impairment are confronted with a myriad of problems everyday due to inability to hear. However, the greatest problem encountered by a person with hearing impairment is not only inability to hear, but the social isolation that comes along with communication difficulty, ignorance, misconception and misinformation about deaf culture in our society. Lack of awareness about deaf culture has ultimately led to deaf exclusion and adversely affected all aspects of life of individuals who are deaf, most especially students with hearing impairment. Realizing the fact that human lives in a world that lay more emphasis on verbal communication and dominated by social activities, thus, students with hearing impairment experience monumental difficulties in socialization, community involvement and exercising of human right. Furthermore, in spite of the global call for equal participation and inclusion of all, irrespective of their disabilities.

The current educational programme at the secondary school level in Nigeria does not put into consideration the deaf culture, which portrays the distinct characteristics of students with hearing impairment and offers a healthy identity. It is evidently clear that cultural social, emotional, linguistic and psychological needs of students with hearing impairment are yet to be met in the mainstream schools; therefore, there is urgent need to incorporate deaf culture into their educational programme to promote access to a larger society and facilitate effective teaching/pedagogue in the classroom. Perception about deaf culture of the society often emanates from the medical perspective that views deaf culture as a primitive way of life and “misfit” in the society, consequently, their attitudes are rooted in the misconception that hearing loss is a disease to be cured.

Majority of children with hearing impairment are born into hearing families, where parents have no knowledge about deaf people and their culture and could not guide them in their academic pursuit at home. This study, therefore examined the level knowledge, psychological difficulties such as lowliness, depression, low-self-esteem, anxiety and frustration, among others, which often spring from lack of awareness

about Deaf culture. Studies conducted over the years about Deaf culture focuses more on primitive and unacceptable ways of life than on the knowledge, perception of and attitude of students with hearing impairment towards Deaf culture. As found by the researcher of this present study fewer studies have been conducted in Nigeria. This study, therefore examined the level knowledge, perception and attitude of students with hearing impairment towards Deaf culture in the South-West, Nigeria.

1.3 Purpose of the Study

This study specifically seeks to:

1. Examine the level of knowledge, perception and attitude of students with hearing impairment towards Deaf culture in South-West, Nigeria.
2. Examine whether there are differences between the level of knowledge, perception and attitude towards Deaf culture of students with hearing impairment with deaf parents and those with hearing parents.
3. Identify whether there are significant differences between the knowledge, perception and attitude towards Deaf culture of students with hearing impairment who are pre-lingual and those who are post-lingual.
4. Examine whether there is a significant difference in knowledge, perception and attitudes towards Deaf culture of male and female students with hearing impairment.

1.4 Research Questions

The following research questions were raised and answered in the study

1. What is the level of knowledge, perception and attitude of students with hearing impairment towards Deaf culture in South-West, Nigeria?
2. Is there any difference between the level of knowledge, perception and attitude towards Deaf culture of students with hearing impairment with deaf parents and those with hearing parents?
3. Is there any significant difference between the knowledge, perception and attitude towards Deaf culture of students with hearing impairment who are pre-lingual and those who are post-lingual?
4. Is there any significant difference in knowledge of, perception and attitude towards Deaf culture of male and female students with hearing impairment?

1.5 Significance of the study

The findings of this study are believed to reveal the level of knowledge, perception and attitude of students with hearing toward Deaf culture and also determine whether there is any difference in the knowledge, perception and attitude about Deaf culture of students with hearing impairment with deaf parents and hearing parents bearing in mind that it is important to know why individuals with hearing impairment accept Deaf culture and portray themselves as parts of the distinct minority group rather than associating with generalized populace. The expected outcome of this study would create awareness and understanding of persons with hearing impairment. It would shed light on their belief, custom, behaviour and practice of Deaf culture. It would also clarify issues for the need of identifying with a culture of distinct values. The outcome of this study would reveal cultural and social life experience of persons with hearing impairment in their unique way of life. Likewise, this study would sensitize the government and all policy makers on the vital needs of persons with hearing impairment perceiving them as individuals and a group with diverse cultural orientation rather than viewing them as worthless abnormal being. The expected outcome of this study would provide respect and tolerance for diversity within the context of human co-existence and accept them as people with a unique language and values and devoid the myth that they are strange being from another planet of the universe. The outcome of this study would promote mental psychological well-being of persons with hearing impairment, giving them feeling of belonging, high self-esteem, confidence, feeling of importance and better quality of life. The expected end of this study would be useful to all providers of educational programme to persons with hearing impairment. This would also help to design the best approach of teaching technique and placement that would be appropriate to meet their needs. Special teachers, care givers, audiologists, and all relevant professionals would equally benefit from this study. The outcome of this study would assist parents of children with hearing impairment to help their children navigate the two distinctive cultures they find themselves and guide them to have positive perception of their disability, viewing it as a culture rather than disability. It would also help parents to cope with the pressure that is associated with the presence of a deaf child in the family.

The anticipated results of this study would serve as a springboard which further

studies would be conducted on to provide empirical data. This study on deaf culture without any doubt would adequately contribute to the body of existing knowledge on deaf culture and deaf community. Considering the fact that there is scanty awareness about the deaf culture and deaf community by the society, this study would unveil the invisible nature of deafness and proffers solution to the myriad of challenges persons with hearing impairment are encountered with on a daily basis. This study would help those that associate with the Deaf culture to have good feelings about themselves and other people in their environment.

1.6 Scope of the study

This study examined the level of knowledge, perception and attitude of students with hearing impairment towards Deaf culture in South-West, Nigeria. The study covered all the states in the South-West, Nigeria. These states are Lagos, Oyo, Ogun, Ondo, Osun and Ekiti State. The study gathered information from twelve integrated secondary schools for students with hearing impairment in the respective states.

1.7 Operational Definition of Terms

The following terms are operationally defined:

Knowledge: This refers to understanding and awareness of the belief, custom, tradition, and language of the Deaf culture of students with hearing impairment.

Perception: This refers to sensual interpretation or the mental picture of students with hearing impairment about Deaf culture

Attitude: This refers to the disposition of students with hearing impairment to acceptance or discrimination of Deaf culture

Deaf culture: This is a minority group of individuals with hearing impairment who share sets of cultural experiences, beliefs, values, norms; historical background, participate in Deaf community activities and uses sign language as a means of communication.

Deafness: This refers to inability to hear and carry out auditory functioning with the organ of hearing for proper listening. It could be viewed from both medical and cultural perspective.

Deaf: Students with hearing impairment who identify with the Deaf community and share socio-linguistic experience with other deaf people.

deaf: Students with hearing impairment who do not identify with the Deaf community

and share socio-cultural experience with other deaf people.

Hearing Impairment: This refers to an umbrella term that includes different range of hearing loss from mild to profound. This condition poses difficulties in perceiving sounds.

Parent Hearing Status: This refers to the hearing nature of the parents with or without hearing impairment of students with hearing impairment, either hearing impaired or hearing.

Mode of Communication: This refers to the method of sharing ideas, information and concept among students with hearing impairment, using either sign or oral.

Onset of Hearing Loss: This refers to the time or period students with hearing impairment experienced hearing loss. It is either pre-lingual or post- lingual.

Persons with Hearing Impairment: This refers to students whose sense of hearing is not functioning properly for normal hearing or perception of sounds.

CHAPTER TWO

LITERATURE REVIEW

This chapter reviewed related theoretical and empirical literature under the following:

2.1.1 Concept of hearing impairment

Hearing impairment is defined by Okuoyinbo (2006) is a general term which depicts any situation that diminishes hearing acuity of a person and cause difficulties to receive and interpret auditory stimuli (sound). The author stressed that this situation span from slight hearing loss to severe hearing loss. This include deaf people and hard of hearing. Oyewunmi (2005) used various terms such as deafness, learning disability, teaching disability among others to describe hearing impairment. Telford and Savney (1997) are of the view that the term aural and acoustic handicap could also be adopted to explain hearing impairment using the word deaf and mute. Professionals working with persons with hearing impairment describe hearing impairment as an auditory disability that requires intervention of professionals who specialised in special education and special educational services to help them discover their potentials. Geheart (1980) is of the view that hearing impairment is a disability characterized by loss of hearing sensibility, partially or completely. In a recent study, Ngao and Nessu (2012) referred to hearing impairment as a communication disorder that could make an individual to be partially or completely unable to hear.

Persons suffering from hearing impairment can be categorized into two-deaf and hard of hearing, according to the level of their hearing loss. National Information Centre on Children and Youth with Disabilities (NICIICY (2002) and Alade (2003) defined deafness as a hearing impairment that is very serious in which the individual is incapable of receiving stimuli and transforming to discerned sounds through organ of hearing, with or without hearing device to amplify the sounds and adversely affect the child, while hard-of-hearing is described as a form of hearing impairment which could be temporary or permanent and does not have negative effect on the individual

educational achievement but it is not included under the definition of deafness. The

aforementioned statement clearly indicates that the victim of such situation might be deprived of some residual hearing, this implies that any individual that experienced such auditory defects; either mild or severe could be referred to as persons with hearing impairment. The use of hearing aids has been recommended by audiologist as a remedy to solve the problem of hearing impairment so far the concern person is able to make use of its residual hearing to receive sound from their immediate environment.

Hearing impairment differs from one person to the other depending on some variables that influence its emergence. Mba (1995) and Okuoyinbo (2006) identified these factors which include: the degree of impairment, the time of impairment and the site or pathological site.

Degree of hearing impairment: This indicates the range from mild to severe. It is read by individual reception of sound as calibrated in decibels (dB). Impairment between 15-20 dB is considered slight impairment. Increase in this level signifies higher degree from mild to severe and profound, which is the peak or complete deafness (Moores, 1996). The degree of hearing impairment depends on the following factors:

- 1. Age of onset of Hearing Impairment:** The age of onset of impairment depends on the particular period the person experiences hearing dysfunction. Okuoyinbo (2006) classifies it as either congenital or adventitious. The former occurs at or before birth while the later occurs after birth or the individual has developed oral language. Individuals who are pre lingual deaf experiences hearing impairment before he or she learns to speak and understand languages. Such individual are either born deaf or lost his or her hearing at infancy while Individuals who are post lingual deaf experience hearing loss after they have learned how to speak and understand language.
- 2. The Site of Pathologies:** Classification of impairment according to the site or place of impairment is: conductive, sensory neural and mixed hearing losses. Conductive hearing loss occurs when there is an obstruction that prevents sound from entering the inner ear (March of Dimes, 2003). This blockage could be as a result of accumulation of wax, infection or any form of malformation of the ear canal this form of hearing loss can be corrected through surgery of medication. The second form of hearing loss is sensory neural hearing impairment, these manifest through defects cochlear or auditory

nerves, specifically in the sensory hairs of the inner ear, these nerves are responsible for the transmission of impulses to the brain. Mixed hearing losses result from both conductive and sensory neural (NICD, 1999)

Characteristics of Adolescents with Hearing Impairment

Individuals that suffer hearing impairment do exhibit some weird behaviour that contravene the norms in the society. Mba (1995), Alade (2003) and Okuoyinbo (2006) highlighted some of these behaviours which are:

1. Non response to verbal direction
2. Indifference to sound
3. Complaining of ringing
4. Complaining of ringing in the ear.
5. Do not respond to calling from distance.
6. Bending forward towards sound in order to hear what is being said.
7. Discharge from the ears.
8. Gazing at the lips of a person who is speaking rather than his eyes.
9. Request for repeat of uttered statements.
10. Low tolerance for noise or changes in sound pattern.
11. Speaking arbitrarily loud or low.
12. Disarticulation of simple words.
13. Bending towards speaker's mouth.
14. Complaining that normal sound or noise is too loud to tolerate.
15. Responding only when he or she sees speaker's face or mouth.
16. Exhibiting temper tantrum.
17. Avoiding situation that may require him or her to talk.
18. Banging of head when emotional problem is involved.
19. Monotonous quality of voice.
20. Showing no surprise in situation that will normally provoke such response.

2.1.2 Causes of Hearing Impairment and its Effect on Individual

Hearing impairment in children and young adults is as a result of some numbers of factors and condition. Its prevalence varies on period depends on many conditions. Mba (1995) asserted that over fifty percent of permanent hearing loss is of pre-natal origin. Most of these, about one-third are genetic based, one-third are caused by environmental factors or acquired while the remaining one-third are unknown. Genetic cause of hearing impairment is as a result of inherited disorder either from one of either parent or both. Some genetic traits could be inherited and result in hearing loss while others could be inherited alongside with syndromes or other malformation or abnormalities such as tracheal Collins syndrome or abnormal pigmentation of the Wardenbung syndrome. Hearing impairment is also associated with Down syndrome. Down syndrome is a genetic disorder associated with intellectual disabilities, the affected person possesses narrow ear canal and are susceptible to middle ear infection, which may lead to hearing losses. Person with cleft palate may suffer middle ear infections which could lead to conductive hearing losses. Hyperbilirubinemia, also known as Rhesus Incompatibility may cause congenital hearing loss. This condition occurs when a mother who has Rh-negative pregnant with a foetus that is Rh-positive. The mother immune system sees the child red blood cell as a foreign entity and begins to destroy it as it enters the mother circulatory system. As a result of this the foetus becomes anaemic and dies in the uterus but if the child is fortunate to live, he or she may suffer high frequency of hearing loss (Kirk, Gallagher, Amastason and Coleman, 2006).

Environmental factors could also lead to hearing losses. This may occur before the baby is being born, which is often associated with illness or infections the mother had during pregnancy. Kirk, Gallagher, Anastasion and Coleman (2002) reported that uncontrolled diabetes in a mother may cause hearing loss in the child. Newton and Stokes (1999) used an acrostics (TORCHS) to explain groups of infections that affect the mother that could lead to hearing losses. The TO stands for toxoplasmosis. This is a parasitic disease common in Europe that may be contacted by handling contaminated cat faeces or eating infected lamb not thoroughly cooked enough for human consumption (Batshaw and Perret, 1992). R represents rubella, also known as German measles which could be contacted through the mother. This disease is so dangerous that it may cause multiple disabilities or any of the following impairment

such as hearing loss, blindness, intellectual disability and physical disabilities. The letter C stands for Cytomegalovirus (CMV), it is a form of infection found in the mother's uterus and is one of the major environmental causes of deafness in foetus.

This viral infection is very dangerous and passes through the mother placenta to the foetus. It is also associated with premature birth and low birth weight that may often cause the hearing impairment in infants. H stands for Herpes complex virus, this virus is so destructive in that if not treated on time may cause high mortality rate of infected infants. Survivors of this infection may develop severe neurological complications such as hearing loss. Meningitis, an infection that affects the meninges of the brain, it causes inflammation of the membrane covering the spinal cord and brain which leads to destroying of the auditory nerve. It has also been reported by Batshaw and Perret (1992) that antibiotics prescribed in the treatment of infection may also pose a threat and damage the auditory nerve, resulting in hearing impairment. Kirk, Gallagher, Anastasion and Coleman (2006) reported that Otitis external and media are universal infections of the outer and middle ear that may lead to hearing loss if it persists for lengthen time and it is connected to mild and moderate hearing loss.

Another cause of hearing loss is Osteoporosis, which is a growth of a spongy bone around the footplate of the stapes. This condition can lead to conductive hearing loss. Okuoyinbo (2006) noted that the protrusion of this outgrowth fixes the stapes permanently on the walls of the oval window preventing it from making in and out movements. During birth process, lack of oxygen, also referred to as Asphyxia may result in hearing loss. This situation may arise when there is little or no oxygen for active functioning of brain cells. Blockage of oxygen to brain cell may also prevent passage of oxygen to auditory brain stem responsible for hearing, thereby leading to hearing loss. Isaiah (2011) found out that sources of hearing impairment could also be classified into three different categories, namely; pre-birth, neo-birth and post-birth. The author further opined that the causes of hearing impairment can be grouped into outer, middle and inner ear. According to him, these causes are:

Impairment of the Outer Ear

Impairment of the outer ear can be caused by pathological agents such as bacteria or mechanical means like accident. The following are causal factors of conductive hearing impairment. The author highlighted the following as common causes of outer ear hearing impairment:

1. Atresia- a situation in which the external auditory canal does not form in some children during developmental process.
2. Presence of foreign objects in the external ear.
3. External Otitis: This occur as result of infection that affect the auditory external canal.
4. Pathological growth like tumour in the ear.
5. Accumulation of serum or ear wax which causes blockage of the external auditory canal.
6. Perforation of the ear drum could also lead to hearing impairment. Scratching of the inner ear with sharp dangerous objects or heavy blow the head.

Impairment of the Middle Ear

Impairment in the middle ear are often more severe those of outer ear. According to the author, Otitis Media, an infection of the middle ear leads to disruption of the Eustachian tube.

Impairment of the Inner Ear

Isaiah (2011) reaffirmed that the most causes of inner ear impairments are meningitis, which is a disease of inner membrane covering the brain. Other causes of impairment of inner ear identified by the author are Rubella, premature birth, viral infections such as mumps, measles and parental infections of mothers, such as congenital syphilis, Rh factor- blood incompatibility between the mother and the child, excessive noise level and side-effects of some antibiotics.

Furthermore, WHO (2008) identified some of the causes of hearing loss as follows:

1. Premature birth
2. Prevailing condition during birth in which the body of mother lacks enough oxygen to breath.
3. Use of ototoxic drugs. WHO (2008) identified more than 130 drugs

that can cause damage to the inner ear, if given to pregnant woman without adequate supervision.

4. Jaundice can also damage the hearing nerves of a new born baby,
5. Head injury or injury sustain that link to the ear can likewise cause hearing impairment.
6. Excessive noise, including noise generated from industrial machines, exposure to loud noises such as gunshot, missiles and bombs.

2.1.3 Effects of Hearing Impairment on an Individual

Researchers have proved that hearing disability has a pervasive influence on an individual and this almost affects every aspect of such an individual. A person with hearing impairment is confronted with both receptive and expressive communication difficulties. There is no distinct difference between a deaf child and a child who hears normally at the toddler stage of developmental process. At this pre-lingual stage, they both exhibit normal child behaviour such as crying, making sound and babbling. However, after such experience, language behaviour ceased (Mba, 1995) Onwuchekwa (2005) and Mba (1995) observed that the period when an individual sustains hearing loss definitely affect the language acquisition and development. Early hearing loss deprives the affected person of the natural ability to acquire verbal language which inhibits normal language development. Inability to develop verbal language also has some effects on other facets of life such as the social and emotional state of the individual. According to Chimedza and Peterson (2003), early emergence of hearing impairment in a growing baby compounded difficulties in developing oral language. The authors highlighted that a deaf child encountered enormous challenges in developing speech when deafness emanates at an early stage of life. Hearing impairment does not only involve inability to hear but likewise the inability to obtain and develop language and speech progressively. (Kapp, 1991).

Oyewunmi (2013) maintained that persons with hearing impairment frequently experience weird language and communication difficulties, decline opportunity from two-way conversation, reduced accessibility to incidental learning, limited comprehension of what transpire within their immediate environment, difficulties in initiating and sustaining relationship with peers and colleagues. According to Ademokoya (2007), hearing impairment inclined the affected person to both hatred

and enmity among their colleagues without hearing loss, discrimination and rejection lead to denial by parents, relatives, family members and the community as a whole, this lends credence to the fact that the communication problems extends to socialization, education and occupation. Adoyo (2008) noted that if a child's thinking mechanism is altered and the development stage is affected by some factors such as social maladjustment, hearing loss, normal development will also be affected due to lack of understanding of what is perceived as unacceptable and acceptable. The author further elucidated the fact that a child's psychosocial developmental process has strong relationship to his or her normal thinking developmental process and the inability to hear could hinder certain norms which are essential for acquisition of moral values. Stinson and Whitmire (2000) observed that children with hearing impairment are socially deprived of interaction with others due to inability to hear. This deprivation alters understanding of instruction for behavioural modelling. Due to the child lack of communication skills and language development apparatus, he or she is automatically exempted from socializing with others. The author stressed further that the misconception arising from lack of comprehensive knowledge about deaf person in the society has created the greatest barrier militating against discovery of their potentials.

2.1.4 Cultural Identity of Students with Hearing Impairment

The acceptance of Deaf culture and the development of Deaf identity is formed socially and develops through exposure to various social interaction and experience between an individual and immediate environment (Harter, 1997; Baumeister, 1997; Grotevant, 1992; Stinson and Whittmire, 2000; Kent and Smith, 2006). Researchers reported that deaf children who with deaf identification in the social community of deaf people are born or nurtured within a household that observed Deaf culture, who undergo educational programs in schools that accommodate other deaf peers and adult, and also adopt sign language as method of communication (Hadjikakou and Nikolarazi, 2006). The three types of identity of deaf identities are personal identity, language identity and social identity and these three aspects of Deaf identity are inter-related. Concept of the acceptance of Deaf culture are cultural affiliation and acculturation status Acculturation is the level of cohesion at which a distinct member a deviant cultural identity attach to the beliefs, values, tradition, custom and the majority group (Berry, Kim, Minde, and Mok, 1987). The idea of acculturation is

aimed to determine the level of cultural identity of an individual affiliated to a particular group. Evolutionary, psychology, symbolic, interaction and ecology have been identified as the three distinct theoretical approaches germane to identity (Forgas and Williams, 2003).

Stages Involved in Identifying with Deaf Culture

Atkinson, Morten, and Sue (1993) identified five stages by which individuals identify themselves with an ethnic or cultural group in a community. Each stage reflects the changes in how persons with hearing impairment perceive themselves, perceive others in similar cultural set, distinct group of other set and the majority cultural group. It is essential that individuals who are deaf form a secure and protective environment around themselves. This is because these people have minute or lack understanding of the culture they are affiliated and had been raised in an environment where no respect and tolerance for other culture. These stages are:

Step 1: Conformity. This step is categorised by persons sharing both a negative feeling for their culture and a positive feeling for the principal culture. Many members of stereotyped community spend most of their early years being conformed to a society that portrays a culture that is typical difference from their own. These children were made to believe that the minority group they belong to have nothing to offer them, so they should look towards the dominant community for a better future. This feeling makes them have hatred for the culture they embrace and conform with the larger society where they find themselves. Leigh (2009) observed that many deaf children with hearing parents grow up and conform to their parent's culture and lack awareness of their Deaf culture to which they belong. The author further stressed that it's not unusual for deaf children with deafness to be raised in a deprived less advantaged access to the Deaf community. The environment where they were born and raised do not provide them the necessary opportunity to associate with their Deaf community. They often deny their culture because of the negative information communicated to them about their culture. These environments they are subjected to deprive them access to the positive aspect of their own culture. They develop the thinking that the Deaf community has nothing to offer them and their success is dependent on the way of life of the majority or dominant community.

Step 2: Dissonance. This phase is characterised by uncertainty and doubt about their culture, other members of culture within and outside the horizon of the culture they aculturate. At this stage, the individual is predisposed to the positive values of the stereotyped community where he belongs to. Exposing that such a person gains may encourage him or her to identify with the cultural group. According to Holcomb (2013), meeting a successful deaf or role model that affiliate with the Deaf community as a bonafide member and uses sign language to communicate could be a life-changing experience and a source of motivation for that person. Holcomb (2013) opined that discovering a deaf person with a PhD adopt language of the deaf – Sign as method of communication would send a positive message of surprise. This could also trigger his/her sense of belonging and become more optimistic about the Deaf community.

Step 3: Resistance and Immersion. This phase is recognised by discrimination and abandonment of the principal culture and acceptance of self as a person with deafness, the culture of self, and the respect for members of the same culture. During this stage the individual becomes more enthusiastic about his minority group than the dominant group. The individual's curiosity about his own culture increase and at any opportunity he or she likes to associate and make friendship with other people in his group. At this stage, when the individual reappraises himself and recalls all the negative experience and trauma he has undergone, he becomes more furious and develops hatred to the dominant group, realizing the pain and deception. Marschark (2007) and Leigh (2009) reported that deaf students often seek to change from mainstream school to special schools or college where they have access to interact and associate with other deaf students. These schools have high numbers of deaf students and adults. The deaf adults found in these schools serves as their role model. Leigh (2009) cited example of such schools as Gallaudet University, NTID California State University, Northridge and Lohlome College. Many deaf individuals at this stage make more friends, interested to learn sign language and get introduced to various activities of the deaf community. As things unfold the deaf individual becomes more involved in the activities of deaf community. They often make such a transfer to gain access to the Deaf community and abandon hearing friends and even go to the extent of separating himself or herself from family members whom he believes have done great havoc to his life. At this critical stage, all the deaf person

want is how to become more like the Deaf, live his life among the Deaf, behave like the Deaf and become more fulfilled as Deaf person.

Stage 4: Introspection. Person who attain this stage display sense of firmness of their perception and beliefs adopted during the immersion stage of identification with the Deaf community. It also poses an antagonistic position between the desirability of being a recognised member of the Deaf culture and being an isolated individual. The concerned individual now realises that their efforts to behave and act like Deaf does not occur as expected. They come to terms with the reality that their parent may be right about the decision taken as regards their identity formation and development. According to Holcomb (2013), the individual tries to revert to matters that are germane to their identity. These include the ability to speak, attend deaf school and desire for assistive device e.g hearing aids. Individuals at this stage begin to look at things in a different perspective. They envisage who they are? They ruminate about their responsibility as distinct member of the Deaf community and how they desire to associate with members of the society in general.

Step 5: Integrative Awareness. At this phase, people encounter feeling of satisfaction within their cultural domain and feel contented without any form of regret as member of a cultural group (Atkinson et al., 1993). This stage marks a stage of harmony with themselves and significant relationship in their life. They have complete autonomy over their life. All actions and decision taken are made with their personal discretion without any force of control over them. The individual willingness to associate with hearing, negotiates the two culture and his or her decision to use speech or sign solely depend on self. They adopt whatever identity that suits their way of life.

Ohna (2004) noted that development of identity can be systematically categorised into four distinct independent stages. These stages are: viewing it from a non-essential stage to an alienation phase, an affiliation phase, and finally, to “deaf way”. First, it was observed that deaf individual interact with their other peers who are deaf like themselves with hearing parents without external interaction. This is because deaf individuals socialise with other deaf peers during pre-school. This early introduction to the social ethnic minority group allows the deaf children to have a positive

perception about deafness, considering it as a unique way of life and essential in ensuring developmental progress of the child. This way of reasoning and perception is deviant from what a hearing person might perceive as fundamental. Deaf individuals do not feel incomplete when they are with their peers and other hearing who understand their language, but conservation gap only arise when the deaf individuals realize their diversity from non-hearing peers. Secondly, deaf person who have deaf parents or hearing parent will be classified on the affiliation and isolation stages respectively. Deaf person born to hearing parents tend to have sense of self reflective as regard deafness and viewed it as a weird situation possesses a feeling of isolation. Deaf person with deaf parents do not experience any form of isolation because of deafness, they accept their situation, more accommodating and satisfied with deafness. Lastly, identity is based on a collective terms and ideology, the discursive construction “deaf way” is a proposition that individuals with deafness display their true natural features. All these identity stages that leads to identity formation occurs within the social settings.

2.1.5 Concept of Deafness

Olkin (2001) postulates three distinct social constructs of disabilities, namely; moral, medical and minority that is related to the Deaf community. Moral model viewed deafness from defective angle resulting from moral infringement that the involved individual has committed sin. The medical model perceive deafness as a medical dysfunction that needs cure and treatment. The medical model viewed deafness as a pathological problem that needs fixing in order to become normal. This problematic interpretation of deafness still dominates the medical profession (Olkin, 2001). The last model, social perception of deafness viewed deafness as a social minority group bound by common interest and share of common language. According to Glickman (2008), deafness is not pathological, but the society’s maltreatment of people who are deaf.

The author further noted that deafness is a social construct in which the problem lies in the environment where an individual finds himself rather than the person himself. People with deafness are seen as a minority group that are denied their inherent right, equal access and equal access to language and communication. Recognizing people as a minority group indicates that they will share common values, beliefs and tradition.

Deafness as Impairment

The underlying premise of the educational and rehabilitation for many years had been based on disability. It is labelled as an impairment (Lane, 2005). The perception that deafness is impairment signifies inability to perceive sounds, inability to react to environmental clues, inability to start and maintain conversation with others and enjoy the main part of entertainment in mainstream settings, music enjoyment is a good example of entertainment.

Medical approach believes that deafness or inability to hear could be ameliorated by seeking medical intervention through the use of technological devices. These devices include cochlear implant, hearing aid, assistive listening device and adoption of oral method of communication (Higgings, 2000)

2.1.6 Deaf Cultural Identity

Identity refers to how a person perceives himself and the perception the individual gets from others. Although, it is a personal option, identity is mostly defined by external influences as well. It is more of a psychological system when a person internalises with inner self (Brinthaupt, 2008). The individual experiences a feeling of closeness with a particular cultural group (Triandis, 1989; Taylor, 1999; Leigh, 2012). Identity is a process of socialisation and continuous between a particular person and others throughout one's period of existence (McCaw, Leigh and Marcus, 2011). The identity of a person with hearing impairment develops depending on the level at which deafness is most reflected in a person's life. An individual's deaf identity depends on how parents perceive their children's hearing loss and the parent's hearing status (Leigh, 2009). Identity is therefore determined by an individual's relationship with others and immediate environment (Hintermair, 2007; Taylor, 1999). For individuals with hearing impairment to achieve a positive identity and healthy, they often face some difficulties as a result of their hearing parent's ignorance about Deaf culture. Leigh (2009) opined that the hearing people view Deaf people as incomplete beings because of lack of auditory function to sound and spoken language while Deaf people view themselves as a complete being.

A Deaf identity means a life of fulfilment centred on wholesome and non-disabled. It is unfortunate that many parents of children with deafness and professionals in the field of Audiology do not see any significant importance of Deaf identity but rather a detrimental effect of deafness on speech and language development, laying emphasis on ability to make intelligible speech. Weinberge and Steritt (1986) in their study on Deaf identity found that Deaf individuals who are capable of negotiating both Deaf and hearing people have better academic performance, good social and family acceptance, whereas those who identify with hearing people have poor academic performance coupled with family rejection. Glickman (1996) reported that significant relationship exist between high self-esteem and bicultural identity among deaf people. This shows that Deaf individuals who were capable of identifying with deaf community and the dominant hearing community have higher score than those who associate with hearing individuals.

It is vital to view deafness from the cultural and social perspective. Olkin (2001) describes three different social constructs of disabilities that could be linked with the Deaf community. These models are moral, medical and minority group. The moral model is the oldest and it views deafness from defect, caused by moral lapse or 'sin' that the victim carries (Olkin, 2001)

Types of identity in Deaf culture

There are four different identity types. These are: Deaf, deaf, Marginal and Bicultural/Dual **Deaf**: These groups of individuals are those that identify themselves as member of the deaf community and accept the deaf culture. They participate in Deaf social activities and often in sign language. They may have antagonistic opinion towards hearing people because of the diverse language. They do not view themselves as persons living with disabilities and do not accept the norms and tradition of the dominant hearing society (Shakespeare, 1996; Shakespeare and Watson, 2002; Gesser, 2007; Padden and Humphries, 2005; Reagan, 1995). Individuals who view themselves as culturally Deaf share common social belief, behaviour, art, literacy, tradition, history and values and communicate in sign language (Holcomb, 2013). They have great pride in their culture and relate with others who share same culture with them. According to Ladd, 1991, Padden and Humphries, 2005, Big "D"

describes a deaf person who adopt American Sign Language (ASL) as distinct means of communication with others. Some Deaf people with this type of identity may resolve that for them to live more effective life, they need to avoid social interaction with the hearing society where they have once experience bitterness. They often prefer to work in Deaf community such as special school for the Deaf or affiliated agency working for the interest of the Deaf community. Some extremists who are culturally Deaf stop visiting their hearing family members since their families and siblings fail to bridge the communication gap between them, refusing to learn sign language. These groups of Deaf people find more comfort, happiness and contentment among people in the Deaf community.

According to Obasi (2008), the ‘Big D’ in Deaf is recognised as socially formed group derived from social interaction of deaf people who uses same language. Deaf people who falls under the “Capital D” category often refer to themselves as a member of a social, cultural and linguistic minority group and do not perceive themselves as persons living with disability (Emerton, 1996; Sinecka, 2008; Paludineucience, 2011). There are great benefits associated with members of Deaf community. A member with such identity experience strong oneness and togetherness, being accepted and has opportunity to express his or her opinion, idea and feelings with other members using sign language. Taylor (1985) noted that member of Deaf community practising the deaf culture could drastically reduce the tendency of mental health problems among persons with hearing impairment. The socio-cultural perception of deafness views individuals with hearing impairment as part of an ethnic cultural, social and linguistic group (Parasnis, 2007; Van Cleve and Crouch, 1989; Parks, 2000). Individuals who are culturally Deaf often portray a unique and distinct characteristics. They are proud of their deafness and vocal about the pride. They prefer to write, point at or communicate in sign language in a simple understandable way which allows them to retain their independence. Majority of persons with hearing impairment look down on other deaf individuals who are homeless and resort to begging, which often make them uncomfortable when these people with hearing impairment associate their poverty to deafness.

deaf: The word deaf with small “d” to Padden and Humphries (2005) and Ladd (2005) describes the medical pathology of an individual with hearing impairment.

Persons with hearing impairment in this group of deaf identity identify and view deafness as an impairment and perceive the hearing people as preference point for wholesome health and normality. They place high premium on ability to hear and speak fluently (Berkay, Gardner and Smith, 1995; Ladd,2005; Beart, 2005). The pathological perspective of deafness is view as a impairment that could be cured and fixed by medical experts. The audiologists believe the efficacy of technology device to improve or ameliorate the residual hearing. Individuals that seek for such help so as to be able to hear are not generally considered as members of culturally Deaf community. These groups of people mostly associate with hearing people and do not recognise and adopt sign language to communicate with other members. They prefer to use speech rather than sign language (Melick, 1999). This group of deaf individuals prefers to live among the hearing world to be assimilated believing that they could only attain the best in life if they associate with the hearing society. Most parents of deaf children desire this type of upbringing for their Deaf children. They want them to hear and speak like them without considering the cultural difference that exist between the parent and deaf child. They grow up in the hearing society without any awareness of the Deaf culture and Deaf community. They lack understanding of the distinct way of life of people who are deaf. They have not got the opportunity to meet older Deaf or attend deaf school where deaf children receive their educational programme. This lack of awareness may lead to isolation since people that surround them are ignorant of their condition, let alone proffer a solution to it.

Marginal Identity: Persons with hearing impairment who fall into this category of deaf identity neither have anything to do with the Deaf community nor do they associate with the hearing world (Gliclman, 1986; Most, Wiesel and Blitzer, 2007). These groups of individuals may experience challenges in approaching the Deaf community and the hearing community. They experience deficient in both communication and social skills (Most et al, 2007; Woodward, 1997). According to Leigh and Stimson (1994), these deaf lack social and communication skills for functioning in a logical way with the Deaf and the hearing community. Most often both Deaf and hearing people avoid these people because of their poor social skills.

Bicultural / Dual Identity: These are individuals that exhibit bicultural identity. They relate well and effectively with the duo (the hearing and deaf community) Deaf in this group record significant scores on Hearing and Deaf Acculturation Subscale of the

DAS. They are strictly committed to the deaf culture and use sign language as a method of communication. They enabled high self esteem and confidentiality associate with hearing friends. According to Holocomb (2013), a person that is referred to as a dynamic bicultural individual is capable to relate well in both Deaf community and hearing world. They may not display and preference to either of the culture. This type of identity requires that the individual has posses the potential to speak and sign fluently to maintain and negotiate both communities. The Deaf dominant bicultural individuals also function well in duo community (Deaf and Hearing). However, there is need for the individual to expend more time and efforts to make their contact with both communities more effective. Some may prefer to interact and associate with the deaf community, and also capable to interact with the hearing people, the majority hearing society often associate with other hearing people, but if there is need, he could also communicate with the Deaf. Kannpell (1989) identified six linguistic variations among individuals with hearing impairment. These are: Monolingual, this refers to Deaf individuals that are proficient in sign language; Dominant bilinguals, these are individuals with hearing impairment who are skilled in sign language and English, however more competent in sign language; Balanced bilinguals, these are Deaf individual who are capable of fixing into both language skilfully in equal dimension; English dominant bilinguals, these refer to Deaf individuals that are more proficient in English language than sign language; English monolinguals, these are Deaf individual without any knowledge have about sign language and adopt English as the only medium of communication; Semi-lingual, these group of Deaf individuals have limited skills in both sign language and English.

2.1.7 Concept of Culture, Deaf culture and its Features

The advanced learned dictionary of contemporary English describes culture as “System of sharing common values, norms, behaviours, belief and customs, that distinct members of a social group exhibit among themselves and the world they live in, and transferred from one generation to another through learning experience and interaction with the environment. According to Diller (2007), the term culture refers to state of awareness and unawareness content which group of people share, study, obtain and transfer from one generation to another generation through which life is organised and interpreted meaningfully. He further stressed that these contents are only shared through language and communication by the members of the community.

The importance of Communication as an indispensable tool for cultural acceptance cannot be overemphasised. Culture is a complex entity that encompasses values, knowledge, custom, traditions, beliefs, arts, morals, laws, and other habitual practice an individual learns from his immediate environments through social interaction. According to Holcomb (2013), culture provides members of a particular community way to long time proven and historically formed solution for desirable living transmitted from one generation to another.

Most cultures are transmitted through cultural player such as parents, relatives, members of family and role model. Considering the facts that generality of children who are deaf are born and raised in household of parents without hearing loss with no previous experience about Deaf people and their culture signifies that the common parent to children pattern of transmission is not applicable to deaf children from hearing parents. Hence, Deaf people search cultural players outside the home settings to have opportunity to the historically created solution for Deaf members that have been invented by generation of Deaf ancestors. It is worthy of note that communication barrier between deaf people and their families encourages Deaf people to turn to the Deaf community for refuge and a fulfilled life, feeding them with vital facts and figure about life situation and how to cope with it. Many Deaf people consider the deaf community as a “surrogate family” because of the huge support it renders to deaf people in the community (Robinson, 2006; Kelly, 2008; Lee, 2006; Lane, Pilland and Hedberg, 2011).

Deaf people in their quest to live an enrich life devoid of various social vices often segregate from main dominant culture and form a distinct cultural values and beliefs to protect them from ridicule and platform for refuge (Ladd, 2003; Davis, 2007; Lane, Hoffmeister and Bahan, 1996; Shield, 2005; Davis,2007;). Baumean- Weingler (2004) describe deaf culture as a unique way of life formed by big Deaf culture and set of deaf people who are deaf to address their psychosocial needs which include beliefs, values, attitudes, norms, beliefs, tradition and behavioural style which have an impact on daily activities. On the other hand, Heibert (1983) defined culture as something that is more complex that supercede mode of dressing and maintain standard behaviour.

The term Culture refers to a shared system of beliefs, values and common language. It provides the basis from which people interpret and understand the world we live in. It is instructive rather than learned. It is transferred from one generation to another. Culture is referred to as an array of values, beliefs and behaviour that interprets the way people perceive, coexistence of human on earth (Robins, Fantone, Hermann, Alexander, and Zweifler, 1998). According to Padden (1993), deaf culture often identifies as an array of values, beliefs, tradition, custom and similar language practiced among deaf people.

Culture of deaf people is significantly different when compared with hearing people. Deaf culture portrays a strong mind of community and family. The Deaf culture has strong sense of togetherness and values. It works for the good of the community, showing care and love for others welfare within the community. They also display keen sense of creativity for personal growth and development. (Mindless, 2006). Deaf culture goes beyond inability to hear. It encompasses a distinct way of accepting oneself, associating with other deaf people and view in life from a positive perspective. This has a significant influence one's educational and choice of profession or how an individual perceive the world he lives in (Shield, 2005, Lane et al., 1996).

The emergence of deaf culture indicates a proper change of the world's lack of understanding of the distinct nature of deaf people (Shield, 2005; Davis, 2007; Lane et al., 1996). They view the suppression of sign language, eradication of deaf schools and mainstream deaf children, and the approach to teach students with hearing impairment to use speech to communicate verbally as lack of recognition and acknowledgment of the Deaf culture (Shield, 2005; Ladd, 2003; Lane et al., 1996). The Deaf community viewed such enforcement as a way to compare deaf individuals to the dominant culture of hearing people based on the proposition that the minority groups of deaf people must adjust to the conventional method of communication (Higgins, 1980; Lane et al., 1996; Shield, 2005).

Deaf culture is a distinct way of life of deaf people which involves the use of sight (organ of seeing) and this culture is based on effective way of bridging the communication gap and providing visual access to the world (Baham, 2008 and Bauman, 2008). Introduction to Deaf culture to Deaf people propel a positive term

that depicts pride, confidence and command identity of group of people with a unique cultural belief that hearing impairment does not connote disability. Deaf culture emergence is far dated to late 70s in the academic domain (Ladd, 2003). Over the years, a growing concept of deaf culture has dominated the Deaf community. Researchers of the Deaf communities have categorically differentiated between the 'Deaf' and 'deaf'. Padden and Humphries (1988) observed that visual orientation guides people who are deaf to exhibit some unique features of cultural behaviour and values notwithstanding the functional contribution of hearing people within their immediate environment. This lends credence to the fact that culture of deaf people is a consequence of original lifestyle and experience of deaf people commonly shared together. Visual access has provided effective communication and information which create room for their integration into a larger society dominated by hearing people. Deaf people desire to accomplish respect, dignity and self-actualization is also an essential part of Deaf culture which has been nurtured since time memorial (Jankowski, 1997: Gamon, 1989 and Bragg, 2001).

The emergency of Deaf culture in Africa, considering Nigeria as an example can be traced to the founding of deaf school, formation of clubs and organisation and the usage of sign language by the Deaf community.

The acculturation of deaf individuals in the deaf culture could be achieved in several ways. Initially, it was through founding of deaf schools that those deaf children were introduced to other deaf children to build socialisation network in the Deaf community. This socialisation ranged from religious to social organisations. The established organisation spread to local, regional, state and national level, bringing together deaf individual together to portray a distinct way of life. Deaf people are acculturated into the Deaf community through the following: Enculturation at Birth, this occurs if the deaf child is born to Deaf families. These children are immediately introduced to the Deaf community and its culture. They have easy access to their mother tongue language because of their similarity in their identity. These children language acquisition in sign language almost parallel to speech language of their hearing counterpart in the dominant hearing society;

Enculturation could also be achieved at the Deaf school placement as a young child,

with the parents' awareness about deaf people and their culture; they enrolled their children at deaf school at very tender age. This gives the child opportunity to have access to language of the deaf and their culture, although they may encounter difficulties in acquiring language or communication skill because of the hearing status of their parents. When these children are introduced to the Deaf community, they make friends and have access to deaf adults who guide them to learn solution to effective living; Another way of acculturation is enculturation after transferring to Deaf school, older children who were not initially placed at a school for the deaf would commence their enculturation process after they got transferred to their present deaf school from public mainstream school. These older deaf students have spent many years with hearing students in the mainstream school, struggling to fit into the hearing society without success, resulting in frustration. As these students decide and accept a new way of life, awareness about their community and culture becomes more paramount to them which gives them sense of belonging and last group consists of those that were acculturated after graduation from high school. They have never attended deaf schools, have no deaf friends and have been restricted by their parent to shun the Deaf community. These deaf adults become bona fide members of the Deaf community and engage in various activities after learning language of the deaf and associate with other deaf adults and peers (Holcomb, 2013).

The terms "hearing culture" and "hearing people" are often common terms among deaf people because of their ability to hear and orient themselves to the environment. Their behaviour is quite different from that of deaf people. They use speech to communicate orally/verbally, listen to radios, use public address systems to magnify sounds. Holcomb (2013) enumerated some of the behaviours observed among hearing people. These are: hearing people lean their ears towards the mouth of deaf people in order to hear them properly when they become aware that the deaf is trying to speak; hearing people speak loudly when they realise that they are conversing with a deaf person; hearing people who lack knowledge about deaf stop talking as soon as they realise that they are talking to deaf person, they consider it as a sheer waste of time; hearing people have easy way to accidental information and communication that is often taken for granted. The ability to hear well and speak well is referred to as "hearing culture"

2.1.8 Sociological Features of Deaf Culture

The Deaf culture has unique features that made it meets the sociological needs of its members. Some of these basic features are

1. **Language:** Sign language has been proved as an important aspect of deaf culture. It is visual language copious in unique grammar and syntax. Sign language, the visual language of the deaf people is considered as the basic necessity for propagation of Deaf community. Desire to have access to visual language to communicate feelings, thought, ideas had been the major reason for the founding deaf school and Deaf organisations. Sign language is an indispensable aspect of being considered a Deaf person (Johnson and Erting, 1989)
2. **Values** in individuals with hearing impairment involves the vital needs for explicit and visible language and understandable conversation in clear simple terms, expression and professing values of sign language in deaf schools, deaf clubs and deaf association that portrays and preserve its Sign language, literature, Deaf heritage, Deaf Arts. Deaf people treasured their distinct language, promoting and dissemination of culturally salient information is of great value to them (Lane, 2004 Mindless, 1999, Smith, 1997). The Arts of deaf people preserve their heritage and common experience of deaf people within the reach of ignorant non deaf people about deaf way of life and the oppression they suffer in their hands. Likewise, the pride of being Deaf and the great linguistic value of sign language are all portrayed through the Deaf arts.
3. **Traditions-** These traditions include stories, folktales, festivals and theatres which is transferred from generation to generation. Deaf individual participation and involvement in various Deaf activities like cultural events, festivals, Deaf awareness week, International Day for Deaf, among others provide a rich experience for them. Deaf people celebrate Deaf life and recognised achievement and survival of their heroes throughout generations. This Traditions are elements formed because of their enormous contribution to the basic needs of people who are deaf.
4. **Social norms-** Exhibition of diverse norms between Deaf and hearing often result in cultural conflicts. Most times people are unconscious of the way their norms impact other through interaction. For instance, culturally Deaf individuals have developed ways and etiquette for gaining of others before and

after conversation. Blocking of facial contact is an unacceptable and exacerbating behaviour. Moreover, rules of behaviour of deaf people in their community reflect the cultural norm of the Deaf community. All exhibit different forms of acceptable behaviour. It is not unusual way among the Deaf to tap at each other's shoulder to gain attention. However, it becomes a taboo if any of these rules are infringed upon (Lane, 2005). The social norms and values of the Deaf community are peculiar to them and are often transferred or passed from one generation to the other. Only a minority of these deaf children obtained social skills at home because Ninety percent of deaf children are born into families and homes without any awareness and knowledge about Deaf culture. (Holcomb, 2013)

5. **Identity-** Identity is a major component of a person. Every individual wants to belong and feel sense of importance. Accepting that a person is Deaf and he or she has pride in the heritage bestowed to a Deaf person with unique culture. Such an individual is proud to be a member and contributes to the development and continuity of their culture.

2.1.9 Core Cultural Values Of Deaf Culture

Some core cultural values of deaf community have provided solutions to the major challenges confronting persons with hearing impairment over the years. These effective solutions were originated by Deaf ancestors over a long period of years to address their problems and will no doubt continue to meet these needs (Padden and Humphries, 2005, Murray, 2008). These include access to communicate with one another, easy way to prompt information, strong identity formation (sense of belonging) and self-determination.

1. **Access to communication:** Communication is important for acceptance into most cultural groups based on the fact that they are intertwined. The issue of deaf culture is not exceptional entity in providing access to conversation (Burns, Matthews, and Nolan-Conroy, 2001). Plethora of studies have revealed that about ninety percent of deaf children were born to parents without hearing loss and majority had no knowledge about deaf culture (Mitchell and Kirchmer, 2004b). These parents of children with hearing impairment cannot communicate effectively with their deaf children because of their inability to hear.

Consequently, communication problem erupts and these children develop in an environment where there is no access to language and communication (Corker, 1998, Mahshire, 1995, Sheridan, 2001). The deaf community has provided time-tested strategies for effective access to communication among deaf individuals. Most deaf children who are born to parents without hearing loss and their parents lack knowledge and awareness about Deaf culture and are often deprived access to communicate with others until they meet other deaf peers or deaf model that he or she would be in a position to gain from the knowledge and vast wealth of experience of the Deaf people (Drolsbaugh, 2000; Mahsshie, 1995; Bechter, 2008) The Deaf community provides Deaf people with unrestricted access to communication; it creates free conversation among Deaf individuals and access to verbal words through the usage of sign language interpreters. This shows that the sign language is an effective, historically created solution to communication difficulty developed by the community's members, thus making it the most natural language of the Deaf people (Fleischer,2008).

2. **Sharing of Information:** Communication has often been a major obstacle for individuals with hearing impairment. They find it hard to share their views, opinion, thought and idea with hearing people, most especially their family within their immediate environment. However, sharing of information is considered as one of the vital features of the deaf culture (Mindess, Holcomb, Langholtz and Moyer, 2006). Deaf people share information among themselves, they tend to support each other by conveying recent events or happening that may not be available to others, thereby helping them to fill the gap. It is not uncommon for deaf person to make sense of incomplete information by adding some personal idea to make it complete.
3. **Healthy Identity or Sense of Belonging:** Persons with hearing impairment are often confronted with difficulties as regard their identity because of their distinct way of life which is ultimately different from others in terms of social, religious, sexual orientation and other observable differences. It could be extremely difficult for a child with hearing impairment who was raised by hearing parents to develop a positive sense of self because his or her parents have little or no knowledge about deaf. Drolsbaugh (2000), Harri (1995), Holcomb (1997), and Ladd (2008) reported that children with hearing

impairment often develop negative sense of self as a result of their parent response to health worker advice to reduce the debilitating effect of deafness. The parents view the child's hearing loss as a tragedy and catastrophe that deserves intensive medical attention. Children with hearing impairment are often left alone and subjected to loneliness and these situations make them develop negative feelings about being a deaf person. According to Brueggemann (1999), deaf children who have negative feelings about themselves may try to adopt the behaviour and cultural orientation of their hearing parents and peers so that they can be like them and these often result in more complex anxiety. Deaf community celebrates and welcomes their "Deafhood" (Gertz, 2008). It provides a feeling of worth and self-value rather than feeling shame and embarrassed by their hearing loss.

4. **Self-determination:** Many minority groups, including Deaf group has been denied their right to make decision relating to their life and community. Holcomb (1997) and Leigh (2008) contended that that people with little or no experience about Deaf people and their culture often dictate and control them, which invariably result to frustration due to inability to cope with their peers who are hearing. Studies have revealed that people who are deaf have displayed self-determination and work assiduously in order to enhanced quality of life (Corker, 1998; Garmon, 1981; Jankowski, 1997; Robinson, 2006; Buchanan, 1999; Simmis and Thumann, 2007)

2.1.10 Cultural Behaviour of Deaf Individuals

Every culture maintains distinct cultural behaviours which are often transferred from one generation to the other. Deaf people have similar behaviour, they share same beliefs, adopts similar language, and share common cultural orientation. The perception of deafness as culture implies that deaf children and adults with hearing impairment who lack auditory response are inclined to loneliness, experiencing separation from the society due to inability to communicate effectively with individuals without hearing loss. These students faced gross difficulties while trying to share their feelings with other hearing people (Dolnick, 1993; Fletcher, 1988; Foster, 1988; Marchark, 1993; Buttler, Skeiton and Valentine, 2001).

Deaf people practise some traditions which is common to them in their community.

These historical based behaviours include:

1. **Leave-Taking:** This is a form of serial lengthy goodbye displayed by deaf persons as they intend to part. As part of this tradition, Deaf individual's goodbye routine entails, arrangements for the scheduled gathering as it may not be possible to meet physically to communicate before their meeting. During the time pace of saying goodbye to one's closest friend, there is a tendency for the conversation to go off and on to another additional discussion, involving new gist and gossip. When the side discussion continues for another long session, another round of goodbye and hugs may be repeated on and on. Studies have revealed that the duration of announcing departure and leaving could span up to three good hours. (Bienvenu and Colonomos, 1992). The expression of taking a leave takes a lot of time. Deaf people often prefer to communicate face to face through the channel of sign language because of the warmth of live human interaction. Deaf individuals who work in job predominated by hearing find it difficult to develop cordial relationship with them. Consequently, they do not have opportunity to chat on regular bases. When these Deaf meet their friends who are competent in sign language, they are subjected to lengthy conversation and to end this conversation may take a repetition dimension (Moore and Levitan, 2005).
2. **Persistence in Contact:** Persons with hearing impairment cherished social contact with one another; as a result of these they become persistent when they intend to visit a friend or companion. For instance, when a Deaf person visits a friend at home and there were no responses to the pressed door bell. If there was no response after the ringing the doorbell continuously and no reply, the search still persist and the Deaf person will go around checking different places within the compound such as window, garage, packing space, backyard and testing the doorknob to ascertain maybe its unlocked. All these attempts is to convince the Deaf person that his/her friend is not around before he/she leaves. Likewise, persistence calls are observed when a Deaf person makes a call to his or her friend. When these calls are repeated it becomes frustrating and rudeness to the Deaf person with anxiousness that he has missed an opportunity to be connected.
3. **Information Sharing:** Lack of access to information among deaf individual

about what is going on around them has been one of the main reasons behind the existence of Deaf culture. Keeping other members aware and abreast of latest information around their environment is a vital feature of Deaf culture (Holcomb and Mindess, 2009; Mindess, Holcomb, Langholtz and Poyner, 2006) Sharing vital information with members of the deaf community is one of the most vital characteristic of deaf people within their community. Researchers such as Bienvenvenu and Colonomos (1992), Holcomb and Mindness (2009), Mindess et al (2006) and Holcomb (2013) have reported that information sharing plays a key role in creating awareness about the various shared values and experience among Deaf individuals. Deaf people often keep themselves abreast of the latest information within and outside their immediate environment. They frown at any denial of any available information by any loyal community member of the association and view it as unacceptable. With the growing trend in technology, use of closed-captions, videophones and other digital visual devise, information dissemination has been widely spread by Deaf individual themselves. They feel the need to keep their fellow members informed about arising issues and social events like scheduled meetings and personal issues so that others can learn.

4. **Creating Awareness of Someone Whereabouts:** It is not uncommon to observe deaf individual telling other deaf about their destination. When a deaf person wants to take a leave he makes announcement of his intention to do that and gives explicit description of his destination. This behaviour is a common phenomenon among deaf people. This courtesy behaviour of informing others about their movement is to ensure that they could be reached and easily located. This custom is a sheer indication that deaf person could not be located through verbal means of expression and there is need for physical contact before his or her attention could be gained. It has been a habitual occurrence to notice deaf individual giving details of where they are coming from and where they are heading to.
5. **Feedback:** Reporting back is also a unique feature of informing other deaf to be aware of what is happening to them or to others. Holcomb et al (2011) observed that reporting back is an essential tool of providing information on both vital and trivial things. They further explained that deaf individuals believe that giving details of domestic routine performed in their home could be of

importance to other deaf. Consequently, reporting back is considered normal. For instance, locking the room, ensuring safety of the kids and putting on electronic appliance are all considered vital to other deaf individuals. According to Moores and Levitan (2005), providing feedback is an aspect of cordial relationship on daily basis. The act of reporting back reduces the need for another deaf person to repeat a particular task that has been previously done.

6. **Detailed Introduction:** The socio-linguistic minority group is a small community, thus, detailed introduction is often made. It is often said that the deaf world is a small and people have other people information at their fingertips. There is propensity of having a mutual connection with other deaf (Lane et al 1996; Hoffmeister, 2008; Eldredge, 2004; Mindess et al, 2006; Senghas and Monaghan, 2000; Bienvenu and Colonnos, 1992). Deaf people among the majority of hearing people are restricted and limited in their educational, social and religious gathering. Deaf people who reside within a geographic location often attend same educational institution, church and meet regularly at clubs or sports stadium. Consequently, they often know one another. Thus, when they introduce themselves, it is a common phenomenon to provide details on educational experience, their peers, deaf acquaintance, their relationship either as boyfriend or girlfriend. All there are done to identify and recall past experience of common interest and provide platform for social network of the person being introduced. With the recent development in technology, deaf people easily make friends on social media and get connected with one another. Even when they get connected through social media, they still go a long way to give detailed description of their background, school attended, religious gathering they attended and their participation in Deaf community activities.

Describing this unique approach of introducing deaf people on first meeting create an expression of excitement. Bienvenu and Colonomos (1992) suggested a format that indicates introduction follows. These are; the person's name, the destination, location of school and where the person resides (special school, integrated or mainstream school), information about job and career and names of any Deaf relatives.

Nowadays, the format postulated by Bienvenu and Colonomos (1992) has

become obsolete since most deaf student do not attend school for the deaf (special schools) and are mainstreamed without access or connection to other deaf individuals.

7. **Name sign:** Giving name sign to a deaf individual is another indispensable aspect of the cherished Deaf culture. Many deaf children received their name sign as soon as they start their primary educational programme. This signifies their entrance into the Deaf community. Older deaf students or model usually serve as provider of this name sign that correspond to their first expression of who they are. This may connote identification tag to identify him or her. Distinguished features, appearance, behaviour or the first letter of the child's name could be used as his name sign. In Deaf community, using a sign to expressed a distinct characteristic of an individual is not considered as impolite, but view as a historical background of such person.

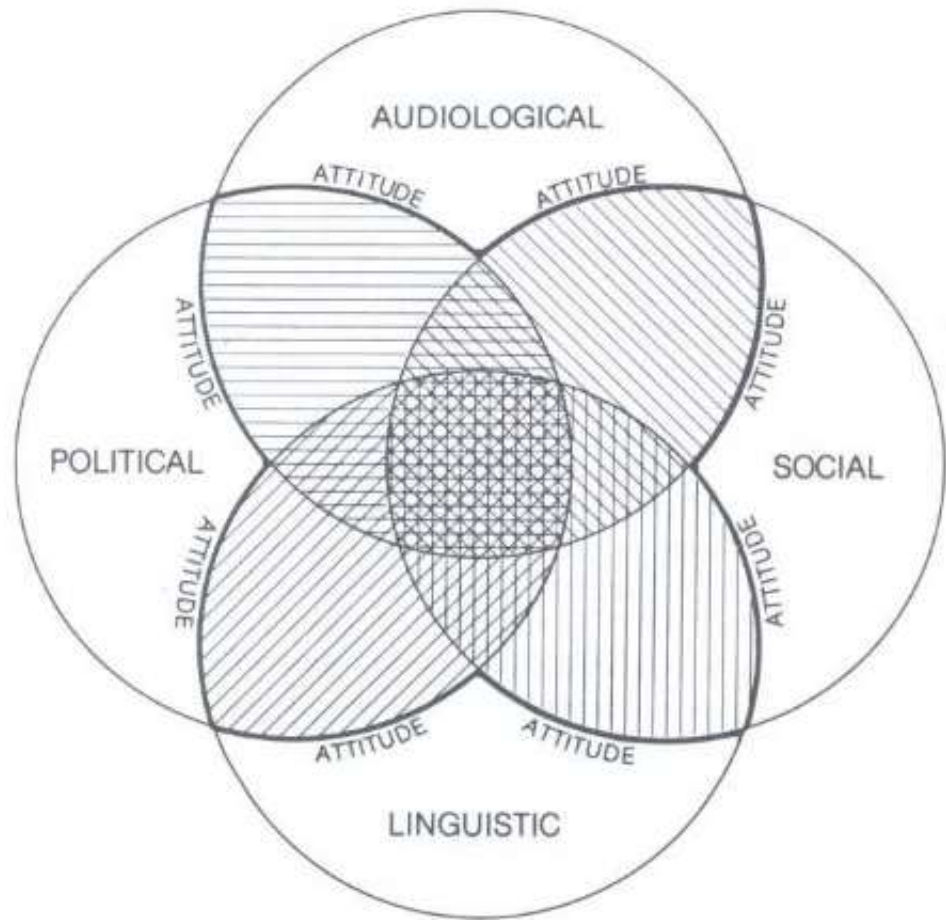
Children born into Deaf family have a different experience. Their parents decide their name sign. The parents of these children are expected to provide the name sign. It has been observed that some parents desire unique name sign for their children. They may want their deaf children name to start with same letter and sign are located at the same place of the body. Supalla (1992) mentioned two basic systems for name sign: The descriptive name sign and the arbitrary name sign system. The descriptive name sign system, describe a person particular characteristic or behaviour. While the arbitrary name sign does not refer to personal characteristics or physical appearance of the individual, but a natural placement, singular position around particular area of the body, at a specific body part with the handshape of the first letter of the deaf person's name. The descriptive name sign system on the hand, describe a person particular characteristic or behaviour. Many deaf individual now acquire their name sign when they identify with the Deaf community.

2.1.11 The Deaf Community

The Deaf community is a small, vibrant and lively community that often reach out and maintain contact of its members. Contact between members is traced and kept up through attending social gathering specifically meant for deaf people, sporting events, organising and attending conferences at international, national, state and local level to ensure coming together of members. The deaf community provides a platform

for deaf people to share their common belief, values and language. When deaf people are together, they are happier and feel more comfortable when compared to their biological families. In most cases, people suffered isolation at home as a result of deviant culture. Parents often communicate with them verbally, neglecting the fact that they cannot perceive auditory sound like them. Their acculturation into the Deaf community signifies a life of comfort and belonging. The Deaf community has social norms and values which are unique to their society. These norms, values and beliefs are transferred from a particular generation to another. The transmission is done through deaf peers in school for the deaf, deaf adults rather than through their hearing parent with no any knowledge about deafness (Holcomb, 2015)

The status that an individual with hearing impairment maintain depends on various factors such as his or her response and perception to hearing loss. Baker and Cokely proposed a model in 1980 to give comprehensive details of the four domains of the Deaf culture. To be recognised as a full membership of the Deaf community, an individual must satisfy the four main domains. At the core central, the culturally Deaf individual attains a significant level of hearing loss, language of the deaf people to communicate, practise and participate in Deaf events, associate with Deaf friends and display keen enthusiasm in integrity and pride in deafness. All these encapsulate the four domains. While Baker-Shenk and Cokerly were trying to explain the complexities of the Deaf community, the authors posited that the person's attitude towards the four domains is an underlying factor that the deaf individual must possess and strongly satisfied to qualify as bona fide member of the Deaf community. This model elucidates the fact that the more deeply an individual is exposed and engaged in the four domains of the deaf community (social, audiological, linguistic and political), the more their involvement as staunch member of the community. These requirements indicate that a person who communicates fluently in sign language, who engages in Deaf community activities and events, and has many friends among deaf peers will easily be assimilated and affiliated to the Deaf way of life.



Source: Baker-Shenk and Cokely (1980)- Ways to become a member in Deaf community

2.1.12 Characteristics of Members of Deaf Community

The Deaf culture is a closely knit group bounded and linked by share of common interest starting from deaf school, deaf association, deaf club and sport organization, religious and regular social events. Persons with hearing impairment who are culturally Deaf often portray some certain behaviour. They prefer to be called Deaf and dislike the term hearing impairment. They considered this term to be vague that tend to lump diverse group together such as the hard-of-hearing, later-deafen and Deaf into one category. The Deaf do not consider themselves deficient in any form (Mindess, 2006 and Lane, 1989). The most important conduct is for the deaf people to be proud of their deafness within and outside the deaf community.

1. **Personality:** The ability to use speech or utilise residual hearing is not given much premium and seen as negative thing and did not promote personality of an individual in the deaf community. Intelligence, morality, good conduct, honesty and other good virtues are what place an individual to be a worthy member (Holcomb, 1993). Moore and Levitan (2005) reported that Deaf individuals are opposed to lip reading and speech therapy and they believe that it should not be given more priority over language and literacy development. In their opinion, Mindess et al (2006) contended that lack of taking into cognizant the value of speech in the community is a distinguished feature of the Deaf culture. The mainstream, hearing majority give credence to the fact that speech is everything and determines success. The ability to use speech does not elevate or diminish a person's personality. Whether you are an eloquent speaker or not is not relevant in the deaf community. Deaf people are not even aware of their deaf peer's competency in speech because of their inability to hear and do not bother to know. Likewise, inability to speak does not qualify a deaf person for a critical leadership position within the context of the Deaf community.

However, speech is not given utmost priority as a method of communication in Deaf community. When deaf people gather together they share same language to share their feelings. They use sign language to communicate. In some instances, a Deaf person with speech may volunteer to help bridge the communication gap by getting across the message to other deaf individuals to

maintain togetherness. For instance, a Deaf person with intelligible speech may help other Deaf make a request from a hearing person and this could only be accepted if they all reach a consensus about it.

2. **Privacy:** Privacy is often not observed in Deaf culture as compared to the dominant hearing society. Privacy is only possible among person with hearing impairment when access to sign language is barricaded. For instance, a closed door prevents a hearing person to know what is going on behind the closed door. Persons with hearing impairment are horrified that being behind the door, hearing people can perceive events behind closed doors. Privacy within the Deaf could only be maintained if there is blockage of visual access. Normally, visibility is determined by the level of privacy a Deaf person desired. It is important for someone who wants private discussion with his companion to move a way to a place where other Deaf have no access to their conversation. Signing beneath a table or turning back to other Deaf is considered inappropriate and rude. Holocomb (2013) cited examples of unacceptable practise. For instance, it is considered unacceptable for deaf or hearing that can sign and speak to stop signing and start speaking to side line to partake or be part of the conversation. Whenever such happen, Deaf people view it as cultural breach and insensitivity of the individual to their cultural right.

Deaf people have to be physically invisible if they desire privacy conversation because their other Deaf people in the same hall or room can easily have access to their discussion and comprehend their sign. The main difference that exist between hearing people and people who are deaf is the use of visual demonstration for communication which involves use of sign language. It is much enabling. It is possible for a Deaf to have access to a signed conversation across an open space. This could not be possible if the individual is in a separate room. Contrary to this, hearing people can to listen to an ongoing conversation in an enclosed private room.

3. **Openness:** According to Holocomb (1993, 2000), person with hearing impairment are described” open book” because they are rapid to make declaration about personal aspect of their life to other people they just met.

They discuss personal issues of their lives, the frustration and achievement they encountered on daily life activities.

They often discuss issues of their marriage problems, health, and work and could reveal all these to new acquaintance. The need for information sharing and limited numbers of friends could be responsible for such acts. It's not uncommon for Deaf people to chat with anyone who can sign. Holcomb (2013) reported that deaf behaviours are acquired by not only through access to cultural orientation but also its an emblem of the Deaf community. They easily reveal personal life situation to other deaf colleagues. Invariably, this kind of behaviour should be expected from older Deaf as newcomer is initiated into the Deaf culture.

4. **Desirability of Deaf children:** There is high desire of giving birth to a child with hearing impairment among deaf people. When a child with hearing impairment is born into a deaf family, there is call for jubilation instead of sorrow. (Tucker, 1997; Moore and Levitan, 2005). Most people with hearing impairment have hearing parents. This poses a great deal of difficult journey in negotiating a consolation zone for themselves in terms of acculturation and identity. Contrary to this, children with hearing impairment who have hearing impaired parent usually do not encounter such problems. These deaf children spend their childhood in an environment that lay emphasis on independence and separation. Holcomb (2002) noted that these deaf children are products of the deaf community because of their background without any disability discrimination pain associated to it which are often experienced by many deaf children from parents without hearing loss. Deaf Children who have deaf parents tend to have a more acceptable family experience than deaf children with parents without hearing loss. When it is time for these children to procreate they desire to marry a deaf person like themselves. They also desire a Deaf child to be rest assured and confident that they posses conversational family ties, exonerated from communication barrier, commonly witness in family settings.
5. **Visual expression:** Visual expression is a essential aspect of deaf culture.

Visual expressions have linguistic importance in sign language and great effects on meanings on words. Persons with hearing impairment who lip read and depend solely on visible and clearly look at speaker's facial appearance to perceive and decode speech. Monitoring an eye contact during conversation is also vital in deaf community. It is considered polite to stamp feet on floor, hit desk or table or tap at people's shoulder to get their attention. It is also impolite to obstruct, to divert or to look elsewhere during conversation. Persons with hearing impairment often feel offended during conversation if people without hearing loss refused to maintain contact with them. Deaf space is one of the enriched visual words that should be broad, enormous and open space with adequate lighting and circular corner for easy communication in sign language. Baumar (2004) noted that Deaf culture revolves basically on sign language and this language possesses vital tools of expression of thoughts and idea. Spatial skills promote the understanding of sign language. This shows that it is a visible language based on spatial skill.

6. **Attention Devices:** Calling Deaf people by their names is not something that works for deaf. Verbally calling a deaf person to get his/her concentration is not applicable in the Deaf world because the individual cannot hear what is said and may not respond to such sound. Bienvenu and Colonomos (1992) noted that getting attention through devices appliance is also an essential aspect of deaf culture, observing that these are greatly different form sound appliance used by people without hearing loss. Some of the distinct ways of getting attention of a deaf person include touching or body-tap, foot-stamping and light-flashing. According to Moore and Levitan 2005), the method adopts to get a deaf person's attention depends on state of the environment and presence of hearing people, distance between the two people to engage in conversation, when deaf people are in smaller group, body-tapping and hand waving, and leg stretching are often used to gain attention. Tapping the deaf person should be a common practice to other attention, especially when they are at close distance. Tapping conversation partner with leg or slight kick is also polite when they sit close to each other. Waving hands are used when the two people involved are far away from each other. Getting attention is very crucial before conversation commence. Deaf individuals are always at alert

looking sideways and conscious of their immediate environment.

7. **Straight Talk:** The Deaf community is well known for the ways their members provide information to themselves. It is a common phenomenon to have information presented in a straight-forward manner without beating around the bush. This behaviour can be linked to clarity of purpose and understanding of conversation among persons with hearing impairment. The Deaf desire for a concise and simple presentation of information is recognised and considered as indispensable in Deaf community. Deaf people often feel comfortable to share feelings and personal issues with their fellow deaf counterpart because they see them as their family living in peaceful co-existence. This is because Deaf people develop strong ties or cohesion within their community which is even stronger than that of their hearing family. Seeing themselves as a “big family” some deaf make some blunt or brutal honest comment which does not concern them. A deaf person may utter a comment about someone mode of dressing or style. The comment may be a frank one, which hearing person may consider unnecessary. In this sense, the way hearing people handle things, giving constructive feedback with the hope that the individual will have clear understanding of what is required to do or carried out. However, this approach does not apply to deaf individuals with hearing impairment they preferred clear and explicit information.

8. **Cultural Knowledge:** Persons with hearing impairment are expected to have an ample of cultural understanding of deaf community and history of its culture. According to Lane (2006), Persons with hearing impairment are often conversant with knowledge of their leaders and their characteristics, they possess adequate knowledge of “who is who” in the history of Deaf community. They have knowledge of important dates and activities in Deaf history and how to cope with certain situation that may arise with individuals without hearing impairment. It is often observed that during Deaf conference and workshop, varieties of rich cultural heritage are displayed to portray their rich endowment. Besides, in many events of Deaf programmes, efforts are made to educate persons with hearing impairment on the past and present achievement of worthy leaders and accomplished persons within the Deaf

community

9. **Rich Cultural Art:** The Deaf culture provides an outstanding alphabetic poem, which is a type of poem exclusive to Sign language which produces a bilingual array of handshape that match alphabet to tell tales about ancient days. Shape of hand of the letters might be model to form a specific word in English language. For instance, the shape of hand of F could be adopted to “future”, “postponed” and “decide”. The art works of deaf people provides an escape for those deaf who are deprived of communicative environment by families, teachers and co-workers with whom they cannot communicate with effectively

2.1.13 Deaf Culture and Education of Students with Hearing Impairment

The recognition of individuals with hearing impairment as a cultural and language minority is drawing attention of scholars and researchers involved in educational provision of deaf students. According to Johnson, Lidell and Erting (1994), there has been a revolutionary shift from the medical model of referring to persons with hearing impairment as disabled to socio-cultural model that views individuals with hearing impairment as group of people with unique culture and language. Several researchers have related socio-cultural context with the way students with hearing impairment are educated. Parasnis (1996) asserted that the adoption of the concept of persons with hearing impairment as a bilingual and bicultural minority is an important approach to the understanding of psychosocial and educational experience of students with hearing impairment. This approach of teaching students with hearing impairment makes it mandatory that language of the deaf – sign, must be the basic of language for deaf children and collaborated with the National language (written language). However, it is worth stating that language of deaf people – sign, as a method of communication is an essential component of culture and has functional role in providing basic education to deaf people.

World Federation of Deaf (2012) considered deaf education as a formulated programme to provide and develop cognitive capacity of deaf students. It addresses the educational provision, linguistic, cultural, social and psychological needs of individual students with hearing. Students with hearing impairment have the right to

equal and quality education as their hearing counterparts. This should be provided with the same content and to the same academic level. The adoption of education of deaf students was corroborated by article 24, paragraph 3 of the United Nation Convention on the Right of Persons with Disabilities (CRPD), which stated that Nations should endeavour to make sure that education of persons with special needs and specifically children with disabilities; deaf, blind is provided under as relevant language and understandable method of communication for all individuals and surrounding that foster both social and academic development.

Mowry (1994) observed that current educational policies do not take into consideration the essential function of the deaf culture in enhancing educational provision of individuals with hearing impairment. The author stressed further that a significant way to be fully engaged in cultural development and education advancement of deaf children deserve exposure and familiarization with deaf way. Mowry (1994) maintained that if students are being mainstreamed and are not able to interact and connect with other individual who are deaf, and this might retard their emotional well-being.

Erting (1985) asserted that culture has an influence on a child learning process and this result in conflict when parent and child belong to different culture. The deaf children finds it difficult to hear and speak like his parent due to the language barrier. Erthing (1985) emphasized the point that to build strong educational foundation for the child with hearing impairment, there is need for deafness to be communicated and understood, bearing in mind that about nine out of ten deaf children are born into families with no knowledge of future expectation of their wards/children's educational programme. (NIDCD, 2010). Fleischer and Zames (2011) affirmed that sign language has become a tool of communication and fundamental in education of deaf children.

2.1.14 Importance of Deaf Culture

Deaf culture provides great social connection to its members across the world in various field of human endeavour, including educational, social, religion, recreation, economic and enriches quality of life.

1. **Social Opportunity:** Deaf culture provides a vast social opportunity for

interaction and peaceful co-existence in social gathering like Deaf sport, Deaf clubs, Deaf political organisation, Deaf theatre group and Deaf support or advocacy group for almost every facets of life (IFD, 2006). The gathering of Deaf people highlights the importance of sharing a common goal and interest. They get prior information about where to meet and what to discuss through e-mails, text messages and social media. This information is quickly spread among their members. Such gathering provides a sense of unalienable succour and camaraderie atmosphere, even if it is for a short period of time. From time memorial, social meeting of deaf people have helped Deaf people to share solution for effective living, making it possible for deaf people to progress along the deaf hood journey and become self-actualized (Murray, 2008). According to researchers, the most fundamental element of the Deaf culture is sign language. Most developed countries adopt the use of sign language for socialization among deaf people. The ability to communicate and interact with other deaf peer is a prerequisite for membership in deaf community(Paul, 2009; Burns, et al., 2001;Andrews Leigh and Weiner, 2004;).

2. **Educational Opportunity:** The Deaf culture has been the foundational institution for educating the Deaf individual. It provides quality educational programme from the preparatory class to University level. This aims at educating and enlightening the Deaf about the world they live in. School for the Deaf are established to promote and sustain the Deaf culture. Deaf people are often provided with support services when admitted to tertiary institution to boost their performance in educational task.
3. **Religious Opportunity:** The Deaf church has been historically connected with the Deaf culture through the provision of support service and spiritual aspect of life. The use of sign language by Christians preacher helped to preserve and propagate activities among Deaf people. Deaf people have some shared beliefs which may not be religious based but have some spiritual impact on their lives. Historically, the culture is church oriented in the African- American /Black. They support in religion, social and politics. They are cornerstone of support in education, mutual aids societies and social services (Anderson, Lloy, Williams, Samuel, Newman and Aramburo, 2000).

Deaf people encourage themselves to worship together using sign language in churches. Deaf people in their community are able to acquire their house of worship, making them fully independent from the hearing people. Many religious group, especially within the Christian organization maintain an international affiliation such as Christ Mission for the Deaf with many local branches across the state in Nigeria.

4. **Recreational opportunity:** Deaf community provides a platform for recreational activities for its members. It's pertinent to note that Deaf culture has its own art, literary style and theatre tradition and social gathering. The founding of Deaf club enables community members to meet recreational needs. Deaf club also serves as relaxation spot from hectic daily strained communication with hearing people,
5. **Economic opportunities:** Churches and schools established by Deaf community often offer job opportunities to qualified and interested deaf. Most Deaf, however feels that Sign job opportunity in various organisation that are managed by deaf personnel should be preferably given to people with hearing impairment. The Deaf culture has also produce traits of Deaf people with the "can-do-attitude (Breivik, 2005: DeClerk, 2007). Deaf people have devise creative ways of demonstrating their worth, devising means to make a living and becoming resourceful in and outside the Deaf community. They create imaginative strategies to develop and maintain relationship with people within their immediate environment.
6. **Stability of mental well-being and self-worth:** Associating with the Deaf community provides avenue for stable emotional thought and share of feelings. A balance psychological state of mental health is noted in members who relate well with other deaf in the Deaf community. Belonging to a minority group like the Deaf culture may be of advantage to deaf people by encouraging self-concept and social skills, which invariably foster psychosocial balance (Bat-Chava, 1994; Gecas and Schwalbe, 1983; Glickman, 1996; Phinney, and Alipuria, 1990; Sue and Sue, 1990). Deaf people regularly share stories on how they overcome hearing people's

ignorance and intolerance of their culture and offers advice on how they can contribute their own part to the society. These true life stories no doubt have positive impact in building Deaf people self-worth.

7. **Distinct language:** Distinct language provides sense of oneness and unity to group of particular individuals. This is attained through share of common language. Community create language and language create image of community (Haualand, 2008). This implies that sign language communities are not only created to solve communication problem, but to provide their members with the opportunities to be with like-minded people. It is human nature for human being, whether hearing or deaf to seek others with whom they can relate and communicate with easily. Sign language has sustained the Deaf community and offers wonderful communication power that hearing people enjoy through speech. The Sign Language has not only wrestle social dominance inflicted by hearing dominant group who proved that spoken language is more superior to sign language and mandated the use of oral language over manual language which is acceptable to express idea, thought and abstract things (Fraser, 2007). According to Haualand (2008). The contribution of language to human development and well being cannot be overemphasised. It gives meaning to human existence being spoken or signed form. Based on all these unique advantages of Deaf culture, Emily (2011) considered the Deaf community a “quasi societal” or “quasi culture because it has various feature of culture, it has little deviation from natural culture and cumbersome to combine. Distinct language contributes to a sense of belonging to other human being and the world either through speech or signed language

2.1.15 Deaf Culture and its Language-Sign Language

Sign language is a unique linguistic means of adopting manual means of communicating ideas, feelings, thought and concept which involves use of hands, facial expression and gestures without sounds. Visual language with distinct linguistic components. Sign language has its own features of language of its own syntax and grammar. It is different from visible structure of English Language. It is unique, simple and efficient when compared to speech. (Massachusetts Commission, 2014; “Deaf Culture,” 2013). According to NIDCD (2011) and Berke (2010), Sign

Language is complex. Therefore, it can be referred as a form visual language which adopts manual symbols of expression, facial expression and body movement as method of communication. It is a real language, which can transmit ideas, concepts, feelings and opinion with same and quick and prompt efficiency when compared to speech. However, there is a misapprehension about nature of sign language. It is viewed as inferior to English. There has been some argument over the adoption of Sign Language as instructional means of teaching students with hearing impairment.

McCullough (2000) observed that Sign Language has been claimed to have a numinous position that exhaust tangible efforts and time of people with hearing impairment. The author stressed that it has a tendency of preventing students with hearing impairment from working harder to achieve academic excellence and obtain the necessary academic certificate to succeed in life. Furthermore, according to McCullough (2000) Sign Language could be perceived as an ordinary means of information dissemination that is vogue and unacceptable as an official language due to absence of written forms. However, it is vital to have proper understanding of deaf culture to enhance effective communication with deaf people.(Massachusetts Commission, 2014). Sign Language is a language of its own, having unique grammar and syntax, is not a visual form of English, and is as efficient and easy as spoken language

Linguists have reported that sign language has comprehensive structure at all linguistic stages, including discourse, phonology, morphology and syntax (Bayley and Valli, 2003;Liddell, 2003). This indicates that signed languages all over the world are to be practised and there is need for signs to be formed for clarity production, visibility, and body movement. (Lucas, 20003; Neisser, Valli and Luca, 2000 and Knapp and Corina, 2008). The phonology, morphology, syntax aspects of the sign language all allay with the visual components and prerequisite that provide simple and forceless approach for the language to be practised among persons with hearing impairment.

All languages use arbitrary symbols to create meaning to objects. With the referential nature of symbols, it is also easy to demonstrate and discuss both concrete and abstract things such as time, morality and emotions. Sign language can also be used to

describe both tangible and intangible object. Likewise, real and imaginary things can be discussed.

Sign language was developed by Deaf people themselves to express their thought, feelings and emotions in their community. This was started with the establishment of deaf schools where various structures of signs were composed. Groce (1985) noted that in various Deaf community's indigenous sign were combined with imported sign to produce a rich, complete and independent language (Lucas et al 2003)

Since Sign Language is expressed through visible modified channel of reception instead of through verbal channel, it provides children with hearing impairment the privilege to utilise a language structure with same communicative potentials devoid of the obstacle of gaining access to what might be experience or encountered with spoken language and access to language development, including sign language significantly influence child's future reading skills. It is relatively easy to acquire. Children with hearing impairment who have adequate access to proficient signers attain similar linguistic performance like their mates of hearing parents. (Roger, 1981). Laurent Clerc National Deaf Education Centre (Gallaudet University) observed that prompt intervention access to any language, including sign language, has a significant relationship with the child's future reading skills and academic achievement. All these features have supported the acceptance and adoption of sign language. It is neither a crude language of communication nor a substandard language with limitation to articulate thought, ideas and feelings. Like other languages, sign language is capable of meeting needs of linguistic community.

2.1.16 History of Deaf Culture in Africa and Nigeria

The Deaf culture is a heritage of Deaf world, the way of life of Deaf people which has been documented and passed down through events and work of art in the Deaf community. Buchanan (1999) reported that there is scanty research about deaf individual and their culture in Africa, until the middle of nineteen centuries when missionary came to propagate the gospel of Christianity. Andrew Foster, the foremost African-American scholar from the prestigious Gallaudet College, a citadel of learning for deaf people in the United State of America. He established first missionary church for deaf in America in 1956 and visited Accra, Ghana to establish a

school for persons with hearing impairment. He also founded the Christian Mission for The Deaf (CMD) in Africa in 1958. He advocated the significance of using sign language to communicate with deaf instead of using oral means of communication. He advocated use of Total Communication Philosophy. Total Communication Philosophy encompasses the use of a multiple approach of teaching deaf children, involving speech training, lip-reading, use of manual communication, visual clues, among others. These organisation delivering education and religious opportunities for deaf people and is still in existence in Africa. These great legacy lives in terms of thousands of deaf people who have become literate and live a meaningful live despite their deafness.

Meanwhile, according to Eleweke et al (2015) and treat (2016), great deaf Nigerians like Allison Izzat, Dawodu made tremendous efforts in introducing deaf education to Nigeria However, these efforts were meagre until Andrew Foster came to Nigeria to encourage and propagate many deaf school for individuals with hearing impairment in Nigeria and other African countries.

Acceding to Togonu-Bickersteth and Odebiyi (1985), Andrew Foster is to Africa what Thomas Gallaudet is to the United State of America. He established 31 deaf school in over 17 African countries. The founding of these deaf schools for deaf children has been an avenue for development of Deaf education, social interaction and promoting Deaf culture (Groece, 1985). Moreover, deafness does not discriminate. It can raise its effect on individual of any class. Deafness can be discovered in any individual around the world, leading to promotion of diversity within any given community of Deaf people, but with common interest and sense of belonging. Deaf people suffered a series of neglect and maltreatment from their hearing counterpart. As the Deaf consider themselves as an ethnic group, they have been systematically excluded from the society. There have been stereotyped about the Deaf and their culture in different countries in Africa. Four sub-Saharan Africa countries have recognised and prohibited discrimination against people with disability, including deaf. These countries are Zimbabwe, Uganda, Botswana and South Africa. Besides, Deaf culture is gaining head way in these countries mentioned above. Sign language has been recognised in these countries as an official language in their constitution. Nigeria sign language (NSL) is a combination of the adopted America sign language and local ones. The

Nigeria sign language is unrelated to various regional signs like Hausa sign language, Yoruba sign language, and Igbo sign language. The Nigeria sign language is the identity and linguistic characteristic of Deaf culture in Nigeria.

In the Nigerian context, the way of life of the deaf has also been characterized by continuing struggle to achieve dignity, respect and self determination. Deaf children in Nigeria are considered to be “Demons” (Joshua, 2013). The society believes they are possessed with strange spiritual powers and are often hidden away from the entire hearing society that view deafness as bad omen. Many of these children are not offered educational opportunity by their parents, despite government efforts to provide universal education for all, irrespective of their disability. Nigeria has many primary and high schools for deaf students. Majority of these learning institution are owned by government, some private individual also established schools where deaf children are trained and educated in various vocational skills like carpentry, bricklaying, weaving, animal husbandry, tailoring and shoe making. These schools provide privilege for deaf children to gather together with deaf who have same cultural orientation about life. These children with hearing impairment learn to express themselves in sign language, socialize with their deaf peers and identify with the Deaf community; learning values of Deaf culture (Joshua, 2013)

According to Burch and Alison (2013), being deaf is a disability and because of language, it is also a culture at the same time. For people in developing countries like Nigeria, it's simply difficult to separate disability and culture, or culture from disability. Our society viewed deaf people as disabled and treated them as elements of charity without associating any dignity and integrity to them. The authors further stressed that within the Nigeria context, deaf Nigerians who are hard of hearing and uses speech or oral to communicate are bestowed more advantage than the pre-lingual deaf. Contrary to this, scholars and activists have continued to argue passionately that deafness is strictly a cultural phenomenon.

Deaf schools forms the basic foundation for the establishment of Deaf organisation, Deaf culture and sign language had its origin from deaf schools. Deaf children develop their identity from these deaf schools when they meet other deaf students, learn sign language and interact with one another. The deaf children in Nigeria have

long been deprived of education because of the belief and misconception that they have strange spirit (Joshua, 2013). Not until the adoption of National policy on education in 1997, many children with disability, including deaf children were out of school. The fortunate ones whose parents or family were enlightened made use of the laudable opportunity to educate their deaf wards. As these children leave their parent home where oral/speech is used as means of communication, they become accustomed to their natural way of life, using signed language to communicate. The deaf child is deprived access to develop language at home and this is only achieved when he starts school and associate with peers and adults model that uses sign to communicate. Therefore, it implies that the deaf child educational, social, psychological and emotional needs are often met at school. Deaf children also obtain cultural input of the Deaf community which encompasses shared beliefs, values, behaviours, customs, traditions and sign language.

The Federal College of Education (Special), Oyo is a higher educational institution that trains deaf people to acquire skills and knowledge in various professions. This institution was established in 1978, the first of its kind in the sub-Sahara Africa, providing enabling learning environment for persons with special needs. This school has high population of deaf students. They associate and share values of the Deaf culture with others.

Religious groups have contributed immensely in no little amount to the transmission of Deaf culture in Africa. Andrew Forster contribution cannot be overemphasized. Nowadays, various religious groups incorporate deaf people into their congregation and provide interpreters to bridge the communication gap and provide access to gospel sermon interpreted to them in sign language. These religious groups have contributed immensely to the spiritual growth of persons with hearing impairment in the Nigeria society. Some of these religious groups specifically train deaf people to become ministers to ensure propagation of Jesus Christ gospel among deaf people and the community.

Lee (2012) reported activities of “Non government organisation that focus on deaf people which grant support to enhance and ameliorate the standard of living of some Uganda Deaf Community. Their congregation at a particular location to learn

vocational skills, share common experience, and promote their local Sign Language (USL). Lee also noted that some of the deaf interviewed responded that they formed micro finance saving and credit organisation to boost their financial strength. Through these laudable projects, there is no doubt the Uganda NGOs have given some deaf people the opportunity to be conscious of their self and their potentials and to express their unique identity for instance, deaf living in urban area of Tanzania come together and make collective efforts to engage in joint social networking and improved their social status through collaboration like clubs, sporting activities among others (Lee, 2012). Furthermore, Lee (2012) viewed this development in Africa as a positive types of deaf identity, viewing it as substandard when compared to those practiced and documented in developed countries like America and United Kingdom.

The establishment of Deaf clubs in various places is aimed to boost the gathering of Deaf people to provide access to effective communication and information, which have been the foremost challenges of deaf people. Deaf people gather themselves at this club on regular basis to socialise, share information and meet their emotional needs. An example of the club is a club located at Apapa, Lagos state. Over the years, Deaf Nigerians have continued to create an avenue to meet and present their culture to their willing members, but unfortunate many of these cherished practise of value, behaviours and beliefs were not documented.

The Nigeria National Association of Deaf (NNAD) was established in 1992. It is an association to cater and promote the overall interest of the Deaf community and advocate equal right for full and equal participation of deaf individuals in Nigeria. It has its national headquarters in Abuja and has state branches in all the states of the federation, including FCT, Abuja. It has state branches in each of the 36 states of the federation. The association promotes unique ways of living of deaf people and advocate for developments of the Deaf community through provision of quality special education, provision of instruction in signed language to deaf pupil/students, establishment of special schools and vocational training centre for deaf children and youth. The struggle for the recognition of the Nigerian Sign language and socio-cultural minority is still a mirage. The Nigeria disability bill to protect discrimination against people with disability, including deaf people has just being passed into law and assented by President Muhammodu Buhari.

2.1.17 Concept of Knowledge

Scholars from various fields such as education, library, philosophy and information science have given different definitions and taxonomies of knowledge and it is imperative to be aware of these views to adequately grasp the concept of knowledge. The foremost philosopher, Plato defines knowledge as a justified true belief. Researchers concluded an individual vindicates a belief as “true” is dependent on person’s situation, social surrounding, environment, cultural influences and previous knowledge. In the field of philosophy, the study of knowledge is referred to as epistemology. Obtaining knowledge involves complete thinking procedures, perception, and exchanged ideology and related to potentiality of reception in man (Stanley, 2002). According to Colin McGlum (1984), the conception of knowledge as rational belief happens to be true makes it explicable the real distinctive function of the knowledge. When an individual seeks knowledge and distinguishes it from mere rational belief, we are employing a criterion for making such a distinction between knowledge and rational belief. It is the crave for reality and discovery of knowledge that constitutes the important subject matter of epistemology. Spender (1998) opined that to use any conceptual framework of knowledge in any form, it must be continuously uphold by proposition of natural knowledge. According to him, knowledge can be viewed as a potential, as an end point in a continuum and as an object versus process.

Applehans, Globe and Laugero (1999) defined knowledge as the resultant enquiry and information collection of events, activities and potentialities. According to Haywood (1995) and Bierly, Kessler, and Christensen (2000) elaborated the knowledge encompass both concept of insight and wisdom. Haywood noted that the construction of knowledge or understanding often starts with presentation of information to insight and wisdom.

Classification of Knowledge

Spender (1998) asserted that the various forms of knowledge originate from the environment and interaction within the organisation or society.

1. Negative and Positive knowledge: According to Teece (1998) considering knowledge about failure is likewise vital as knowledge about success. He

maintained that consequently, understanding of strategies that do not succeed is as essential as understanding about strategies that do succeed. The positive and negative comparison provides insights to understanding of things.

2. **Explicit and Tacit knowledge:** According to Nnaka (1995), two kinds of knowledge exist. These are namely: tacit and explicit knowledge. Explicit can be explained or expressed in numbers and words and could be presented as data, scientific formulae, specification and manuals. While, tacit deals with intuitions and hunches and subjective insight. It is difficult to formalise as it deals with personality. This tacit knowledge is found and could be expressed in an individual's emotions and actions. Linde (2001) subdivided tacit knowledge in three, namely: social knowledge, physical knowledge and other knowledge.
3. **Buckler's classification of knowledge:** Embodied knowledge can be described as type of knowledge that rely on systematic skills and thinking abilities. Embodied knowledge is concerned action oriented and explanatory. Encultural knowledge could be defined as the process of accomplishing common understanding. These cultural conceptual frame are significant process of social interaction and acculturation. Acquisition of such knowledge depends easily on language, and it is constructed socially and open to negotiation. This type of knowledge is information based and are conveyed by signs and symbols
4. **Machlup's classification of knowledge:** Chu, Schunbert and Goh (2006) categorised knowledge into five, adopting the principle and concept of who know who to who wants to know. This knowledge is: Intellectual knowledge; practical knowledge, small talk or pastime knowledge, unwanted knowledge and spiritual knowledge.
 1. **Practical knowledge:** This is a type of knowledge that is of great importance in workplace. It is divided into professional knowledge, household knowledge, business knowledge, political knowledge, and other knowledge.
 2. **Intellectual knowledge.** This refers to intellectual abilities and enthusiasm to understand concept or idea. It is an aspect of liberal education. It is achieved through active concentration.
 3. **Small talk knowledge:** This is relatively opposite to intellectual knowledge. It is desired for feelings and emotional entertainment and light entertainment.

These include news, jokes, local gossip, community activities and crimes.

4. Spiritual knowledge: This is relevant to belief and faith in God.
5. Unwanted knowledge: It is a knowledge that is outside the scope of interest of an individual.

Silent Knowledge

According to Schwalbe (2005), silent knowledge refers to the knowledge that enables an individual to associate with others in various circumstances. This type of knowledge is delicate as it allows an individual to control or modify his or her behaviour in order to be acceptable as a genuine member of social group. This particular type of knowledge is neither taught by expert nor learned from reading books. Schwalbe (2005) gave examples of such knowledge to include:

1. Knowledge of acceptability and rejection knowledge: This deals with behaviour of an individual and his/her sense of dressing when attending a special or particular event or services. People believe that such dressing style should reflect sobriety. Another example is the way to seek permission to ease oneself or obey the call of nature.
2. Knowledge of how to blow one's nose in the public without being embarrassed by other. This should be politely and hygienically done.
3. Knowledge of how to learn to act and express oneself when meeting for the first time or dating. Schwalbe (2005) stressed that acting in a specific way may be require. However, the act demand acting instinctively and cautiously. Such knowledge is essential to be possessed by the individual. Silent knowledge often underlay the understanding of basic social life. Some of the rules guiding this silent knowledge are normative, respecting the feelings of others and avoiding the act of treating other human being like object or animals. Other procedural rules guiding silent knowledge include joining queue to enter a bus or taking turn in a conversation or debate.)

Mokyr's Type of Knowledge (Useful Knowledge)

Mokyr (2003) described useful knowledge as the type of knowledge that is obtained when an individual observed natural phenomenon in their respective environment and established regularities and pattern in it. The author further noted that useful knowledge can be divided into two types:

1. What or propositional knowledge, which deals with beliefs about natural things.
2. How or prescriptive knowledge which is related to technique or way of doing things.

2.1.18 Knowledge of Students with Hearing Impairments about Deaf Culture

The society endows people with understanding of how to live and display potentiality, how to show capacities unique to their nature through interaction. Likewise, the way an individual learns in different ways is shaped by various factors such as education, family, ethnicity, and religious beliefs (Peter, Ananda, Michael, Anne and Denise, 2010). The knowledge that persons with hearing impairment obtain about their culture and how to live their lives varies and depend on either they are brought up by Deaf or hearing parents. The privilege to associate with deaf adult and awareness of their parent about Deaf culture also has a significant influence on the school readiness and school placement of children with hearing impairment. Societal interaction among persons with hearing impairment has an effect on what they know, learn and attitude towards cultural values and interest.

Children who are deaf and raised in Deaf families have easy entrance to the Deaf community and Deaf culture immediately after their birth because of the enabling environment and opportunity to learn and use sign language to communicate (Holcomb, 2013). These children easily learn the way of life of their parents and learn the norms and values of the Deaf through imitation and modelling. They acquire knowledge of Deaf culture and get affiliated to Deaf community. Contrarily, majority of hearing parents do not have knowledge about deafness and Deaf culture, their children often face cultural conflict due to cultural difference. The parents without hearing loss want their deaf child to hear and speak like them and often encourage him/her to attend mainstream schools when he can have access to speech. Pupils with hearing impairment are exposed to Deaf culture when they are placed in deaf school during the elementary stage (Leigh, 2009). At this stage, they have opportunity to interact and associate with peers who are deaf and deaf adult, who serve as role models. Many of these children receive their name sign from older Deaf and this signifies the commencement of their journey to Deaf world (Lane, 2008)

According to Miller (2010), constructivists view knowledge as something emanating

from an individual who has understanding of something. For person with hearing impairment, it is constructed through the eye of the person which influences interpretation (Sexton, 1997) cited in Miller (2010) viewed knowledge from a different perspective emphasize that there is no universal truth because all truth is formed based on individual interpretation, perspective and views of such individual. (Mille, 2010: Wang, 2010). Researchers noted that reality is socially formed through socialisation and could be understood when it is represented internally and symbolically through language (Miller, 2010; Wang, 2010).

Students with hearing impairment ways of constructing reality and understanding idea and concept is different from that of hearing students because they have different languages and cultures. Padden and Humphries (2005) observed that persons with hearing impairment possess strong visual acuity, however, mode of grasping visual object follows a lengthy period of historical interaction with cultural members. They further stressed that persons with hearing impairment make meaning in order to know something based on their history such as the school they attended, the communities they have been part of, the job they have or have had before and the vocabulary they have given themselves to express what they know. Furthermore, researchers suggested that teachers with hearing impairment should teach students with hearing impairment and emphasized that Deaf history, way of life and culture should be considered as essential aspect of the curricula (Humphries, 2008). The following basic aspects of knowledge are essential for their educational programme so as to gain insight into the Deaf culture and community

1. Description- Deaf Students to perceive and explain main ways deaf culture is similar to and different from hearing society.
2. Analysis- This provides away to compare and contrast physical, communication and social aspect of the two cultures the individuals are exposed to in their community.
3. Evaluation- This aspect of knowledge provides the opportunity for the persons with hearing impairment, particularly the students to view and make a judgment on the advantages and disadvantages of membership in Deaf and the hearing society.

2.1.19 Concept of Perception

Perception refers to a process of creating awareness of an individual's immediate vicinity through physical sensitivity that describes one's potential to understand the world which she/he dwells. It could also be defined as a process of attaining awareness or understanding of sensory information that include receiving, organising, selecting, interpreting, and giving significance to what is happening in our environment. According to William, Feyer, Cairns and Biancotti (2007), perception is a mental process of gathering and interpreting information through our senses in order to have proper understanding of our environment. Perception is a psychological ability to process information receives through our senses and related to understanding issues.

Quick and Nelson (1997) viewed perception as the process by which information about person, object are interpreted, the opinion that an individual has for another person or group depends on the information available to the individual. Different individuals with the same information about a person or group may have different interpretation for that individual or group. According to Rao and Narayana (1998), perception is considered as one of the important cognitive factors of human behaviour.

Characteristics of Perception

Quick and Nelson (1997) highlighted some characteristics of perception. These include:

1. **Perceiver-Specific Characteristic:** Perception is influenced by familiarity with the object of perception. The perceiver has a better opportunity to observe and arrived at a conclusion about others or situation. During observation by the perceiver, he or she gathers an ample of information in order to perceive such individual or group accurately.
2. **Perceiver's attitude:** The attitude an individual develops towards a person or group is a product of his or her perception. A student with hearing impairment subjected to stigma, will likely generate a negative attitude that the student is worthless.
3. **State of mind:** The state of mind at any particular time is a reflection of our mood, either in a happy or sad mood. Positive mood tends to produce positive impression about others, while a negative mood triggers negative feelings about others. Most often our mood is an indication of our perception of things

or occasion around us.

4. **Self-concept:** A positive self-concept perceived by an individual will provide positive attitude. A wholesome understanding of oneself will propel proper understanding of other's perception. There is no doubt that an individual with positive self concept will have a positive self-perceived attitude.
5. **Thinking structure:** The system of thinking of an individual determines the perception of others in a particular way.

Target-Specific Characteristic: Perception could be determined by features that are peculiar to any individual that is perceived. These features include:

1. **Perceived physical appearance:** These features encompasses gender, age, race and height, among others. There is a saying "the way a person dresses, speaks volume about the way he is addressed". Most often perceiver easily noticed strange or unusual traits.
2. **Non-verbal communication:** Eye contact, facial expression, body movement and posture are characteristics that directs the perceiver's impression of the specific features. The facial expression and body movement possess a lot of meaning which may often be misunderstood

Situation-Specific Characteristic: Social context of the interaction is an essential influential factor. The situation where an individual finds himself or herself has a significant influence on perception. Discounting principle in social perception is a particular situation that does not influences but has significant effect on the behaviour of an individual.

Perceptual process

The standard input that a process received predicts the extent of yield of the production process gives out. Firstly, the perception input is collected and operated by the receiver and the cumulative output turns the least of the behaviour (Rao and Narayana, 1998)

Variables Involved in the Perceptual Process

Input: Perceived input is the event, people and object am that are admitted by perceiver

Process: The selection, organisation and interpretation process follows after the reception of the input.

Output: An output (feelings, actions, attitudes) is generated after mechanical processing

Behaviour: Behaviour is dependent on those perceived output, it generate responses from the stimuli and these responses generated to a new array of inputs. (Adapted from Rao and Narayan, 1998).

Perceptual Mechanism

The perceptual process is often at work, perpetually operating between us and reality through three perceptual mechanisms. These mechanisms are referred to as process of selection, organisation and interpretation.

Perceptual Selection: The receiver cannot absolutely observe and comprehend all what he or she observed about an individual or group. He/she therefore selects those stimuli considered relevant to him or her. This selection process is stimulated because the perceiver cannot accommodate/assimilate all the observation at once, so only relevant ones are selected and utilized. The selection process is affected by variables such as person' background, interest, attitudes and experience of the perceiver.

Perceptual Organisation: This process denotes the way the perceiver organises the data presented or received into significant mental picture. This organisation process involves organizing received information into whole and it includes grouping, closure and simplification.

Perceptual Interpretation: This process is the most important of the three perceptual mechanisms. This creates significance out of perceived world we live in. Interpretation is subjective and judgemental and it is influenced by the following variables: stereotyping, attribution, impression halo effect, and inference.

2.1.20 Perception of Students with Hearing Impairment about Deaf Culture

Several researchers have asserted that a person's distinct features have positive contribute to identity formation such as person's parental background, ethnic background and/or disability identity (Humphries and Humphries, 2011; Leigh,

2009). The awareness of different perception among students with hearing impairment indicate that individuals give different interpretation or meaning for the identities they choose. For instance, if a student with hearing impairment does not view himself as belonging to a distinct cultural group, then, he may feel isolated and unaccepted to other members of the group. Human desires, aspires and craves for understanding of his nature as a person and be perceived as complete instead of treated as a separate individual features through external imposition by others. According to Orange (2003), deaf children should not only be rated as mere child with deafness but rated as a creative lad with inbuilt potentials to offer something to the society despite his hearing impairment.

Researchers such as Bet-Chava (1994), Gecas and Schwalbe (1983), Glickman (1996), Phimey (1992); Phimey and Alipuria (1990) and Sue and Sue (1990) opined that belonging to an association might be of great advantage by boosting self confidence and social competencies. Furthermore, if an individual had the believe that the cultural group could possibly meet all cultural values, there is tendency that the individual may face difficulties in the dominant hearing society because of the communication barrier and restriction for social interaction. La Rossa and Reitzes (1993) observed that social connection and cultural process easily influence deaf individuals who associate with minority group. An individual's personal identity may also be modified depending on situation of events faced by the individual and might have profound effect on such person. Furthermore, it is evident that through socialization observed on daily basis, individual develops his/her social structure.

The perception of individuals with hearing impairment has taken a paradigm shift from a medical perspective, viewing a person with a hearing loss as person living with disability to a sociocultural perspective viewing deaf people as cultural minority group with their unique cultural values, traditions, historical and language (Parasnis, 1996; Maxwell-McCaw and Zea, 2011). It is obvious that not all person with hearing impairment support Deaf cultural values, and all individuals with hearing impairment are compel to socialise with the culture of dominant hearing people among them. Many individuals with hearing impairment have been subjected to solitary contact which compel deaf people to change their thinking process of believing that the hearing majority could solve imposed loneliness as a result of deafness. (Lane, 2005)

Perception of deaf culture by persons with hearing impairment may be influenced in three different ways. Firstly, it could be influenced by how an individual gains sense of belonging with the deaf minority group (social identity). Secondly, it could be the way one's views of self as a complete being or an isolated entity which involve the individual (Multi dimensional identity Model) and lastly, one's perception of deaf culture may be attributed to the individual's personal the interpretation of various types of identity in deaf community.

Plethora of studies have highlighted that diverse opinion on social perception of people about deafness. Most often these perceptions are based on negative attitude (Bat-Chava, 1993). Cambra (2000) opined that hearing people rated person with hearing impairment to exhibit some characteristics which qualifies them as weak, living isolated life, sluggish, dependent on others, coward, hearted, fearful and often withdraw from the

The perspectives of persons with hearing impairment about Deaf culture have been observed to change over time. However, majority holds on the pathological/medical and the cultural perspective (Scheetz, 2004) while, many parents, teachers and professionals like speech pathologist, Audiologist and nurse who works with deaf children with speech difficulties often exhibit a medical perspective about these children (Emerton (1996). He stressed further that few children with hearing impairment are capable to understand speech reading and lip reading. It was also revealed that success recorded so far in this area of speech reading still encounter difficulties while communicating with others. Paul and Quigley, (1994) revealed that there are little success in the normalization process of deaf children to communicate effectively and read lips with success.

Cultural perspective of deafness provides the bases for a feeling of sharing a values norm, tradition, behaviour and common language. The cultural perspective of deafness perceive children and adult who are deaf as potential member of linguistic, ethnic and cultural group (Van Cleve and Crouch, 1989; Parasnis, 1997; Parks2009). For instance, most deaf in America have understanding of the American Sign Language. The cultural perspective of deafness describe inability to hear as an avenue to be a potential member of a cultural group with distinct beliefs, values, tradition and

unique language (Massachusetts Commission, 2014). The cultural perspective reveals the way of life of deaf people, how they live, who they think they are and potentials they possess to cope and achieve in life (Massachusetts Commission, 2014). According to Perspectives (2011), the deaf community is most bounded together by the use of sign language, the use of vision and hand reflects a share identity for the deaf people.

2.1.21 Concept of Attitude

Brostrand (2006) describes attitude as a composition of feelings and beliefs that inclined an individual to act in a particular way. According to Zimbardo and Leippe (1991), attitudes are assessment of an individual disposition towards someone, object or idea based on affective reaction, cognition, behavioural intentions and previous behaviour that could determine affective responses, cognition and future interaction behaviours. Attitude is a mentally planned sets of feelings, beliefs, and behavioural tendency towards socially significant peoples, objects, groups, symbols or events. It is a psychological propensity determined by assessing a specific entity with the level of favourable or unfavourable associated with it. Accordong to Mclead (2009), attitude has a gross influence on behaviour (Mclead, 2009). Attitudes are learned and not innate and it represent balance behaviour of an individual. (Eby and Molnar, 1998). Social learning theory provide insight into the act of obtaining specific knowledge and developing disposition from significant others like teachers, peers, and media influence. (Bandura, 1977).

Allport (1999) described altitude as the recent most distinct concept that cannot be overemphasized in contemporary social psychology. The author noted that the three components of attitude are: cognition, affective and behaviour. The cognition component refers to the beliefs, thought, and attribute that an individual associate with an object. Most times attitude of person is based on positive and negative attitudes towards the object. Secondly, the affective denotes the feelings or emotion responses linked to an object. It is influence in diverse ways. For instance, when an individual is afraid of something, he or she may have negative feeling towards such object or situation. Lastly, behaviour refers to past experience regarding an attitude object. Behaviour of an individual and attitudes are closely related and complex in some ways. Research work studies that variation is the level at which an individual attitudes

direct behaviour often emanates from the difference in early access to recall relative disposition from memory. (Olson and Zanna, 1993; Sherman et al, 1989). Some variables that influence the behaviour and attitude of an individual involves previous behaviour, disposition maintain over a period of time and habits (Schwartz, 1978), will power over behaviour and level of interactive with the person or object involved (Zimbardo, 1985).

In matters related to people with disabilities, including person with hearing impairment. It is socially important and appropriate for the government, employers, and teachers to support favourable positive attitudes towards disability matters affecting people living with disability. However, both previous and current investigate on attitudes revealed more negative attitudes than positive (Hernandez, Keys and Balcazar, 2000). Genesi (2007), in Scruggs and Mastropieri (1996) research findings revealed that in the educational settings there are evidence were teachers supported inclusion programmes for children with disabilities. The author highlighted the need for children and adults with hearing difficulties to be provided with instruction in an explicit, practical manner in the classroom which expressed adequate inclusion.

Stigma is a form of attitude. It refers to an undesirable negative attitude meted on an individual as a result of the identity such individual possess. According to Goffman (1986; 1997), the term stigma is a behaviour that is critically rich in belittle or ridicule the concerned person from a complete holistic person to a less respected and accepted person. Byrne (2000) described stigma as a symbol of shame or ridicule that separate an individual from other, stigmatized individuals are separated from normal individual in the society and their social identity is treated as less human. This particular individual or group is reduced from whole to partial incomplete human being. People with disabilities, including persons with hearing impairment are perceived as menace sent to the extreme end of the world to suffer abuse and social vices. Some were sterilised, raped, subjected to horrible hazard and hang to death (Smart, 2009 and Shapiro, 1993)

Stigmatized individuals, including persons with hearing impairment identify with similar people of same unique features. It has been adduced that such individuals who come together as a group does so to be considered as "normal". This implies that a

stigma can change the abnormal to the normal in the stigmatized population because of shared belief, values and tradition (Crocker, 1989). Researchers such as Crocker and Major (1989), Wright, Tylor and Moghadam (1990) and Brewer (1995) observed that the feasibility and accessibility to the majority group determines whether an individual will choose to be member of the already formed group or culture.

Prejudice is an undesirable disposition directed on a set of people or the basis of misinformation about the affected individual (Herek and Capitanio, 1999). According to Devine (1995), prejudice is a negative feeling towards persons who belong to a particular group as a member. It is worth noting that prejudice is formed against a particular member of a group or an identified set of people. Prejudice is the main reason for the separation of individual into a group that share the same custom and values, leading to the formation of “in-group” and “out-group” (Mullen, Brown and Smith, 1992; Luhtanen, 1993). One of the reasons for the separation of person with hearing impairment from the hearing culture is because they could not be adequately mainstreamed fully (Lane, 1992; Wilcox, 1989 Padden and Humphries, 1988). Wilcox (1989) observed that person with hearing impairment often fall at a disadvantage and uncomfortable in the hearing world can never be fully integrated with opportunity equal to communicating in their unique language-sign language. The demand for this unique social interaction of their own result to desirability of their deserved culture, craving to live lives formed by their collectivism way of life rather than that imposed on them by others (Padden and Humphries, 1988).

Audism is a term that can be described as a situation that emphasized superiority, claiming that an individual is more superior than another on the bases of inability to hear sound or demeanour of hearing person. According to Humphries (2001), audism is the biased or prejudice of people who can hear and perceive sound against deaf people. It also involves the negative attitude of individuals with hearing impairment against others who are also hearing impaired. Audism indicates the medical perception of deafness as a disability established in pathological belief that deaf people were are without language and considered as savage language to humanity. These forms of prejudice exist in various forms. It involves judging of persons with hearing impairment intellectual ability and achievement based of their performance in speech and oral assessment rather than considering what is important in the Deaf culture. This is often observed is when the assumption is made that persons with

hearing impairment happiness depend on learning and obtaining proficiency in language of the hearing culture. Audism is also manifested when person with hearing impairment actively involved in oppression of other hearing impaired person by expecting comparable standard behaviour, values and norms equal to that of hearing people and could also happen when person with hearing impairment and hearing have no trust in the ability of people with hearing impairment to take charge of their destiny and form a system that will be impacted in controlling social, cultural and political aspects of their organisation.

2.1.22 Attitude of Students with Hearing Impairment towards Deaf Culture

Person with hearing positive and negative attitudes towards Deaf culture which broadly depends on their perception to cultural and medical perspectives (Andrews et al, 2004; Wrigley, 1996; Paul, 2009; Berkay et al., 1993, 1995). On a general note, person with hearing impairment who developed negative, attitudes towards a particular group may also have negative attitudes towards other groups depending on their disposition Deaf people have been subjected to ridiculed, stigmatized and marginalised (Goffman, 1997; Preistly, 2003; Wrigley, 1996). Separation from specific group may lead to an internal-external counter-effect between the groups. An individual forms his/her own values, norms and beliefs of distinct minority group through experiences (Goffman, 1997; Burns, et al., 2001; Kiger, 1997; Reagan, 1995; Oliver, 1990; Jone, 2002) Likewise, linguistic separation has deprived deaf people of total inclusion to various programmes. Hurwitz (1991) reported that most often individual with hearing impairment are segregated by allowing them to live in an environment of academic learning where their demands are met at both childhood and adulthood stages.

Persons with disability, most especially individuals with hearing impairment have been oppressed, ridiculed and subjected to prejudice (Preistly, 2003 and Wrigley, 1996). Lack of central and construction of an out-group and in-group result in separation. Burns et al (2001), Jones (1997), Oliver (1990) and Reagan (1995), in their various studies noted that through experience, individuals form their beliefs and values about their specific group and others.

For many decades, Deaf culture has been a home of refuge from majority people who

are not deaf (Halpern, 1996). The deaf culture offers them all they need to be safe from the oppressive world of hearing, as a result of this, they have positive attitude towards it as a unique way of viewing the world they live in without any fear and regret (Moore and Levitan, 2003).

Research studies conducted on attitudes of persons with hearing impairment towards deafness has yielded varying outcomes Cambra (2000) and Scheetz, (2004) found that students with hearing impairment were rated by peers to be more isolated, sluggish, dependent, and conservative. They are perceived to lack confidence, communicate less, dull and associate with few colleagues (Cambra, 2000). Engaging in conversation with individuals with hearing impairment often result in irritation, frustration, or embarrassment when expectations for clear communication are not met with their hearing counterparts (Scheetz, 2000). Communication between deaf and hearing are often altered and lead to discomfort and frustration. This situation could trigger negative attitudes towards deaf people (Scheetz, 2004). Overall, two major stereotypes are typically applied to individuals who are deaf, that they are non-social and less intelligent. It was observed that an individual self-understand is impacted by his/her attitudes and acceptance of particular individuals in one's environment and society as a whole, it can be inferred that stereotypes of low intelligence and sociability impact a deaf person's self-concept. The impact of the majority hearing culture's biases against people who are deaf does not impact the community uniformly, however. People who are deaf that identify with hearing culture may be more likely to incorporate culturally hearing beliefs in their self-concept. In fact, deaf individuals that consider themselves oral, using speech to communicate rather than ASL, are more likely to rate the abilities of people who are deaf less positively (Nikoiaraizi and Makri, 2005). Conversely, culturally Deaf people are more likely to rate the capabilities of deaf people higher than hearing and culturally hearing people. Hearing persons often cite the lack of hearing as a barrier in deaf ability, such as the ability to drive a car or exit a burning building in case of an emergency. This reflects an acceptance of the medical model of disability, suggesting that deafness is defined by its lack of hearing. Not only are these beliefs common in hearing people, but also in deaf people who are culturally hearing/oral. It is suggested that they may be more likely to believe this model due to mainstreamed education and being surrounded by a hearing culture.

Culturally Deaf people report that they were raised in an environment in which they interacted with Deaf role models, attended deaf schools and interact with culturally Deaf children and adults (Nikoiraizi and Makri, 2005). Culturally Deaf individuals have ideologically approached the role of language and cultural identification as a key component of their identity; while culturally hearing people likely view the loss of hearing as the major component of their deafness. Consequently, culturally hearing deaf individuals internalize the importance of hearing culture and oral language, thus rejecting Deaf culture and sign language, positioning the importance on their loss of hearing leads to lower rates of self-esteem and self-concept in these individuals (Nikoiraizi and Makri, 2005).

Students with hearing impairment have been subjected to despotism and paternalistic attitudes (sometimes termed “audism”) due to their inability to communicate with speech or converse with others verbally. The hearing world dictate and impose many things on them that leads to their hibernation. Inability to communicate verbally causes their rejection and being treated with disdain. They are negative stereotyped and give ridiculous names such as mentally disabled, less intelligent and psychotic, been wrongly placed educationally and integrated with deaf students in schools (Peters, 2007; Perspectives, 2011).

Researchers have observed students with hearing impairment are often segregated throughout their educational programme by residing in special school. Deprivation of sign language for a child with hearing impairment and negative attitudes towards Deaf culture could delay linguistic milestone at stages of pre-language development years, while at later stage delayed academic performance retarded growth of self-awareness and cultural identity may occur (Erting and Kuntze, 2008; Dirken and Bauman, 2004; Lane, 2005). Vermon and Dargk (2004) reported that sign language and practice of deaf culture was oppressed, repressed, rejected and forbidden in schools and the society to ensure its termination in the past century.

Hunt and Hunt (2007) and Strong and Shower (1991) suggested various ways to reduce or remove negative disposition towards individuals of other culture, including, including persons with hearing impairment. They suggested that educational programme to be put in place must involve adequate dissemination of basic

information about themselves and others in the society, correcting misconception and myths, explaining how to remove obstacle that society impose on a particular group, increasing familiarisation of various cultural/ linguistic minority group, and given opportunity to socialise, interact and provided with opportunity to learn and experience another culture.

2.1.23 Factors Affecting Knowledge, Perception and Attitude of Students with Hearing Impairment toward Deaf Cultural Identity

In order to vividly understand the state of knowledge, perception, identity formation and impairment, it is vital to look at the various variables that could predict acceptance of deaf culture (Leigh, 2009). Robert and Rittenhouse (1987) opined that parent and school factors have greater significant impact on social, cultural and psychological growth of deaf children. According to Glickman (1993), several influential factors are identified as correlates of identity development among individuals with hearing impairment. These factors include the parent's mode of communication, either through the adoption of oral or use of signed language, educational experience of children with deafness, onset of hearing loss, method of communication, either signed or oral language.

The communication preference used at home could have a great influence on the formation of identity of a child with hearing impairment. Kossewska (2008) posited that the conventional mode of communication has strong correlation with linguistic competence. The linguistic competence of students with hearing impairment can be associated to their unique identity, the development of self-awareness and socialization which determines self-identity. According to Mejstad and collaborators (2009), the types of language adopted at home influence the choice of communication and parents perceptive about deaf culture, stressing further that adoption of signed language as means of conversation at home significantly affect the identity of children. Further, Leigh, Marcus, Dobosh and Allen (1998) supported their findings and submitted that the more a child with hearing impairment becomes satisfied and comfortable with the communication method adopted at home, the grater the level of identity formation and development. Azar Hadadian and Susan Rose (1991) also reported that parent personal socialisation with their child/children with hearing serve as catalyst in modelling their child's perception towards his/her deafness. The attitude

parents without hearing loss towards their child with hearing impairment depends on how the parents perceive the child's deafness, the communication method adopted at home, parents hearing status among other are factors that affect the identity of students with hearing impairment (Hadadian and Rose, 1991). Eckert, (2010) and Leigh et al (1998) submitted that educational system and educational settings that is provided to the child with deafness have a significant impact on his/her identity development. The above authors further concluded that the identity of an individual with hearing impairment is dependent on the environmental situation in which the child is exposed to. (Markus and Kitayama, 1991).

Children who are deaf are born into hearing family where their parents and care giver are unaware about deafness. Their opinion about deafness clearly signifies ignorance and misconception about deaf people. Literature has revealed that over ninety percent of children with hearing impairment are born and raised in family with no awareness about deafness and its devastating effect on the child (Eleweke and Rodda,2000, Calderon et al , 1998; Woodcock et al, 2008; Jackson et al., 2008; National Institute on Deafness, 2013; Jackson and Turnbull, 2004; Gallaudet Research Institute, 2001;). The resultant effect of deafness in a family can have a profound effect on personality and attitudes of the parents (Antonucci, 1985). The transactional model of parent-child socialisation propels the adjustment of the parents' behavioural attitude (Sameroff, 2009). Mitchell and Karchmer (2004) also reported that over ninety percent of deaf children were born into hearing families. According to Weinberg and Sterritt (1986), also reported that parents without hearing loss have the tendency to encourage their children with hearing impairment to disguise as hearing person in order to prevent being ridiculed, forcing them to be what they are not and this may create a negative impact on their identity Mejjstad, Heiling and Svedin (2009) reported that children with hearing impairment with Deaf parents have more positive and healthy identity formation and development than children with hearing impairment born to parents without hearing loss.

Parents of children with hearing impairment become curious to access formal and available information for the sake of their children preference of language to adopt, medical facilities available, accessible educational programme and social interaction available to deaf children (Wrigley, 1996; Wilcox, 1989; Boldner-Johnson, 2001;

Mitchell and Karchmer, 2004, 2004, 2005). Further more, parents of children with hearing impairment and other significant who have never had any awareness and connection with people with hearing impairment may have some biased and misconception about deafness. Social contact among deaf members of the Deaf community and achieving proficiency in Sign Language for parents and other significant ones may create diverse attitudes about people with hearing impairment and attitudes towards deafness. If parents embrace the medical perspective of deafness, then there will be negative attitude towards deafness and deaf people. Nikolarazi and Makri (2005), reported that ignorance, misinformation, lack of knowledge about deafness, stereotypes about deafness have caused people without hearing loss to have derogatory attitudes toward people with hearing impairment.

The language environment provided to children with hearing impairment by their parents has significant influence on their identity formation and acceptance of deaf culture. The finding of Bat-Chava (200) revealed that children with hearing impairment who were bred in family and homes where oral language was adopted as method of communication tend to perceive deafness as a disability and identify with the majority hearing people while children with hearing impairment who grew and have their upbringing with deaf family or adults and will identify themselves as culturally deaf. It is a common observation for student with hearing impairment to be labelled as abnormal when compared to his hearing counterpart in the dominant hearing world by teachers and parents (Leigh, Marcus, Dobosh and Allen, 1998). Meadow and Schlesinger (1971) reported that hearing parents often experience great difficulties and feel frustrated when trying to communicate with their children. Such frustration might lead them to pampering their children which might have negative impact on the child's perception about deafness. To this end, the perception of the parents about his or her child's disposition towards his impairment can impact a significant influence on his attitude towards the impairment and socialisation between the parent and the deaf child.

The role of parents in identity formation of their ward's self-awareness and identity consciousness cannot be overemphasized, realising the fact that majority of children with hearing impairment are born to parents without hearing loss. Communication barrier is often or of the basic factors that conspicuously separate children with

hearing impairment from family members and relatives. If an individual finds it difficult to effectively share conversation with her child in a simple and well understood language by both of them, important and meaningful socialisation will be adversely affected. At a tender age, gestures as a method of communication can be adopted as the child develops. However, there is need for more complex verbal exchanges between the parent and the child. If parents of children with hearing impairment could not serve as the first tutor at home the deaf child/children, care givers and teachers should take charge of the responsibility by giving them the necessary pre dialogue as early as possible to facilitate emotional and social development of the child/children. Leigh (2009) believed that it is paramount for teachers, parents and professionals who are engaged in the educational provision of children and adult with hearing impairment to be cognizant of the fact that the impact of deaf role model and parents cannot be overemphasized. Teachers who are versatile, exposed, and well-experienced in needs of a child with hearing impairment are expected to introduce role models and deaf adults to tutor and encourage these children on possible ways to overcome various challenges ranging from educational to social adjustment for greater achievement. This concept could raise and influence the parents' expectation and beliefs about deafness. This enable them to view hearing impairment from a positive, social and cultural perspective and ensure that it built their self-esteem.

Kossewska (2008) and Potmesilova (2013) in their various studies observed that parents' attitudes are essential factors in their children identity formation. Parents who showed adequate concern about their children's deafness and other accompany issues of hearing impairment with positive and understandable approach will definitely influence identity formation and development of children. Mitchell et al. (2004) noted that significant differences exist between signing proficiency of American students with hearing impairment with deaf parents and those normal hearing and these significant difference has profound effects on identity formation and development.

Students with hearing impairment are often strongly influenced by belief and occurrence of the immediate environment the families identify with. Many parents with deaf children perceive hearing impairment as a disability and majority of deaf

children strongly accept and adhere to the view, if they adhere to this view, they form a non disability friendly atmosphere, perceiving deafness as a disease, and the deaf language – sign language is considered inappropriate means of communication in the family and when this make belief is transferred to the child, this view remain permanent in him or her. These children with hearing impairment will be far away from Deaf culture. On contrary to this, children with hearing impairment whose relative belong to the deaf community, they tend to have exposure to cultural approach of deafness through socialization with community of deaf people.

According to Rittenhouse (1987), educational experience of children with hearing impairment is one of the essential variables that influence identity development of students with hearing impairment. These factors are internal and exist in the school environment and they affect the way an individual with hearing impairment develops self-perception about deafness. These factors include the type of school which the students with hearing impairment attend for his educational programme, the means of conversation in the school, teachers and colleagues perception of deafness and acceptance of peers among others(Zhang and Wang, 2009; Hu., 2005; Bat-Chava, 2000; Nikolaraze and Hadjikakou, 2006, 2007; Rose,2001).Cole and Edelman (1991) also reported a correlation between a person's Deaf identity development and educational experience They revealed that if the teachers encourage the adoption and usage of spoken or oral means of communication only and prohibit usage of both oral and sign language. This restriction will negatively influence students with hearing identity development (Cole and Edelman, 1991). The authors stressed further the way hearing teachers viewed and perceive students with hearing impairment. They observed that hearing teachers often depict students with hearing impairment as possessing more behavioural and psychological problems than the students themselves perceived.

Bat-Chava (2000) concluded deaf students with culturally deaf identity enrolled in schools for the deaf with a formidable foundation for deaf acculturation than enrolled in schools attended by students with hearing impairment with hearing and bicultural identities and also students with hearing impairment that attended school for the deaf are comfortably integrated, mainstreamed and initiated into the deaf community after completion of their high school education and some reside within the neighbourhood, maintaining a community ties with the deaf community. They may be offered opportunity to work in this school. In contrast, a student with hearing impairment that is fully mainstreamed does not have the privilege to associate with peers who are deaf or adults, and does not belong to the deaf community in adulthood. Students with hearing impairment who undertake their educational programme in special schools have reported feeling of separation from their hearing counterparts, society and the world at large. Separation from people without hearing loss, and inability to engage in effective social interaction with them has resulted to myopic understanding of the world (Scheetz, 2004). While students with hearing impairment who are mainstreamed in normal schools have reported limited social interaction with their peers, they feel sense of social separation. In addition, they are more comfortable and communicate effectively with people without hearing loss than people who attend special schools for the deaf (Scheetz, 2004).

According to Zhang and Wang (2009), students with hearing impairment who accepted oral education in the school easily identify with hearing culture. Contrary to this, deaf children who accepted sign language easily identify with deaf culture and are culturally deaf or bicultural identity. Hu (2005) asserted that deaf students who undergo schooling in mainstream setting, considering the duration of time spent with other hearing peers are further apart from the dominant culture than those students with hearing impairment who undertake educational programme in special schools. This lend credence to the fact that the special schools provide the inherent atmosphere for deaf cultural identity. Students with hearing impairment that undergo educational program in special schools easily identify with deaf culture than those students with hearing impairment who attend normal schools.

In general, students with hearing impairment placement in various educational programmes can influence the construction of identity development. The fact is that

students with hearing impairment have access to the various view of deafness in different schools' settings. Children with hearing impairment who undertake programme in special schools or school for the deaf are easy to accept, believe and view the concept deafness as a cultural minority group due to peer group influence and method of communication, for instance, schools that adopt oral/speech method of communication in giving instructions in classroom, students and other school personnel still communicate in using sign language outside the classroom. This implies that they have privilege to socialise and interact with deaf peers in order to gain positive perception of deafness as a culture for healthy identity. However, children with hearing impairment who undertake educational programme in regular school, mainly designed for hearing student easily accept and consider deafness as a disability. This acceptance also translate that the cultural view is unacceptable to them (Moore, 1992).

Onset of hearing loss also seems to have an impact on cultural identification. Persons who lost their hearing before language development, termed pre-lingual deaf, tend to be more culturally deaf (Fischer and McWhirter, 2001). Many individuals with hearing impairment who experience a late deafen have already identified with the hearing culture and perceive their deafness as a loss, rather than a cultural variable. Thus, several variables seem to impact one's experience of deafness, particularly whether it is seen as a disability or a cultural difference.

Persons' experience

2.2 Theoretical Review

2.2.1 Social Identity Theory

Social Identity Theory could simply be explained as a theory that deals with group member classification. It classifies people into various social categories or class such as age, cohorts, gender, ethnicity, political affiliation and organisational membership (Ashfort and Mael, 1989; Jenkins, 2008; Tajfel and Turner, 1985). This theory was introduced by Tajfel, he described social identity aspect of an individual self understanding and which is derived from membership of a particular class, including the belief, value and cultural benefit attached to it. Social categorization is the process of separating or dividing the world into two broader categories "us "and "them "(Baron and Byrne, 1996). Individuals often see people to which they belong (the in-

group) as being significantly different from the other (the out-group). Individuals accept or adopt a social identity by the information they receive about the group (Hogg and Terry, 2000). Social identity theory describes a person's knowledge obtain from members of a distinct group or association that such person belongs to a unique group. (Hogg and Abrams, 1988). The various social classifications enable persons to locate and define themselves in the in the social environment.

The acceptance of a social identity is motivated by feelings of self-esteem and need to evaluate one's own identity positively (Bryant and Verderer, 2006; Hogg, Terry and White, 1995). The in-group achieves a relatively positive social identity by positively differentiating themselves from the out-group. It has been suggested that social categorization serves as one of the various reasons for prejudice attitude (Baron and Byrne, 1996). According to Hogg, Terry and White (1995), individuals realise who they are through their interaction with others, following this concept, the variation in self-concept can be explained by the different roles that individual occupies in the society (Stryke and Serpe, 1982)

Contribution of Social Identity Theory to the Knowledge and Perception and Attitude toward Deaf Culture

Social identity theory tends to group or classify individuals into various social categories based on cohorts, ethnicity, political affiliation and organisation. This approach is applicable in the context of understanding the deaf culture. It is a self-concept that is perceived from the knowledge of membership of social group. According to Tajfel (1985), people obtain information about the value, tradition, norms and behaviour from members of the same group in which they belong to. The way of life, beliefs, behaviour, language and the benefit these members derived from being in this group may to a larger extend contribute to the acceptance of that group or culture. The acceptance or rejection of Deaf culture by individuals with hearing impairment may be due to their knowledge and understanding of deaf culture. Sharing the same values, behaviour and language may influence their sense of belonging.

However, a person with hearing impairment who identifies himself or herself with a group he or she belongs to and realise that it is significantly different from other group. Besides, this theory of social identity enables persons with hearing impairment

who associate with other members to locate and carve their niche in the social environment. Students with hearing impairment understand and know who they are through their interaction with people of the same identity in the Deaf culture.

Implication of Social Identity Theory to the Knowledge, Perception and Attitude toward Deaf Culture

Social Identity Theory creates a sense of belonging to individuals with hearing impairment that they are linked to a particular social group in which they acquire values, behaviour, language, socialization, literacy and psychological well-being. The acceptance of Deaf culture by persons with hearing impairment could suggest way out of negative attitude associated to their disability. Perceiving themselves as unique part and parcel of a cultural group with shared belief, value, norms and tradition could build self-esteem.

2.2.2 Communication Theory of Identity

Hecht (1993) proposed the communication theory of identity. The principal assumption of this theory is anchored to the bases that identity is the fundamental of communication system and diversified to be familiarised with as a two-edge negotiation which involves interchanging of values and messages (Hecht, Jackson and Ribeau, 2003). It follows that group is constructed through interaction and communication among members of the group. Communication Theory of Identity views language as the basics that binds and separate groups, relationship and association and considered as a key factor of group formation and association. The language through which people communicate has been accepted as a vital tools adopted by individual to express their identity. The personal identity frame include people's thoughts and feelings (GeChen, 2014). The communication theory of identity proposes four forms of identity namely: Personal, Relational, Enacted and Communal (Hecht, 1993, Hecht, Jackson and Pitts, 2005). The personal identity frame includes people's thought an feelings and process understanding of the way a person define himself/herself as well as at a particular situation (Hecht, 1993). The relational identity frame examines how interaction with others influences individual's constructions of identity and it consists of three different components. The first components deals with individual's perception and reflection on how other view them. The second component is related to social interaction and relationship that

shape individual's sense of the self. The third components involve the possibility that relationship can develop identity of their own (Hecht, 1993). The enacted identity describes the way individuals express their identity to themselves and others (Herch, 1993). Finally, the communal identity frames locate identity in the group. This implies that this community defines a range of identities composed together. Individual's identities are influenced by group membership which results in the development of a collective identity. The identity of the Deaf community is being strengthen with the use of sign language which is a significant symbol of the Deaf culture. According to Mezirow (1985; 1997), morals, values and beliefs are products of our exposure to learning through a communication process. Parents, relatives and teachers are convener of cultural transfer through communication process from one generation to another.

Contribution of Communication Theory of Identity

Communication theory of Identity lays emphasis on exchange or conveys of ideas, values and messages through a medium that is understood by the parties involved. This could be applicable to the acquisition of knowledge, perception and development of attitude towards. Deaf culture. Students with hearing impairment can only learn and acquire knowledge through language they understand. It is important to recognise the language of the Deaf because the importance of language/communication cannot be overemphasized. It is through this medium that they express themselves to one another. Language as a communication is a tool that individuals utilize to judge and express their identity. For people with hearing impairment the sign language is adopted.

Implication of the Communication Theory to Knowledge, Perception and Attitude toward Deaf Culture

Communication theory provides the tools and medium through which values, morals, beliefs and behaviours are transferred to students with hearing impairment from their parents, teachers, and models, among others. Sign language is employed to convey knowledge and understanding of various concepts among persons with hearing impairment. Language serves as the fundamental tools of binding and separating relationship and formation on group identity (Gesser, 2007). Language has been a communication tools that enable people use to express their nature of identity and to

make judgment of assumption on other individual. The use of sign language is not an exception (Glickman, 1996). Most children with hearing impairment are born into families where both parents are hearing. Parent's ignorance and inexperience, about deaf culture often lead to negative attitudes and perception about deaf culture and deafness among students with hearing impairment.

2.2.3 Social Learning Theory

The social learning theory according to Bandura (1997) posited that human behaviour is learnt from one another through observation, imitation, and modelling with or without reinforcement. Bandura believes that the behaviour of a child is a sincere reflection of the joy or pain of the environment in which he or she finds himself or herself. Bandura's view of this situation is that children are guided by various variables such as parents and relatives in the family, friends in their school, teachers in schools and actors and actress within the movies industry, and most particular the recent advent of social media. All these provide a channels for children in nursery, primary and secondary school to be conversant with the behaviour and way of life of their models.

According to Bandura, a child's observation has some implication on his behaviour. He is more likely to imitate behaviour modelled by people who are similar to him in nature. Consequently, it is possible to imitate people of the same sex, age or group. In addition, individuals surrounding the person will react to the character he or she mimic with either reinforcement or punishment. Consequently, if the child's imitation of the model's behaviour is rewarding, then, that child continues to practise or perform that act for more gratification. Reinforcement can be internal or external, and likewise, it can be positive or negative. If a child requests an approval for something from his teacher or peer, this approval is external reinforcement while the excitement gain from such approval is internal. However, positive or negative reinforcement will have little impact if the reinforcement offered is not commensurate with the individual needs. It is therefore important to note that reinforcement will lead to a change in an individual behaviour, either it is positive or negative.

Asher (2011) viewed social learning theory as a contingency of operant behaviour. The author stressed that naturally pain and pleasure producing clues exist in everyday

human activities, other people, and circumstances. Information and neutral elements in the environment that condition responses of an individual are copied from model.

Contribution of Social Learning Theory to Knowledge, Perception and Attitude toward Deaf Culture

Social learning theory emphasizes observation, attention, retention, modification of behaviour, reinforcement and its consequence. This concept could be applied to the acquisition of knowledge, perception, and attitude toward Deaf culture among students with hearing impairment. Asher (2011) maintained that people, including persons with hearing impairment can learn social behaviour by observing or imitating others or models. The consequence of the observed behaviour could contribute to the knowledge and how they perceive and develop attitude toward their culture within the context of the home, school and social gathering.

Furthermore, the contribution of social learning theory in this situation is the three-way interaction presented in Bandura's notion of reciprocal determination. He stressed that a person is a product of "self" and "environment", both variables influence each other (Bandura, 1978, 1983, and 1986). It is therefore imperative to state that learners or students are socially integrated through interaction and association with others to develop identity with people they share common features or characteristic.

Implication of Social Learning Theory on the Knowledge, Perception and Attitude toward Deaf Culture among Students with Hearing Impairment

Social learning theory has implication on individuals with hearing impairment in that through observation and imitation they learn values, custom, tradition and sign language from their models that are similar in nature. These models have a great influence on how they view deaf culture. Through observation of their models behaviour and attitude towards Deaf culture, they develop their perception and positive or negative attitude to the Deaf community.

Positive reinforcement may have great impact if the reinforcement offered to students with hearing impairment meets their needs, in terms of social and psychological

needs. Likewise, negative attitude may be consequence of shame and stigma an individual encountered as a member of minority group. The type of treatment meted on an individual with hearing impairment could determine his or her acceptance or rejection of Deaf culture.

2.3 Review of Empirical Studies

2.3.1 Knowledge of Students with Hearing Impairment about Deaf Culture

Tatum (1992) observed cultural influence on instruction of deaf students adopting educational materials in the classroom. The scholar noted that introducing deaf students to their specific ethnic group can provide a basic support that facilitate their learning through the use of educational material to understand concept that depicts the psychology of racism. These findings concluded that using cultural perspective to describe the concept of learning help students with hearing impairment to have better understanding of their unique social Identity. Further, Deaf cultural identity also helps students with hearing impairment to have positive understanding of their self-perception as regards identification with Hearing culture.

Hoang, LaHousse, Nakaji and Saddler (2011) studied two classes of samples– those who had undergone training in Deaf Culture and those who had not had any training in Deaf cultural programme. The researchers formulated two hypotheses: There will be no significant differences between participants who had training and those who do not (control group); There will be no significant difference between higher level of interaction among deaf and hearing people. The results also revealed that participants possess high level of awareness of Deaf culture above the peripheral level of deafness due to exposure and positive interaction with deaf people and call for intensive awareness regarding the way of life of the Deaf in order to have proper understand of their nature. The researchers reported that exposure through training could effectively enhanced and improve relationship between Deaf people and their cultural community (Hoang et al., 2011). Honey Nagakura (2014) carried out a research to examine the knowledge and level of awareness of recent genetic counsellor graduate students at the National Society of Genetic Counsellors, Listsers through online survey. Out of the 135 respondents analysed, 26% (n=35) reported that they have no knowledge and awareness about Deaf culture. 51% (n=69) reported low level of awareness about Deaf culture, which was disseminated through reading and discussion by programme

instructors. 31% (about one-third) of the respondents agreed that their level of awareness about deafness and Deaf culture was insufficient. This finding suggested that the genetic counsellor students may not be receiving adequate information and knowledge about deafness and Deaf culture during their training to facilitate and familiarise them to Deaf people.

In a recent study conducted by Harkins (2015) to determine the knowledge of University student at Mississippi, out of the five hundred and seventy-two participants, one hundred and fifty-six participants were male (26.80%) and 426 were female (73.20%). 13 respondents reported to have hearing impairment but two reported to be bona fide members of Deaf community with vast knowledge about Deaf culture. 54 participants could not identify with any particular identity. The findings of the study revealed that many of hearing participants (79.44%; n=456) had no previous knowledge about Deaf culture. Ninety-seven percent (16.81%) of the respondents considered Deaf people as member of cultural group. Majority of the respondents had previous knowledge about culture of deaf people. 122 of the participants had read books on deaf culture, 71 had taken an America Sign Language course, fifty-four had previously undergone training in form of workshop, seminar and private class to acquire awareness about Deaf culture, and forty were able to communicate proficiently in America Sign Language. 26 hearing participants had parents with hearing impairment. Fifty-seven had experience bullying and harassment as a Deaf person.

Furthermore, the findings also revealed that many of the participants are of the opinion that they have little awareness on Deaf culture and deaf people (n=397; 68.80%). Majority of the participants consented that there is need for more enlighten about Deaf culture and Deaf people in workplaces and schools (n=488; 84.58%) and participants are willing to know more about how to socialise with Deaf people and their community (n=448; 77.51%). Also, most respondents discern that people with hearing impairment have sufficient knowledge and understanding about culture of deaf people (n=388; 67.24%) and agreed that Deaf persons are easily understood by people who are not deaf (340; 59.03%). Further on the Deaf Culture Attitudes Scale, majority of the respondents discern that individuals with hearing impairment find it difficult to successfully compete and excel in the society that pose more challenges

for people with disabilities (n=458; 79.24%). Furthermore, most respondents strongly consented that Deaf culture is a unique culture with its beliefs, tradition, traditions, custom and linguistic identity (n=323; 55.88%). The findings supported that Deaf respondents agree that their bases to create a channel for proper awareness about deaf culture in mainstream society.

2.3.2 Perception of Students with Hearing Impairment about Deaf Culture

LaBelle, Booth-Butterfield, and Rittenour (2013) carried out a research adopting in-out group model of communication, which determines one's communication process depending on their perception of the other group with different method of expression as a group rather than as an individual. The intergroup and out-group are based on diverse method of communication. When there is presence of diverse group, there is propensity for variant perception about each group, particularly if the perceived group is considered as being different in perception from their group, then the latter is viewed as an out group (LaBelle et al., 2013). The researcher recommendation is based on former study, asserted that people without hearing impairment have often view people with hearing impairment with negative attitude and classify them as people with diversity in cultural orientation. Intergroup anxiety was also noticed due to diverse communication approach. Intergroup anxiety was observe to be caused by negative perception of anticipated communication between the in-group and out-group, believing that the difference in communication approach will not enhance smooth and effective communication with involved party (LaBelle et al., 2013). They stressed further that both party interaction that exist between people with hearing impairment and people without hearing impairment may be considered as less in-group relationship. When high level of in-group and out-group exist between both party, there would be build up negative attitude. At this point, increase contact with deaf individual and group would be negatively correlated with negative attitude towards deaf people. LaBelle et al , 2013 adopted the Attitudes towards Persons with Disabled Scale, Social Dominance Orientation Scale, Intergroup Anxiety Scale to examine attitude toward deaf people. The findings revealed that there was no significant correlation between contact with persons with hearing impairment and the inter-group anxiety. From the results of the study, it was also revealed that there was no significant relationship between anxiety group and level of social contact deaf

individuals have with hearing people (LaBelle et al, 2013). The author reported that negative attitudes towards people with hearing impairment still persist and these attitudes still exist as a result of the negative relationship between intergroup and wide gap in social contact between deaf people and their culture.

In an investigative study on self perception of adolescents with hearing impairment, Gordon (1998) raised the question, “What is the level of awareness of deaf adolescent between age 13-16 with severe and profound hearing impairment attending integrated schools about Deaf identity?”. A semi-structured interview approach was adopted to collect data. Eleven deaf students with hearing impairment who were enrolled in the mainstream, spending most often associate with hearing peers and supervised by hearing parents/caregiver and had relative experience sign language at school. The outcome of the study revealed feelings and thought of deaf people’ perception their deafness, friendship, families, attitudes and school problems. The study revealed that adolescents with hearing impairment’s identification with a distinct Deaf minority group is high and made the submission that easy access or difficulties experienced during communication, the students former interaction with peers and present school choice, all these influence the adolescents’ choices regarding group alignment and identity (Hardy, 2010).

Mindless et al (2006) carried out a study to determine the importance of shared languages and cultural affiliation among children with hearing impairment with deaf parents and children with hearing impairment with parents who are not deaf. The authors submitted that children with hearing impairment with deaf parents often develop high self concept about their parents’ identity and have high perception of who they are and where the belongs to at an early stage when compared to their counterparts with hearing parents.

Hafele (2001) conducted a study and found out that extent of hearing loss, onset of hearing loss, existence of hearing loss in the family, period of exposure to sign language, enrolment in a deaf school have correlation with acceptance of Deaf culture and cultural affiliation to the Deaf community. In the study, the researcher noted that pre-lingual deaf individuals are more closely associated with their deaf peer sharing same identity fully and participating in the activities of deaf people and their

community. While post-lingual deaf individuals exhibit less association with deaf friends they are more close to peers who are not deaf and have no interest in the Deaf community. They want to speak and hear like their counterparts who are hearing.

Honda (1999) in his study to determine the influence of degree of hearing loss on deaf Identity, three hundred and three deaf students were enumerated in the study and responded to questions requesting for cultural identity, self-esteem and identity formation. The outcome of the study revealed that individuals with severe hearing loss recorded higher scores on the Deaf Identity Scale which indicate high level of awareness about Deaf culture. Cappelli, Daniels, Durieux-Smith, McGrath, and Neuss (1995) examined the perception of students with hearing impairment towards deaf identity and found out that students with hearing impairment tend to be neglected by their hearing mates/colleagues and exhibit behavioural problems, experience isolation and display low self-esteem.

Nevertheless, Martínez and Silvestre (1995) also conducted a study, involving students with hearing impairment, awareness and inclusion about deafness in an inclusive educational programme. The author observed no significant difference in self-esteem and perception when compared with hearing students in their study. Mcilroy and Storbeck (2011) investigated the identity development of 9 students with hearing impairment who participated in an interview, answering questions about their social interaction educational experience in school for the deaf and mainstream school. The findings of the study revealed that deaf identity needs to be given more attention than the medical perception among individuals with hearing impairment (Deaf cultural identity conceptualizations of identity provides a modern way of analysing and interpreting the diverse types of identities of deaf people (Mcilroy and Storbeck, 2011).

Mugeere, Atekyereza, kirumiva and Hojer (2015) also carried out a research to determine the perception and attitudes of deaf individuals in Uganda. 42 deaf participated in the study (age 19-41). Data were collected through three focus discussion group and a semi-structured interview. The study revealed that participants have positive perception and attitudes towards deaf identity. The participants viewed themselves as member of social linguistic minority group with a distinct way of life.

They likewise have positive attitude toward Deaf culture. They see themselves as normal human with diversity in area of inability to hear with their ear. They do not get bothered or depressed and go about their normal schedule of events. Furthermore, with regard to gender and cultural identity. Hintermair (2008) carried out a study and found out that gender has no significant relationship with acceptance or rejection about Deaf community. Further studies revealed that boys experience cultural association with other deaf peers than girls

2.3.3 Attitude of Students with Hearing Impairment towards Deaf Culture

Berkay et al (1993) carried out a research to examine the attitude of students with hearing impairment towards deaf culture. Thirty University students at the Rochester Institute of Technology were interviewed with respect to their view towards deaf culture. Rochester Institute of Technology is well acclaimed institution with highest number of Deaf students compared to other colleges. This finding revealed that students with hearing impairment displayed positive attitudes towards deaf culture and negative disposition towards individual using technological device, as revealed by low scores, with the level of amplification device adopted by the child and clarification of hearing or deaf speech. Readers bias and IQ scores were compared with anticipated outcome procedures been one source of analysing misconceptions and attitudes about deafness and intelligence. LaBelle et al (2013) adopted the Attitude towards Persons with Disability Scale (ATPWDS) to determine the relationship that exist between attitude of deaf people towards social contact. The Social Domain scale was also used. The findings revealed that there was a negative correlation between deaf people and intergroup anxiety. This implies that deaf people do not interact with out-group people due to anxiety, resulting from cultural difference in group. Deaf people have more contact with in-group people than out-group people due to socialization culminated from shared culture.

Nagakura (2014) studied knowledge and attitude of deaf people towards their culture using the Attitude towards deaf people and Deaf culture scale designed by (Cooper and Rose, 2004) The research reported that majority of the participants strongly agreed that deaf people have their own culture and will like to have more colleague with hearing impairment and associate with them. Participants also strongly disagreed and disagreed that deaf individual should learn speech rather than sign language.

In her studies, Brightman (2013) examined attitudes and perception of university students towards deaf culture prior to engaging in learning Sign Language and also examine the relationship between the students' attitudes and their perception about their culture. Pre-test and Post-test experimental design was adopted. 228 students participated, with about 110 respondents. The findings of the study revealed that undertaking a course relevant to Deaf culture slightly change attitude standard about Deaf culture. There was no significant relationship between attitudes of students with hearing impairment towards deaf culture.

Harkins (2015) conducted a study to determine attitudes of undergraduate students of Mississippi towards Deaf culture. The study adopted the Deaf Culture Attitudes Scale. Majority of the respondents do not agree that hearing people have sufficient knowledge and understanding about Deaf culture (n=388; 67.24%) and that hearing people hardly have adequate understanding of how to effectively communicate with people with hearing impairment (340; 59.03%). Further on the Deaf Culture Attitudes Scale, respondents disagree that people with hearing impairment might not be able to succeed nowadays competitive world (n=458; 79.24%). Further, majority of the participants agreed the uniqueness of Deaf culture with its beliefs, values and common language (n=323; 55.88%). The findings supported that Deaf participants consented the need for more understanding of Deaf culture in the society.

Furthermore, Chongmm and Scott (2018) investigated attitudes of University students with hearing impairment towards deaf people in sign language courses. The study made a comparative study between attitudes of students who undertake courses in America Sign Language and Deaf culture courses and those who do not. Two questionnaires were adopted to determine perception and attitudes of student without hearing impairment to deaf people. A demographic information was also collected. Ninety-eight University deaf students participated in the study and data were collected using the instrument described above. The study revealed that participant who enrolled in related Deaf culture courses have greater awareness and understanding of Deaf culture than those who do not enrolled in ASL courses. Thus, submitted that exposure to Deaf people curriculum probably promote positive attitude and perception toward Deaf culture.

2.3.4 Factors Influencing Knowledge, Perception and Attitude towards Deaf Culture

Researchers such as Bat-Chava, 2000; Leigh 2009; Kossewska, 2008; Mitchell et al., 2004; Chen (2011) have established the fact that the environment where family find themselves is one of the crucial factors influencing the formation of deaf cultural identity. The family's environment is another essential variable that can influence identity development of deaf people. The attitudes of parents towards their children with hearing impairment, the communication method adopted at home, parents hearing status and perception of parents about their child/children deafness are factors that greatly influenced identity development of deaf people.

Takala, Kunsla and Takala (2000) conducted a five-year intervention project to determine usage of sign languages among families with deaf children. Eight-one hearing families with deaf children at preschool level participated in the study. The deaf children were exposed to undertake sign language class under the instruction of a special teacher, giving instructions with play demonstration for 4 hours in a week while their families were engaged in tutorial classes on Saturdays and comprehensive workshops on weekly or quarterly base grossly increased. At the completion of their project, the competency of children with hearing impairment in sign language increased. However, the parents observed that the level of their sign language competency did not improve significantly. The parents further reported that their children tremendously gained in the intervention process and inter-family communication improves and their relationship with other families in same situations widen. Furthermore, the study revealed that among the parents, mothers' involvement indicated increased attendance and interest when compared to fathers, fathers lamented that sign language is too difficult for them than mothers.

Lane (1999) conducted a study to investigate the communication difficulties that parent experienced in their efforts to achieve an effective communication environment. The participants involve parents with no prior knowledge about deafness and had children with hearing impairment. The researcher observed and reported various difficulties that parents of deaf children encountered while trying to converse with their deaf children. Further, the researcher noted that professionals in the area of audiology had frustrated the usage of sign with deaf children and compel

them to understand how to read lips and speak like children who are not deaf. The study revealed that there was negligible level of communication between deaf children and their parents and the communication is concrete with visible objects. In another study, Bat-Chava (2000) examined a total of two hundred and sixty-seven persons with hearing impairment through a quantitative survey and interviewed set of fifty-six participants and the study reported that individuals who possess culturally Deaf identities enrolled in Deaf schools with a vibrant deaf identity than those that are mainstreamed with their hearing counterparts in schools with bicultural identities". Students with hearing impairment who undergo educational programme in schools for deaf find it easier to identify and get affiliated to the Deaf community after completion of secondary school education. On the other hand, deaf students mainstreamed in conventional school do not have the privilege to relate, interact or socialise with their deaf counterparts and do not identify with members of the deaf community during their childhood stage.

Several researches have been conducted to identify variables that impact identity formation of deaf students. Sari (2005) conducted a study to determine whether there is relationship between method of communication of students with hearing impairment and identity type. Participants were between the ages of 14 and 18 in Turkey. The researcher used the Weinberg and Sterritt's Deaf Identity Scale (DIS), which was designed and developed in 1986 in English and later translated to Turkish. The instrument was administered to ninety students with hearing impairment at three boarding state schools for the deaf students. The three schools were: Deaf Children's School in Eskisehir, Deaf Children' School in Ankara and Deaf Children's School in Kenya. The adopted means of administering the instruments to students was a combination of Turkish Sign Language and speech. The findings of the study revealed that majority of the participants from school of the deaf in Ankara and in Kenya mostly possess the Culturally Bicultural identity with 68% and 80% respectively, while Deaf Children's School in Eskisehir have participants that identified with a mainly deaf with cultural hearing identity with outcome of 67% of participants. Sari (2005) concluded that schools in Eskisehir, speech method of communication was adopted. in the educational programme of the deaf students and this could be the main factor for participant recording Hearing identification rather than Deaf identification.

Nikolarazi and Hadjikakou (2006) carried out a survey to determine the education experiences of twenty-five students with hearing impairment within age range of 22 to 47 years old. Data were collected adopting Semi-structured interviews after administering the instrument on participants. Greek sign language was used to administered the instrument. Out of the twenty-five respondents in this study, eleven undertake educational program in regular, four undertake educational program in special deaf school, ten participants were educated in special deaf school and integrated school. The research aimed to whether identity development of an individual such as hearing identity, deaf identity and bi-lingual identity is influenced by educational environment of deaf students. The study revealed that out of all the respondents, only 12 respondents was identified as possessing deaf identity examine. 11 attended regular school, 4 attended deaf school. The researcher further reported that respondents identified with deaf identity often expended more time in the deaf school environment with other deaf peers. The study also revealed that the respondents reported having a bicultural identification have spent a great deal of years in deaf school being educated. The respondent with bicultural identity are those that are educated in a regular or mainstream schools. The researcher observed two limitations during the conduct of the research. These are: the study was considered as the first research to determine identity formation of deaf people in Greece. It was also noted that the sample used was scanty when compared to the whole population of almost thirteen million people which may not adequately represent the entire population.

Fischer and McWhirter (2001) cited in Ge Chen (2014) revised the Deaf Identity Development Scale and subjected it to reliability and validity for the new version of the scale. They carried out a survey research designed to investigate the relationship that exist between a participant's Deaf cultural identity and onsets of hearing loss of an individual with hearing impairment. The finding reveals that pre lingual or preverbal individual have deaf cultural identity with high scores on Deaf Acculturation Scale for Deaf people and scoring low in the Hearing Acculturation Scale, suggesting that they possess deaf cultural identity than individual that are post lingual deaf. The post lingual or post verbal deaf are culturally hearing scoring high in the Hearing Acculturation Scale. The researcher concluded that the onset and degree of hearing loss tend to have positive relationship to an individual's deaf identity

development. Hu (2005) in her study to determine the Deaf identity development of deaf people noted that deaf people who are referred to as hard-of-hearing find it easier to identify with deaf community.

2.4 Appraisal of Literature

Review of theoretical and empirical literature materials reviewed have shown that some research work has been done to study the way of life of persons with hearing impairment in their unique distinct Deaf culture which portrays their beliefs, customs, tradition, values, and language.

Going through the concept of hearing impairment, characteristics of persons with hearing impairment and effects of hearing impairment on its victims, identifying the process of accepting culture of the deaf as well as practising its element, revealed a great evidence of how persons with hearing impairment understand and view the world they live in from their own personal and collective perspective. The review shows that the way persons with hearing impairment, most especially students come to understand deaf culture differs, their level of knowledge about deaf culture also differ and depends on various factors. Likewise, persons with hearing impairment hold various views and opinions about their culture and to a greater extent, their perception of their culture is based on the home environment and educational experience. Moreover, attitude of students with hearing impairment towards deaf culture also differs, while some have positive attitude towards it, others have negative attitude and consider it as an inferior culture.

This study, through literature reviewed reveals that various researchers have studies deaf culture focusing on primitive and unacceptable way of deaf people with little focus on knowledge, perception, and attitude of students with hearing impairment towards deaf culture within the context of home and educational setting, but in most cases the variables are considered separately. Literature also revealed that research on deaf culture is scanty and none to the knowledge of the researcher covers the aspect of knowledge, perception and attitudes of students with hearing impairment towards deaf culture in South-West, Nigeria. In view of this, it is justifiable to examine the knowledge, perception and attitude of students with hearing impairment towards deaf culture in South-West, Nigeria. The study will no doubt provide an insight into the

ways of life of persons with hearing impairment, particularly students on what they believe, and variables that influence acceptance of deaf culture and their attitude to the culture within the African context with varied diverse culture.

CHAPTER THREE

METHODOLOGY

This chapter presents the methodology used for this study under the following sub-heading: research design, population, sample and sampling technique, instruments, validity and reliability of the instruments, procedure for data collection and method of data analysis.

3.1 Research Design

Descriptive survey design was used for this study to examine influence of knowledge, perception and attitude towards Deaf culture among students with hearing impairment in South-West, Nigeria. This method was adopted because the researcher made a systematic enquiry on the existing variables without any form of manipulation.

3.2 Population

The population for this study consist of all students with hearing impairment in South-West, Nigeria, comprising Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti States.

3.3 Sample and Sampling Technique

The participants were drawn from integrated schools for the deaf where students with hearing impairment undertake their educational programme in six states of South-West. Nigeria. These states are Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti. Three schools each were selected in Lagos (190), Ogun (154) and Oyo (126) while, one schools each in Osun (101) Ondo (56) and Ekiti (46). The sample was limited to only students with hearing impairment in secondary schools to establish their level of knowledge, their perception and their attitude towards Deaf culture in this geopolitical zone. A purposive sampling technique was used to select 673 participants for this study. This is because the researcher selected only students with hearing impairment in schools accommodating students with hearing impairment at the secondary school level.

3.3.1 Inclusion Criteria

The criteria for inclusion in this study are:

1. Students with hearing impairment in secondary schools.
2. Students with hearing impairment undertaking their educational programme in special/integrated schools.
3. Students must be interested in participating in the study.

Schools that meet the inclusion criteria for the study:

1. St Peter's College, Olomere, Abeokuta, Ogun state.
2. Egbado High School, Ilaro, Ogun state.
3. Adeola Odutola Grammar School, Ijebu ode Ogun stsate.
4. State Grammar School, Surulere, Lagos
5. Ipakodo Grammar School, Ikorodu, Lagos
6. Ikeja High School, Ikeja, Lagos state.
7. Ijokodo High School, Ijokodo, Oyo stare.
8. Methodist Grammar School, Bodija, Oyo state.
9. Durbar High School, Oyo, Oyo state.
10. Osun State Secondary School for People with Special Needs, Osogbo, Osun
11. Ekiti State Govt. Special School for the Deaf, Ekiti State.
12. Akure High School, Akure, Ondo state.

3.4. Instruments

The following instruments were used for data collection:

1. Test of Knowledge of Students with Hearing Impairment on Deaf Culture
2. Lang, Gustia, Mowl and Liu Perception Scale (Adopted Scale)
3. Berkay, Gardiner and Smith Attitude Scale (Adapted Scale)

3.4.1 Description of Instruments

1. Test of Knowledge of Students with Hearing Impairment on Deaf Culture

The Test of Knowledge about Deaf Culture Scale is divided into two sections. Section one contains items on demographic information, while section two contains 30 items. The test was designed by the researcher to measure the level of knowledge of students

with hearing impairment about Deaf culture. These items are statements of fact about the concept, beliefs, values, tradition, customs and commonly shared language of Deaf culture. The statements are carefully constructed to meet the vocabulary level of students with hearing impairment. The test is a multi choice of 'true' 'false' and 'I don't know' to which students are asked to tick or circle the option that satisfies their understanding of deaf culture. The instrument was validated by the researcher and found to be 0.72 which indicates that the instrument is reliable.

2. Lang, Gustia, Mowl and Liu Perception Scale

This Scale was developed by Lang, Gustina, Mowl and Liu (1996). The original scale was designed to measure the perspective of people towards deaf/deafness and was adopted to measure the perception of students with hearing impairment towards Deaf culture. This instrument depicts dichotomous views towards deaf/deafness cultural and medical. The scale consists of 14 items with option on a 4-point likert scale, ranging from 'Strongly Agree' to 'Strongly Disagree' The statements explore both cultural and medical perception of Deafness. The cultural inquiry section of the instrument contains statements about Deaf cultural heritage, America Sign language as a real language, and educational provision for deaf individuals. The medical statements pertain to use of speech, finding a cure for deafness, and D/deaf education. The scale has an internal consistency of 0.89. This instrument was also validated by the researcher and found to have an internal consistency of 0.68

3. Berkay, Gardiner and Smith Attitude Scale

The scale was designed by Berkay et al (1995). It is aimed to measure opinion and attitude about Deaf/deaf individual. The statements on the instrument express intelligence, skill acquisition, communication and misconception about persons with hearing impairment in both positive and negative terms. The scale contains 20 items with a coefficient Alpha of 0.75, graded on a four-point Likert scale. The scale as used in this study provides questions about beliefs, knowledge and cultural orientation in deaf culture. Responses range from 'Strongly Agree' to 'Strongly Disagree' The instrument was also validated by the researcher and yielded an internal consistency of 0.70.

3.5 Validity and Reliability of the instruments

The instruments were validated by the researcher through careful construction of the statements and ensured it corresponds to the objectives of the study. Likewise, the instruments were given to the supervisor, researchers and professionals in the field of special Education to assess the validity. The final draft of the instrument was used for data collection. A pilot study was carried out to determine the reliability of the instruments. The instrument was administered to 20 students with hearing impairment in an integrated school. This sample was not part of the study and data collected was subjected to Cronbach Alpha to determine the internal consistency of the instrument.

3.6 Procedure for Data Collection

The researcher visited the selected schools for the study and sought for permission from the appropriate authority to carry out the research. The researcher gave instructions to the research assistants who helped in administering the questionnaire to the students after proper instructions had been given to the students. The researcher also assisted the students by interpreting the written information to sign language. Then, questionnaire was collected after the participants have completed the task.

3.7 Method of Data Analysis

Data collected was analysed using descriptive and inferential statistics which involve percentage, frequency count, mean and standard deviation and t-test. The t-test was employed at 0.05 level of significance to determine whether there are significant differences in knowledge, perception and attitude of students with hearing impairment with deaf and those with hearing parents and also to determine whether there are significant differences in knowledge, perception and attitude towards Deaf culture of students who are pre lingual and those who are post lingual. It was likewise determined whether differences exist in knowledge, perception and attitude of male and female students with hearing impairment.

CHAPTER FOUR

RESULTS AND DISCUSSION

This chapter presents the results and discussion of findings carried out on knowledge, perception and attitude of students with hearing impairment towards Deaf culture in South-West, Nigeria. The results and the discussion of findings are presented in line with the objectives of the study and research questions earlier stated. Each objective addressed three issues.

4.1 Demographic Information of Respondents

Table 1: Distribution of Respondents

Variables		Frequency	Percentage
School	Residential School for Deaf	262	38.9
	Day Schools	411	61.1
Total		673	100.0%
Gender	Male	302	44.9
	Female	371	55.1
	Total	673	100.0%
Parents Hearing Status	Deaf	132	19.6
	Hearing	541	80.4
	Total	673	100.0%
Modes of Communication	Oral Communication	76	11.3
	Sign Language	597	88.7
	Total	673	100.0%
Onset of Hearing Loss	Pre-lingual	352	52.3
	Post Lingual	321	47.7
	Total	673	100.0
Location of School	Rural Area	182	27.0
	Urban Area	491	73.0
	Total	673	100.0

Table 1 reveals frequency distribution according to type of school with high percentage of mainstream schools as 411 (61.1%), while residential schools for the Deaf was 262 (38.9%). This implies that there are more females than males with hearing impairment in the selected schools. It could also mean that more female than male attend school.

Table 1 reveals frequency distribution according to gender with higher percentage of female 371 (55.1%), while male was 302 (44.9%).

Table 1 shows frequency distribution according to parents' hearing status with higher percentage of those with normal hearing 541 (80.4%), while Deaf parents were 19.6%). This implies that those with parents with normal hearing have higher percentage use for the study.

Table 1 indicates frequency distribution according to Modes of Communication with high percentage of Sign Language as 597 (88.7%), while Oral Communication was 76 (11.3%). This implies that Sign Language has higher percentage use for the study.

The data in table 1 indicates that 352 representing 52.3% of the respondents was Pre-lingual and 321 of them or 47.7% of the respondents was Post-lingual. It implies that majority of the respondents have Pre-lingual deafness.

The data in table 1 shows that 491 representing 73.0% of the respondents were from urban area. 182 of them or 27.0% of the respondents were from rural area. This implies that majority of the respondents were from urban area.

4.2 Results Based on Purpose of the Study

4.2.1 Knowledge, Perception and Attitude of Students with Hearing Impairment Towards Deaf Culture in the South-West Nigeria

Table 2: Level of knowledge of students with hearing impairment about Deaf culture

S/ N	Items	True (%)	False (%)	Don' know (%)	Mean	Rank
1.	Deaf culture simply means an ethnic group of deaf people sharing a set of beliefs values, custom, social structure and common language-sign language.	505(75.0)	150(22.3)	18(2.7)	1.28	2
2.	The capital "D" in Deaf represents deaf person that identifies with the Deaf culture.	390(57.0)	229(34.0)	54(8.0)	1.50	14
3.	Deaf people are members of a separate distinct minority group?	477(70.0)	141(21.0)	55(8.2)	1.37	3
4.	Deaf people have distinct culture because they have language and unique way of life	378(56.2)	89(13.2)	206(30.6)	1.74	22
5.	It is important for Deaf students to know about Deaf culture?	295(43.8)	226(33.6)	152(22.6)	1.79	24
6.	It is not essential for students with hearing impairment to be familiar with Deaf culture	329(48.9)	230(34.2)	114(16.9)	1.68	17
7.	Students with hearing impairment should communicate with one another using sign language	382(56.8)	254(37.7)	37(5.5)	1.49	12
8.	In Deaf community, it is not essential for deaf people to share thought, idea and opinion using signs	298(44.3)	338(50.2)	37(5.5)	1.61	16
9m jhg hn ,	The most important aspects of any distinct culture, including Deaf culture are beliefs and values	450(66.9)	181(26.9)	42(6.2)	1.39	7
10.	Sign language is one of the elements of Deaf culture	547(81.3)	102(15.2)	24(3.6)	1.22	1
11	Deaf persons get attention of one another through touching, tapping shoulder, waving hands and flashlight	422(62.7)	182(27.0)	69(10.3)	1.48	11
12	Training session, seminar, tutorial	482(71.6)	134(19.9)	57(8.5)	1.37	4

	classes and discussion are some of the ways to be aware of Deaf culture					
13	Sign language is the language of the Deaf	416(61.8)	233(34.6)	24(3.6)	1.42	8
14	A member of the Deaf community must be able to communicate with his peers using signs	320(47.5)	304(45.2)	49(7.3)	1.60	15
15	Attending deaf school, joining deaf clubs and deaf organizations are ways of identifying with Deaf culture	465(69.1)	167(24.8)	41(6.1)	1.37	5
16	Having a deaf friend within someone neighbourhood is a way of sharing sense of belonging in the Deaf community	495(73.6)	98(14.6)	80(11.9)	1.38	6
17	My parents are hearing and do not sign to me and educate me about Deaf culture	445(66.1)	166(24.7)	62(9.2)	1.43	10
18	Members of the Deaf community do not often gather together and socialise, share information and identify with themselves	293(43.5)	308(45.8)	72(10.7)	1.67	18
19	Involvement of deaf in Deaf activities is an essential responsibility of members of the Deaf community	258(38.3)	341(50.7)	74(11.0)	1.73	23
20	Visual communication, sharing face-to-face communication with other deaf people is not a common practise in Deaf culture	295(43.8)	294(43.7)	84(12.5)	1.69	19
21	Deaf individuals who understand sign language often feel more comfortable while communicating with other deaf persons.	399(59.3)	213(31.6)	61(9.1)	1.50	13
22	Deaf history is a heritage transferred through Arts and signed language from one generation to another in the Deaf community	452(67.2)	157(23.3)	64(9.5)	1.42	9
23	Being Deaf is an impairment in Deaf culture	329(48.9)	242(36.0)	102(15.2)	1.66	20
24	Deaf people have distinct behaviour and tradition that is different from hearing people	289(42.9)	229(34.0)	155(23.0)	1.80	25
25	Deaf people who identify with	281(41.8)	197(29.3)	195(29.0)	1.87	26

	Deaf culture believe that deafness is a disability.					
26	Speech is considered as an important part of deaf culture	262(38.9)	159(23.6)	252(37.4)	1.99	28
27	Deaf people understand things when explained in sign language than orally	248(36.8)	169(25.1)	256(38.0)	2.01	29
28	Most often, deaf children are introduced to Deaf culture in schools for the deaf where they receive their name sign and associate with other deaf people like themselves	268(39.8)	158(23.5)	247(36.7)	1.97	27
29	The arrival of a deaf child in a Deaf family is seen as a blessing	257(38.2)	150(22.3)	266(39.5)	2.01	30
30	Deaf Community can meet the psychological, educational, emotional, and spiritual needs of deaf people.	302(44.9)	255(37.9)	116(17.2)	1.72	21
N=673. Average Weighted Mean= 1.61					1.61	

Table 2 shows the level of knowledge of students with hearing impairment about Deaf culture in South-West Nigeria as affirmed by the following percentages that truly agree with the corresponding statements respectively; Sign language is one of the element of deaf culture (81,3%), Deaf culture can simply mean an ethnic group of deaf people sharing a set of belief, values, custom, social structure and common language- sign language (75.0%), Deaf people are members of a separate distinct minority group (73.6%), Training session, seminar tutorial classes and discussion are some of the ways to be aware of deaf culture (71.6%), Attending school for the deaf, joining deaf clubs and deaf organizations are ways of identifying with Deaf culture (70.0%), Having a deaf friend within someone's neighbourhood is a way of sharing sense of belonging in the Deaf community (69.1%), The most important aspects of any distinct culture include belief and values and language (67.2%), Sign language is the language of the deaf and it is an essential aspect of the Deaf community (66.9%ration), Deaf history is a heritage transferred through Arts and signed languages from one generation to another in the deaf community (66.1%), My parents are hearing and do not sign to me and educate me about deaf culture (62.7%),

On the other hand, majority of respondents fall within the following percentages in relation to the statement: The arrival of a deaf child in a deaf family is seen as a blessing (61.8%).Deaf people understand new concepts when explained in sign language (63.1%), Speech is considered as an important part of deaf culture (61.7%), Most often, deaf children are introduced to Deaf culture in schools for deaf (61.0%), Deaf people who identify with deaf culture believe that deafness is a disability (60.0%) Deaf people have distinct behaviour and tradition that are different from others (58.3%) and it is not important for deaf students to know about deaf culture (57.0%). It implies that the level of knowledge of students with hearing impairment about deaf culture in South-West, Nigeria is supported by average Weight Mean = 1.61, against the threshold of 1.70. This implies that majority of respondents have fair knowledge of deaf culture in South-West, Nigeria.

The result of this study undoubtedly revealed that the level of knowledge about deaf culture among students with hearing impairment in South-West, Nigeria is fair. Students with hearing impairment could be exposed to such knowledge as a result of their social connection with other deaf individuals they come across in the social

settings such as education. It also implies that social connect of students with hearing impairments with peers, friends, role models and teachers might be the main source of obtaining ample knowledge about deaf culture. Deaf culture encompasses shared of common values, beliefs, traditions, behaviours and common language. It is plausible to assumed that cultural knowledge is obtained and shared among group of individuals with same features, characteristics and distinct ways of life.

The result of this study corroborates Clime and Mahon (2010) who reported that deaf individuals who share a common language, similar beliefs and values easily relate and associate with other deaf like themselves. The researchers elaborated further that affiliation of deaf people with the deaf community provide them avenue to acquire knowledge about deaf culture. This result also supports Harkins (2015) who conducted a study to determined the level of knowledge of students with hearing impairment about deaf culture found that students with hearing impairment have moderate knowledge about deaf culture.

Further, the result of this study is also consistent with the findings of Eleweke et al (2015). They concluded that students with hearing impairment acquire knowledge about signed language, which is an inherent aspect of deaf culture through interaction with deaf teachers, deaf community and enrolment in special schools. In the same vein, Mugeere, Atekyereza, Kirumiva and Hojer (2015) carried out a study to examine knowledge of deaf persons about deaf culture. They reported that deaf people acquire moderate knowledge about their culture as they interact with one another. They observed that deaf people exhibit a unique way of life and behaviour when they congregate.

4.2.2 The Perception of Students with Hearing Impairment About Deaf Culture in the South-West, Nigeria

Table 3: The perception of students with hearing impairment about Deaf culture

S/N	Items	SA(%)	A(%)	D(%)	SD(%)	Mean	Rank
1.	Student with hearing impairment have heritage that provide them with pride.	456(67.8)	164(24.4)	36(5.3)	17(2.5)	2.84	5
2.	Most students with hearing impairment like to have close contact with other deaf.	459(68.2)	175(26.0)	39(5.8)	0(0.0)	3.03	2
3.	Sign Language is an acceptable language of persons with hearing impairment.	424(63.0)	210(31.2)	30(4.5)	9(1.3)	3.00	3
4.	Sign Language should be adopted for educating students with hearing impairment.	508(75.5)	109(16.2)	35(5.2)	21(3.1)	2.55	6
5.	Students with hearing impairment often gain from other deaf role model in special school.	201(29.9)	438(65.1)	5(0.7)	29(4.3)	3.04	1
6.	Teachers in special schools should motivate deaf students to read books on deaf culture.	278(41.3)	356(52.9)	22(3.3)	17(2.5)	2.90	4
7.	Teachers in integrated school should motivate deaf students to read books on Deaf culture.	263(39.1)	349(51.9)	54(8.0)	7(1.0)	2.38	7
8.	It is essential that field of medicine heal people with deafness	136(20.2)	134(19.9)	299(44.4)	104(15.5)	1.71	9
9.	Speech is superior and deaf must learn to speak	187(27.8)	111(16.5)	309(45.9)	66(9.8)	1.79	8
10.	Person with hearing impairment should use speech and sign.	107(15.9)	142(21.1)	175(26.0)	249(37.0)	1.67	10
11.	Sign language can not present complex ideas.	105(15.6)	96(14.3)	167(24.8)	305(45.3)	1.43	12
12.	Persons with hearing impairment should use hearing aids to hear	135(20.1)	92(13.7)	149(22.1)	297(44.1)	1.44	11
13.	Speech is the most important for job success	113(16.8)	99(14.7)	114(16.9)	347(51.6)	1.38	13
14.	Learning Sign Language will result in students with hearing impairment not learning English.	102(15.2)	111(16.5)	119(17.7)	341(50.7)	1.36	14
N=673, Average Weighted Mean=2.18						2.18	

Key= Strongly Agree (SA=4) Agree (A=3), Disagree (D=2), Strongly Disagree (SD=1)

Table 3 shows the perception of students with hearing impairment about Deaf culture in South-West Nigeria. This was affirmed by the following percentage with respect to the statement; Students with hearing Impairment would be at advantage when deaf persons serve as teachers in counselling, and other management positions in schools for the deaf (95.0%). It is acceptable and normal that most students with hearing want to associate with other deaf. Sign language is a real language of person with hearing impairment (94.2%). Tutors in integrated settings need to motivate students with hearing impairment to study text on community of deaf people (91.7%). Sign language must be adopted as language to educate children with hearing impairment, and Tutors in mainstream settings programme need to motivate Students with hearing impairment to study books about Deaf culture of deaf people (91.0%).,

On the other hand, majority of respondents disagree with the following statements and the percentage ascribed to it; To become a successful person an individual with hearing impairment must use speech to communicate, (55.7%). Sign language is equal to the task and presentable for academic and career discussion because it does not give comprehensive details about concept and ideas, (58.9%). Learning Sign language will result in students with hearing impairment not learning English, (63.0%). Persons with hearing impairment who have residual hearing should wear hearing aids to assist them to be able to hear well, (66.2%). If persons with hearing impairment have speech, they should use signs and speech rather than hoping others to read their signs, (68.3%). It is essential that field of medicine heal people with deafness, (68.5%), and this is a hearing world and deaf must learn to speak because speech is superior to sign language, (70.1%). It implies that majority of the respondents agree that the perception of students with hearing impairment about Deaf culture in South-West Nigeria supported with Average Weighted Mean=2.18. This implies that students with hearing impairment have high perception towards deaf culture

The result of this study revealed that perception of deaf culture among students with hearing impairment is high. This is clearly indicated by the mean average of 2.18 as against the threshold of 2.0, which evidently revealed that students with hearing impairment have high perception about Deaf culture in South-West, Nigeria. The high perception about deaf culture among students with hearing impairment could be associated to their belief, values and heritage towards historical status of Deaf culture.

Students with hearing impairment perceive inability to hear (Deafness) as a natural phenomenon, a unique way of identity and a representation of self (“who they are”).

The result of this study corroborates with the findings of Palidinescience and Harris (2011). They reported that majority of students with hearing impairment have positive perception about deaf culture and viewed deaf culture as a means of identification, and a way of life that portrays who they are. The researchers stressed further that students with hearing impairment perceive themselves as belonging to a particular culture because they share a distinct way of life of values and belief. The result of this findings also corroborate with Mungeree et al (2015). They conducted a study in Uganda to determine the perception of person with hearing impairment, including students with hearing impairment and concluded that students with hearing impairment have high perception about deaf culture and believe that they are not condemned to life of isolation and silence: The deaf culture provides deaf with natural sense of belonging.

4.2.3 The Attitude of Students with Hearing Impairment Towards Deaf Culture in the South-West Nigeria

Table 4: The Attitude of Students with Hearing Impairment about Deaf Culture

S/N	Items	SA (%)	A(%)	D(%)	SD(%)	Mean	Rank
1.	Smarter students with hearing impairment do not identify with Deaf culture and posses skill to communicate orally.	138(20.5)	89(13.2)	135(20.1)	311(46.2)	1.44	10
2.	Students with hearing impairment who identify with Deaf culture can study just as hearing people do	480(71.3)	147(21.8)	19(2.8)	27(4.0)	3.10	2
3.	A student with hearing impairment can be trained in the Deaf community to posses great potential as a leader in any organization.	516(76.7)	122(18.1)	8(1.2)	27(4.0)	3.15	1
4.	I like people who generally support Deaf culture and Deaf people way of life.	495(73.6)	123(18.3)	40(5.9)	15(2.A)	3.11	3
5.	A deaf person who associates with the Deaf culture could attain high level of education despite his/her deafness.	472(70.1)	123(18.3)	46(6.8)	32(4.8)	2.90	6
6.	If teacher has a problem with deaf student, teacher should approach interpreter, rather than the deaf individual.	400(59.4)	144(21.4)	87(12.9)	42(6.2)	1.57	12
7.	A student with hearing impairment who associates with the Deaf community can also learn social skills, ways of standard living and adapt to the society.	474(70.4)	113(16.8)	46(6.8)	40(5.9)	2.73	7
8.	A student with hearing impairment is capable of taking decision to accept or discriminate against Deaf culture.	436(64.8)	136(20.2)	25(3.7)	76(11.3)	2.66	9
9.	Student with hearing impairment cannot maintain good relationship with hearing people.	196(29.1)	108(16.0)	99(14.7)	270(40.1)	1.66	13
10.	It can be frustrating and difficult to associate and interact with deaf people who identify with Deaf culture.	117(17.4)	81(12.0)	356(52.9)	119(17.7)	1.62	14
11	Students with hearing	10(16.2)	76(11.3)	120(17.8)	368(54.7)	1.37	19

	impairment who belong and accept Deaf culture cannot contribute to country development.						
12	Deaf people should only work in organisation where Deaf culture is practiced due to communication barrier	111(16.5)	87(12.9)	66(9.8)	409(60.8)	1.33	20
13	I hate Deaf culture because of primitive ways of approach and their separation from the society.	117(17.4)	91(13.5)	73(10.8)	392(58.2)	1.40	18
14	Students with hearing impairment should rely on parents to make important decisions about their culture.	161(23.9)	77(11.4)	104(15.5)	331(49.2)	1.46	16
15	Signing is a false language because it can only express simple thoughts.	117(17.4)	103(15.3)	95(14.1)	358(53.2)	1.42	17
16	I do not understand why Deaf should go apart as a minority group with a distinct culture.	143(21.2)	144(21.4)	136(20.2)	250(37.1)	1.48	15
17	A student with hearing impairment is contended with Deaf culture.	205(30.5)	294(43.7)	84(12.5)	90(13.4)	2.09	11
18	I support Deaf Culture without insulting deaf people because they are also integral part of a larger society and should be recognised.	429(63.7)	133(19.8)	80(11.9)	31(4.6)	2.71	8
19	It's essential to help deaf and hearing to embrace Deaf culture.	480(71.3)	131(19.5)	18(2.7)	44(6.5)	2.92	4
20	Students should exchange conversation with parents about deaf culture	503(74.7)	107(15.9)	19(2.8)	44(6.5)	3.03	5
N=673, Average Weighted Mean=2.16						2.16	

Key= Strongly Agree (SA=4) Agree (A=3), Disagree (D=2), Strongly Disagree (SD=1)

Table 4 shows the attitude of students with hearing impairment about Deaf culture in South-West Nigeria. This was affirmed by the following percentage in relation to the statement that agreed above; A student with hearing impairment can be trained in the Deaf community to have the desired leadership capabilities needed to lead an organization, (94.8%), student with hearing impairment who identify with Deaf culture can study just as hearing people do, (93.1%). I like people who generally supported Deaf culture and deaf people way of life., (91.9%). It is good to support both deaf and people who are not deaf to respect and understand Deaf culture, (90.8%). Students with hearing impairment are able to communication with their hearing parent about their culture if they are interested, (90.6%). A deaf person who associates with the Deaf culture could attain high level of education despite his/her deafness, (88.4%), a student with hearing impairment who associate with the deaf community can also learn social skills, ways of standard living and adapt to the society, (87.2%), I support deaf culture without insulting deaf people because they are also integral part of a larger society, (83.5%), Smarter students with hearing impairment do not belong to Deaf community and culture and have better speech than students with hearing impairment people who are less intelligent, (85.0%), A student with hearing impairment is capable of taking decision to accept or discriminate against Deaf culture, (84.5%), A student with hearing impairment who is culturally deaf is contended with whatever Deaf culture offers him/her and If a teacher has a problem with a student with hearing impairment, the teacher should approach interpreter rather than the student with hearing impairment. A student with hearing impairment is contended with Deaf culture (74.2).

On the other hand, majority of respondents disagree with the following percentages with the following statement: Deaf people should only work in organisation where Deaf organisation culture is practices, Students with hearing impairment who belong and accept, (70.6%). Deaf culture cannot support the country development, (72.5%), I hate deaf culture because of its primitive ways approach and their separation from the society, (70.6%), Signing is a false language because it can only express simple thoughts and ideas in deaf community, (69.1%), Students with hearing impairment must depend on their parent to make important decision about their culture, (67.3%), I don't understand why persons with hearing impairment should go apart as a sociocultural group with different culture, (64.7%), It can be frustrating and difficult

to associate and interact with people who are deaf and affiliated to deaf community and students with hearing cannot maintain good relationship with other hearing, (57.4%), It implies that majority of students with hearing impairment have high attitudes towards Deaf culture in South-West, Nigeria and supported with Average Weighted Mean of 2.16 as against the threshold of 2.0.

The result of this findings clearly indicated that attitude of students with hearing impairment towards deaf culture is high. The observed high attitude of students with hearing impairment towards deaf culture could be associated with feeling, mood and situational status of students with hearing impairment when they are with other peers, teachers and members of the deaf community practice deaf culture.

The result of this study is in tandem with the findings of Perspective (2011) who reported that students with hearing impairment have been observed to be object of ridicule, marginalization and stigmatization due to their inability to communicate verbally and this situation had led them to develop positive attitude towards deaf culture. This positive attitude towards deaf culture provide them with bond of strength and identity.

The research further stressed that negative attitude towards deaf people and their culture spurred high attitude towards deaf culture among persons with hearing impairment. Perspective (2011) noted that feeling of isolation and frustration trigger negative attitude towards the hearing community and encourage development of deaf identity and affiliation to Deaf cultural practice and deaf community.

In addition, the result also align with Lane (2006) who observed that positive attitude towards deaf culture among deaf individuals is associated with their understanding of sign language and close relationship with other deaf individual.

4.2.4 Difference in Knowledge, Perception, and Attitude Towards Deaf Culture among Students with Hearing Impairment who have Deaf Parents and Those with Hearing Parents

Table 5: T-test of difference in the level of knowledge about Deaf culture of students with hearing impairment with deaf parents and those with hearing parents

Variable	Group	N	Mean	SD	df.	t-Cal	t-Crit	P
Level of knowledge of students	Deaf students with deaf parents	132	48.64	9.20	671	3.826	1.960	0.000(p<0.05)
	Deaf students with hearing parents	541	46.21	5.71				
	Total	673						

Table 5 reveals that there was a significant difference between the level of knowledge about Deaf culture of students with deaf parents and those with hearing parents. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=3.826 > t\text{-Crit}=1.960$), ($P<0.05$). There was a significant difference. Also the mean difference shows that deaf parents have higher mean value of 48.64 than hearing parent mean value of 46.21. Therefore, it could be concluded that there is a significant difference between the level of knowledge about Deaf culture of students with hearing impairment with deaf parents and those with hearing parents.

The result of this study supports Luckner et al (2004). In their study, they reported that families of deaf children are confronted with the responsibilities of making decision about the type of school, mode of communication to adopt, the choice of assistive technology to use and decide on whether their children identify or associate with the deaf community. Whatever the decision taken by the parents will ultimately determine the level of knowledge about deaf culture they will acquire as members of the ethnic minority group.

In the same vein, the result of this study is consistent with that of Nikolaraz (2006). The researcher reported that children who are raised in deaf families have easy access to signed language which is the main means of communication among deaf parents. Deaf children with deaf parents are able to learn about the deaf culture from their deaf parents at home. These children easily obtain cultural knowledge of their parent's culture without any difficulties. Nikolaraz (2006) buttressed the fact that these children born into the deaf families have privilege to make friends with other deaf individual, deaf peers and learn the norms, beliefs, behaviours and traditions of deaf people. Deaf children with hearing parents lack the privilege and access to obtain knowledge about deaf culture like their counterparts with deaf parents.

4.2.5 Difference between the Perception About Deaf Culture of Students with Hearing Impairment with Hearing Parents and Those with Deaf Parent

Table 6: T-test of difference in the perception about Deaf culture of students with hearing impairment with deaf parents and those with hearing parents

Variable	Group	N	Mean	SD	df.	t-Cal	t-Crit	P
Perception of students	Students with deaf parents	132	31.05	4.75	671	5.930	1.960	0.000(p<0.05)
	Students with hearing parents	541	28.34	4.67				
	Total	673						

Table 6 reveals that there was a significant difference between the perception about Deaf culture of students with hearing impairment with deaf parents and those with hearing parents. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=5.930 > t\text{-Crit} =1.960$), ($P<0.05$). There was a significant difference. Also the mean difference shows that students with hearing impairment with deaf parents has higher mean value of 31.05 than those who have hearing parents with mean value of 28.34. Therefore, it could be concluded that there is a significant difference between the perception about Deaf culture of students with hearing impairment with deaf parents and those with hearing parents.

The result of this study supports the work of Young (2016) who reported that there is great deal of differences between effective communication and cultural affiliation between deaf children with hearing parents and deaf children with deaf parents, revealing that deaf children with deaf parents who share common and similar languages with their parents demonstrate high perception towards their parents' culture. This evidently indicated that deaf children with deaf parent are liable of showing high perception about deaf culture than deaf children with hearing parents.

Further, the result of this study also corroborates Patrick and Stratus (2016). They reported that distinct differences in mode of communication and alliance with deaf culture between children with deaf parents and children with hearing parents who share early access to language then to have positive perception about deaf culture. This clearly revealed that children with adequate access to language easily adopt culture of their parents.

4.2.6 Differences between Attitude Towards Deaf Culture of Students with Hearing Impairment with Hearing Parents and Those with Deaf Parents

Table 7: T-test of Difference in Attitude Towards Deaf Culture of Students with Hearing Impairment with Deaf Parents and Those with Hearing Parents

Variable	Group	N	Mean	SD	df.	t-Cal	t-Crit	P
Attitude towards Deaf Culture	Students with deaf parents	132	40.21	6.35	671	5.406	1.960	0.000(p<0.05)
	Students with Hearing parents	541	43.84	7.03				
	Total	673						

Table 7 reveals that there was a significant difference between the attitude towards Deaf Culture of students with hearing impairment with Deaf parents and those with hearing parents. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=5.406 > t\text{-Crit} =1.960$), ($P<0.05$). There was a significant difference. Also, the mean difference shows that hearing parents has higher mean value of 43.84 than Deaf parents mean value of 40.21 Therefore, it could be concluded that, there is significant difference between the attitude towards Deaf Culture of students with hearing impairment about Deaf parents and those with hearing parents.

The result of the study corroborates Young (2016) who observed that hearing children and deaf children born into Deaf families learn sign language as their first language and display same features similar with that of their parents. As these children come to terms with their second language, the deaf child may maintain and retain the cultural orientation of their parents and possess positive attitude towards Deaf culture while the hearing children adopted a bilingual status. The authors further reported that deaf children born into hearing home lack the opportunity to early child-mother language interaction and this culminate to huge communication gap and lack of access and negative attitude towards Deaf community.

Likewise, this study is in consistent with Leign (2010) who contented that children and parents who had early introduction to language of the deaf people and associate with deaf people through deaf activities and programmes germane to their nature in special schools and community exhibit high interest and positive attitudes towards the Deaf community and provide platform for cohesion with Deaf community.

4.2.7 Difference Between the Level of Knowledge, Perception and Attitude Towards Deaf Culture among Students with Hearing Impairment who have Pre-lingual and Post-lingual Hearing Loss

Table 8: T-test of difference in the level of knowledge about Deaf culture of students with hearing impairment who are pre-lingual and those who are post lingual

Variable	Group	N	Mean	SD	df.	t-Cal	t-Crit	P
Level of knowledge of students	pre-lingual	352	49.95	6.19	671	6.938	1.960	0.000(p<0.05)
	post lingual	321	46.53	6.60				
	Total	673						

Table 8 reveals that there was a significant difference between the level of knowledge about Deaf culture of students with hearing impairment who are pre-lingual and those who are post lingual. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=6.938 > t\text{-Crit} =1.960$), ($P<0.05$). There was a significant difference. Also the mean difference shows that pre-lingual deaf has higher mean value of 49.95 than post-lingual mean value of 46.53. Therefore, it could be concluded that there is a significant difference between the level of knowledge about Deaf culture of students with hearing impairment who are pre-lingual and those who are post-lingual.

The result of this study supports the work of Calderon and Greenberg (2011). They reported that pre-lingual deaf lack the ability to access spoken language and auditory perception at early stage of life, hence, could not interact and communicate with other hearing peers. This situation automatically make them candidate of the deaf community, identifying with the deaf people and learning their way of life. Through their involvement in socio-cultural activities of deaf people, they acquire ample knowledge about deaf culture.

The results of this study also corroborates with the findings of Ge Chen (2014) who carried out a study to determine the knowledge level of understanding of deaf culture between pre-lingual and post-lingual deaf. The researcher noted that pre-lingual deaf individuals scored high in Deaf Acculturation Scale than post-lingual individuals. This implies that post-lingual deaf have lower cultural knowledge than pre-lingual due to their low level of social interaction with deaf people.

4.2.8 Difference Between the Perception about Deaf Culture of Students with Hearing Impairment who are Pre-lingual and Those who are Post-lingual

Table 9: T-test of difference in the perception about Deaf culture of students with hearing impairment who are pre-lingual and those who are post lingual

Variable	Group	N	Mean	SD	df.	t-Cal	t-Crit	P
Perception of students	pre-lingual	352	31.68	4.71				
	post lingual	321	29.24	4.59	671	6.780	1.960	0.000(p<0.05)
	Total	673						It Significant

Table 9 reveals that there was a significant difference between the perception about Deaf culture of students with hearing impairment who are pre-lingual and post lingual. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=6.780 > t\text{-Crit} =1.960$), ($P<0.05$). There was a significant difference. Also the mean difference shows that pre- lingual has high mean value of 31.68 than post-lingual mean value of 29.24. Therefore, it was concluded that there is a significant difference between the perception about Deaf culture of students with hearing impairment who are pre-lingual and post lingual.

The result of this study agrees with the submission of Kemmy (2014) who observed that the richness of students' perception and experience at an early stage enhanced description of their identity as related to deaf culture. The author stressed further that students who are pre-lingual identify more with the deaf community and develop close relationship with their deaf peers at school where they share cultural experience and values.

The findings of this study is consistent with the submission of Obasi (2008) and Ladd (2005). They both posited that most pre-lingual deaf individual who carry the label "Deaf" (with capital D) associate with the deaf community than the post-lingual deaf. The pre-lingual deaf individual mostly satisfy the requirement of a bonafide member of the deaf community. These pre-lingual deaf identify with deaf culture, share common experience with other deaf and have a common communication method which promote idea, thought, feelings and opinion through manual communication.

4.2.9 Difference between Attitudes Towards Deaf Culture of Students with Hearing Impairment who are Pre-lingual and Post-lingual

Table 10: T-test of difference in attitude towards Deaf Culture of students with hearing impairment who are pre-lingual and post lingual

Variable	Group	N	Mean	SD	df.	t-Cal	t-Crit	P
Attitude towards Deaf Culture	pre-lingual	352	43.87	7.08				
	post lingual	321	42.31	6.92	671	2.882	1.960	0.004(p<0.05)
	Total	673						

Table 10 reveals that there was a significant difference between the attitude towards Deaf culture of students with hearing impairment who are pre-lingual and post-lingual. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=2.882 > t\text{-Crit}=1.960$), ($P<0.05$). There was a significant difference. Also the mean difference shows that pre-lingual has higher mean value of 43.87 than post-lingual mean value of 42.31. Therefore it could be concluded that there is a significant difference between the attitude towards Deaf Culture of students with hearing impairment who are pre-lingual and those who are post-lingual,

The result align with the study conducted by Nagakura (2014) who made submission that children who are pre-lingual have access to sign language as their only mode of communication which invariably enhances affiliation to Deaf culture. Moreover, Nikolarazi (2007) reported that adolescents with hearing impairment who are post-lingual and have had negative experience relating to their deafness and association with Deaf community may be more likely to identify themselves with their counterparts. The study supports Lane (2006) who submitted that deaf individuals who acquire the use of sign language at early stage of life have positive attitude and better understanding of the Deaf cultural norms. Those who have late familiarity with the Deaf community after spending ample years with the hearing people tend to have negative attitude towards Deaf culture and are restricted by their hearing parent to associate with the Deaf community which can never become fully equal to hearing people.

4.2.10 Difference in Knowledge, Perception and Attitudes Towards Deaf Culture of Male and Female Students with Hearing Impairment

Table 11: T-test of difference in the level of knowledge about Deaf Culture of male and female students with hearing impairment

Variable	Gender	N	Mean	SD	df.	t-Cal	t-Crit	P
Level of knowledge about Deaf Culture	Male	302	47.06	7.34	671	3.949	1.960	0.000(p<0.05)
	Female	371	49.06	5.80				
	Total	673						

Table 11 reveals that there was a significant difference between the level of knowledge about Deaf culture of male and female students with hearing impairment. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=3.949 > t\text{-Crit} =1.960$), ($P<0.05$). There was a significant difference. Also, the mean difference shows that Female has higher mean value of 49.06 than Male mean value of 47.06. Therefore, it could be concluded that there is a significant difference between the level of knowledge about Deaf Culture of male and female students with hearing impairment.

The findings of this study is consistent with that of Jo Brueggerman (2017). In his study, the author examined the role of women in deaf association and clubs and concluded that Deaf culture could be an extended home and women now have relevance in deaf community due to increasing awareness through gender equality. However, the findings of this study negate a study carried out by Mugeere et al (2015) in Uganda. They observed that male, mostly adults with hearing impairment form a group and associate with one another sharing common interest and goal towards a fulfilled life of collectivism rather than isolation.

Furthermore, the findings of this study concur with Young (2016) who observed female adult with hearing impairment are more conscious with relevant activities within the deaf community as a result of their exposure to formal education. The author depicts their level of understanding and participation in deaf activities as new development for women emancipation from marginalization.

4.2.11 Difference Between Perception about Deaf Culture of Male and Female Students with Hearing Impairment

Table 12: T-test of difference in the perception about Deaf Culture of male

S Variable								
and female students with hearing impairment								
	Gender	N	Mean	SD	df.	t-Cal	t-Crit	P
Perception about Deaf Culture	Male	302	29.12	5.05				
	Female	371	31.65	4.29	671	7.009	1.960	0.000(p<0.05)
	Total	673						

Table 12 shows that there was a significant difference between the perception about Deaf Culture of male and female students with hearing impairment. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=7.009 > t\text{-Crit}=1.960$), ($P<0.05$). There was a significant difference. Also the mean difference shows that female has high mean value of 31.65 than male mean value of 29.12. Therefore, it could be concluded that there is significant difference between the perception about Deaf culture of male and female students with hearing impairment.

The result of the study corroborates with Lissa (2010) who reported that women who maintain deaf identity and associate with the deaf community closely understand their identity and culture across a wider margin. They have positive reflection of who they are and where they belong to. With their involvement in the Deaf community, they could express their feelings and voice out present their needs through advocacy movement to protect their interest group.

The findings of this study support Najarian (2008) who maintain that deaf women, who have the privilege to be educated in special schools for the deaf, develop strong self-concept derived from their interaction from other deaf people, providing them information about who they are and engaged themselves in the deaf community activities after their exposure to Deaf culture.

4.2.12 Difference Between the Attitudes Towards Deaf Culture of Male and Female Students with Hearing Impairment

Table 13: T-test of difference in the attitude towards Deaf Culture of male and female students with hearing impairment

Variable	Gender	N	Mean	SD	df.	t-Cal	t-Crit	P
Attitude towards Deaf Culture	Male	132	40.85	7.61				
	Female	541	44.99	5.95	671	7.917	1.960	0.000(p<0.05)
	Total	673						

Table 13 reveals that there was a significant difference between the attitude towards Deaf Culture of male and female students with hearing impairment. It was observed that the t-Calculated value was greater than t-Critical values ($t\text{-Cal}=7.917 > t\text{-Crit}=1.960$), ($P<0.05$). There was a significant difference. Also, the mean difference shows that female has higher mean value of 44.99 than male mean value of 40.85. Therefore, it could be concluded that there was significant difference between the attitude towards Deaf culture of male and female students with hearing impairment.

The results of the study agree with that of Brena, Jo Buggerman and Burch (2006). They reported that gender has influence on cultural affiliation. The author elucidated the fact that as a deaf women negotiate their social role and specially get involved, they promote Deaf culture with enthusiasm and positive attitude as their male counterparts.

The findings of this study also negate the findings of Mugeere et al (2015) who observed that male individuals often show more interest and positive attitudes towards the Deaf community than female.

4.3 Summary of findings

1. The study revealed that students with hearing impairments have fair knowledge about deaf culture, which implies that their awareness and understanding about Deaf culture is moderate.
2. Students with hearing impairment in South-West, Nigeria have high perception about deaf culture.
3. The study reveals that students with hearing impairment in South-West, Nigeria have high attitudes towards deaf culture, indicating that their disposition towards the deaf culture is well-accepted.
4. There is a significant difference between the level of knowledge about deaf culture of students with hearing impairment with deaf parents and those with hearing parent.
5. There is a significant difference between perception about deaf culture of students with hearing impairment with deaf parents and those with hearing parents.
6. There is a significant difference between attitudes towards deaf culture of students with hearing impairment with deaf parents and those with hearing parents.
7. There is a significant between the level of knowledge about deaf culture of students who are pre lingual and those who are post lingual.
8. There is a significant between perception about deaf culture of students who are pre lingual and those who are post lingual.
9. There is a significant difference between the attitudes towards deaf culture of students who are pre-lingual and those who are post-lingual.
10. There is a significant difference between the level of knowledge about deaf culture of male and female students with hearing impairment.
11. There is a significant difference between perception about deaf culture of male and female students with hearing impairment.
12. There is a significant difference between attitude towards deaf culture of male and female students with hearing impairment.

4.4 Discussion of Findings

The findings of this study revealed that students with hearing impairment have fair knowledge about deaf culture. It could be inferred that students with hearing impairment obtained this knowledge through their social interaction with other deaf peers and adults or significant others outside the home environment as they associate with one another through social contact, sharing common norms, belief, values and behaviour. It also implies that as these students congregate with their peers and models outside the home settings to learn about the unique ways of life of the deaf and transmitting it from one generation to the other. Culture is often transmitted through parents, family members from a particular generation to another and relatives that are found around the child immediate environment. Variance in the child's cultural orientation may result in seeking refuge and sense of belonging with others with similar behaviours and ways of life outside the home setting. Majority of these students acquire this ample of knowledge about Deaf culture when they start school and participate in learning activities.

The finding of this study supports that of Cline and Mahon (2010) who contended that deaf individuals who have similar language share common belief, and unique way of life easily affiliate with other who are deaf and learn their ways of life as member of a minority cultural groups. This finding also corroborates with the studies of Harkins (2015) who found out that students with hearing impairment at Mississippi High College have moderate knowledge about Deaf culture. Many of the students at the College have awareness about Deaf culture.

Several researchers such as La House, Nikaji and Saddler (2011), and Mugeere, Atekyereza, kirumiva and Hojer (2015) who also conducted studies to examine knowledge of students with hearing impairment about Deaf culture concluded that deaf people have moderate knowledge about their culture as they interact with one another though there is no enough publicity and adequate information about Deaf culture but these students exhibit a distinct way of life and behaviour when they are together. Communication between deaf individual and their family often pose major challenges and leads to inability to acquire adequate knowledge about Deaf culture, where they belong. This study is consistent with the findings to Eleweke et al, 2015. They concluded that students with hearing impairment acquire knowledge about

signed language, which is an inherent aspect of Deaf culture through interaction with deaf teachers, deaf community and enrolment in special schools with little or no efforts of families and external relatives.

The findings of this study also support the affirmation of Holcomb (2010) and Moores (2012) that knowledge about Deaf culture of deaf students is socially constructed and centre on their way of life and interpretation of the world, encompassing their personal account to document knowledge. The concept provided a complete and end product of self.

Furthermore, contrary to the findings of this study, Nagakura (2014) reported that 51% of 135 respondents in a college study confirmed that they have limited knowledge about Deaf culture. This could be attributed to lack of access to cultural transmitter outside the deaf child immediate environment.

The findings of this study undoubtedly revealed that perception of students with hearing impairment about Deaf culture is high. This finding agrees to the findings of Paludinecience and Harris (2011). They reported that majority of students with hearing impairment have positive perception about Deaf culture and viewed their deafness as a source of identity, natural and as a culture rather than as a disability. They further buttressed the fact that these students with hearing impairment are able to function well and interact with one another based on their ability to communicate in sign language. The result of this finding, however, is in tandem with the study conducted by Mugeere et al (2015). The researchers studied perception of deaf individuals about Deaf culture in Uganda and observed that persons with hearing impairment, including students with hearing impairment have positive perception towards Deaf culture. Likewise, this study is in unison with Christiasen and Lee (2002) who reported that persons with hearing impairment who identify with the Deaf culture/community do not perceive themselves as condemned to an inferior world of silence, instead they perceive their life as rich and fulfilled as part of the deaf world that with a unique cultural and linguistic heritage.

In the same vein, this finding corroborates the finding of Young (2016) who observed that deaf people have positive perception towards their culture. They do not perceive

deafness as a negative term indicating incompleteness but viewed it as a bond of strength and identity. This is also in line with Ladd (2005) that the more positive concept of deaf hood that an individual with hearing impairment has the more aligned is the individual to the Deaf community. The author stressed further that member of the Deaf community adopt the sign language as a medium of communication among themselves to prove their Deaf identity. Besides. Ladd (2005) elucidated the fact that the Deaf community believe that the sign language is a natural and divine gift designed by God to accommodate the deaf as wholesome being rather than seen as animal.

Also, the study supports the finding of Leign (2009) who reported that many Deaf people do not view themselves as “Disabled” and perceive deafness as another aspect of normality: considering themselves as normal individual who does not communicate by auditory and oral method but uses hand, gesture and visual expression; and any disability proclaimed on them is socially constructed as a result of both physical and attitudinal barrier the society imposed on deaf people.

The finding of this study has revealed that students with hearing impairment have high attitudes towards Deaf culture. Thus, it is evident with the average weighted mean of 2.16 Though, researchers in the field of Special Education have linked lack of sufficient knowledge about deaf people and deafness to negative attitudes towards Deaf culture (Ademokoya and Oyewunmi,2000: McCoughey, and Strohmer, 2005: Nikolarai (2005). However, the findings of this study support the work of Nikolarai and McCoughey (2005) and Erthing and Kurmtze (2008). They asserted that students with hearing impairment who are raised in an environment where they interacted with deaf people, deaf model, deaf peer, attended school for deaf, and socialize with culturally deaf people tend to have positive attitude towards Deaf culture. Contrary to this, students with hearing impairment who are mainstreamed and more inclined to their hearing parents tend to have negative attitudes towards deaf community and label them as inferior human beings (Lane, 2006, Padden, and Humphries, 2006).

In the same context, this study supports Leigh (2009) who reported that culturally Deaf individuals have ideologically approached the role of language and cultural identification as a key component of their identity; these features propel their positive

attitudes towards the Deaf culture and the community. Loss of hearing does not have any negative impact in their daily activities. These deaf people accept the silent world as a norm. The culturally hearing people likely view the loss of hearing as the major component of their deafness. Consequently, culturally hearing deaf individuals internalize the importance of hearing culture and oral language, thus rejecting Deaf culture and sign language, positioning the importance on their loss of hearing leads to lower rates of self-esteem and negative attitude towards Deaf culture. (Nikoiraizi and Makri, 2005).

The study also aligns with findings of Perspectives (2011) that concluded that students with hearing impairment have been treated with paternalistic attitudes because of their lack of spoken communication, victimized, stigmatized and maltreated in an aggressive way that betrayed their feeling, given negative stereotypes such as being less intelligent, misdiagnosed as being mentally disabled or even psychotic, been wrongly institutionalized, and taught poorly alongside hearing students in schools. These attitudes often put them off their psychological balance and become more frustrate. (Perspectives, 2011). These feelings of frustration trigger their negative attitudes towards the hearing community and develop positive attitude towards the Deaf community and Deaf culture.

Furthermore, the study is in consistent with Lane (2006) who observed that positive attitude towards Deaf culture among deaf people is associated with their understanding of sign language and close relationship with other deaf individuals. The author buttressed the fact that positive attitude towards deafness as a culture sprout from early access to special schools. It was noted that the residential schools and the informal environment of the hostel that deaf students learn both sign language and content of the Deaf culture and invariably preserved the culture from one generation to another.

The finding of this study revealed that there was a significant difference between the level of knowledge about Deaf culture of students with hearing impairment with deaf parent and those with hearing parents. As indicated in table 8, students with deaf parents have higher mean scores value when compared with students who have hearing parents. This finding supports the work of Andrews (2004), Bat-Clad (2000),

Foster and Kinuthla (2003), Israelite et al (2002) and Maxwell-McCow, Leigh and Marcus 2002. They reported that individuals with hearing impairment, including students with hearing impairment who grow up in an environment with enabling access to parents and deaf individuals tend to develop deaf identity and become more involved in the deaf community which afforded them to have tangible knowledge about the Deaf culture as a result of their interaction with deaf individuals and their culture. This study is in line with the findings of Luckner et al, (2004). They reported that families of deaf children are faced with the responsibility of deciding the type of school their wards should attend; decide whether they should accept assistive technology device or the mode of communication their child should adopt, and decide whether they should allow them to associate with the Deaf community and become member of the ethnic minority group or associate with the majority hearing community. The authors stressed further that whatever decisions these parents made for their children would grossly have an impact on their identity.

Likewise, the findings of Nikolaraz (2006) buttressed the fact that children who are raised in deaf homes have easy access to language used by their parents- sign language just like the hearing children, the deaf children with deaf parents are able to learn about the Deaf culture from their deaf parents at home. These children easily associate with the deaf community, make friends with their deaf peers and learn the norms, values, beliefs and behaviour of deaf people. Deaf children with hearing parents lack the privilege to obtain language like their counterparts with deaf parents who are easily exposure to their mother tongue language-signed language. Hearing children when compared to deaf children have access to freely learn language naturally from their immediate environment without much effort. As a result of this, their interaction with parents and families will foster acquisition of knowledge of their culture, tradition and ways of life.

The findings indicated that there was a significant difference between perception about Deaf culture of students with hearing impairment with deaf parents and those with hearing parents. Thus, it could be inferred that students with deaf parent have similar cultural orientation as that of their parents, signifying similar identity. This finding agrees to the assertion of La Rossa and Reitzos (1993) and Kemmy (2014). They observed that self perception about Deaf culture is socially constructed through

social interaction of deaf individuals with others and the situation they are subjected to. They elucidated the fact that children with deaf parents have stronger ties to their parents' way of life and cultural orientation than the deaf children with hearing parents, This study is also in line with the work of Peter (2007) who reported that deaf children with deaf parents received their cultural input through their parents with same cultural perception while students with hearing impairment with hearing parents must often receive their cultural input outside the family settings, probably in special schools for deaf and less acculturated if not given opportunity to attend special schools.

This study is in consistent with the findings of Young (2016) who reported that there are distinct differences in effective communication and affiliation to the Deaf culture between deaf children of deaf parents and deaf children of hearing parents, revealing that deaf children of deaf parents who share common and early access to similar language with that of their parents demonstrate positive perception towards their parents culture .Likewise, hearing parents with deaf children with deviant language, deprive access to common language as a result of communication barrier tend to have negative perception about Deaf culture.

In addition, Patrick and Strauss (2016) reported that there are distinct differences in mode of communication and alliance with Deaf culture between children with deaf parents and children with hearing parents who shared common and early access to language. Deaf children with deaf parents often demonstrate positive perception towards their parent's ways of life.

The findings of this study showed that there is significant difference between the attitudes of students with hearing impairment with deaf parents and those with hearing parents. This could be attributed to the fact that early cohesion and familiar connection between the deaf child and his deaf parents, learning many of the parents' behaviours and ways of life through observation and modelling. The findings support Holcomb (2013) who observed that deaf children with deaf parents get easily affiliated to the deaf community and develop positive attitudes towards their parents' culture. Stressing the fact that more than 90 percent of deaf children are born into hearing family and have hearing parents, these parents are likely to urge their children

to behave like them, speak like and hear like them, thereby imposing negative impact on Deaf culture, compelling them to associate more to the dominant hearing world.

The study also corroborates Young (2016) who observed that hearing children and deaf children born into Deaf families learn sign language as their first language and display same features similar with that of their parents. As these children come to terms with their second language, the deaf child may maintain and retain the cultural orientation of their parents and possess positive attitude towards Deaf culture while the hearing children adopted a bilingual status. The authors further reported that deaf children born into hearing home lack the opportunity to early child-mother language interaction and this culminate to huge communication gap and lack of access and negative attitude towards Deaf community. Likewise, this study is in consistent with Leign (2010) who contended that children and parents who had early introduction to the language of the deaf people and associate with deaf people through deaf activities and programmes germane to their nature in special schools and community exhibit high interest and positive attitudes towards the Deaf community and provide platform for cohesion with Deaf community.

The findings of this study showed that there was a significant difference between the level of knowledge about deaf culture of students with hearing impairment who are pre lingual and post lingual. This is evident in the high mean scored of pre-lingual compared to post-lingual students. The findings of this study are consistent with Calderon and Greenberg (2011). They reported that pre-lingual deaf individual who are unable to access spoken language at an early stage of their life, thus, lack accessibility to interact and communicate freely with significant others around their immediate environment deprive them access to available knowledge of who they are and events around in the hearing world. This situation they found themselves denies them opportunity to learn and understand concept about the hearing world and made them easily accept and identify with the Deaf community which provides them sense of belonging and common values.

The finding of this study also corroborates the work of Fischer and McWhirter (2001) cited in Ge Chen (2014). The study revealed that pre-lingual or preverbal deaf

individuals are more culturally deaf, scoring high in the Deaf Acculturation Scale. Thus, they have sufficient knowledge about Deaf culture. It was also shown that post-lingual individuals obtained low scores in the Deaf Acculturation Scale and high score in the subscale Hearing Scale, implying that post-lingual have insufficient knowledge about Deaf culture and ample knowledge about the Hearing culture.

The findings of this study showed that there was significant difference between perception about Deaf culture of students with hearing impairment who are pre-lingual and those who are post-lingual. This could be as a result of earlier exposure of students with hearing impairment who are pre-lingual to Deaf culture. They are often affiliated to the Deaf community at an early age after identification. This finding supports the submission of Kemmy (2014) who noted that the richness of students' perception and experience at an early stage enhanced description of their identity as related to Deaf culture. The author stressed further that these students who are pre-lingual identify with the deaf community and develop close relationship with their other peers at school for the deaf where they share common values and experience together.

The study also agrees with the submission of Calderon and Greenberg (2015). They contended that lack of accessibility of children with hearing impairment to understand and comprehend verbal or oral speech of their hearing parents at early stage of life influence their shift to adopt the language and culture of their contemporaries. They stressed further that as they grow within the context of their immediate environment and could not interact with majority hearing, they become more conscious of the Deaf community that meet their language and cultural needs.

Furthermore, Crove (2000) reported that students with hearing impairment who are post-lingual have already acquired language to some appreciable level and still have some values and norms of the hearing community. Thus, this situation makes it more difficult for them to easily adjust and adapt to the way of life of the Deaf culture. Consequently, perception about Deaf culture of students who are post-lingual is often negative. They encountered difficulties in establishing new relationship with members of the deaf community and feel isolated (Munoz-Baell and Ruiz, 2000)

This finding is consistent with the submission of both Obasi (2008) and Ladd (2005)

that most pre lingual deaf individuals who carry the label Deaf (with a capital D) mostly associate with the Deaf community than the pre-lingual deaf. These pre-lingual deaf individuals mostly satisfy the requirement of staunch members of the Deaf community. These features are: they identify with the Deaf culture. They share common experience with other members of the Deaf community: they share common communication method which fosters interchange of idea, thought and concept among members.

The findings of this study indicated that there was a significant difference between attitudes towards Deaf culture of students who are pre-lingual and those who are post-Lingual. This inferred that students who are pre lingual get introduced to the concept of Deaf culture with their mates and facilitate their disposition to the social cultural minority group. The findings align with the study conducted by Nagakura (2014) who made submission that children who are pre-lingual have access to sign language as their only mode of communication which invariably enhances affiliation to Deaf culture.

Moreover, Nikolarazi (2007) reported that adolescents with hearing impairment who are post lingual and have had negative experience relating to their deafness and association with Deaf community may be more likely to identify themselves with their hearing counterparts. The study supports Lane (2006) who submitted that deaf individuals who acquire the use of sign language at early stage of life have positive attitude and better understanding of the Deaf cultural norms. Those who have late familiarity with the Deaf community after spending ample years with the hearing people tend to have negative attitude towards Deaf culture and are restricted by their hearing parent to associate with the Deaf community, considering it as a less disadvantage community which can never become fully equal to hearing people.

This study revealed that there was a significant difference between level of knowledge about Deaf culture of male and female students with hearing impairment in South-West, Nigeria. The findings of this study align with the recent assertion of Jo Brueggerman (2017). In his study, the author examined the role of women in deaf association and clubs and concluded that Deaf culture could be an extended home and women now have relevance in deaf community due to increasing awareness through

gender equality. However, the findings of this study negate a study carried out by Mugeere et al (2015) in Uganda. They observed that male, mostly adults with hearing impairment form group and associate with one another sharing common interest and goal towards a fulfilled life of collectivism rather than isolation.

Furthermore, the findings of this study concur with Young (2016) who observed that female adult with hearing impairment are more conscious with relevant activities within the deaf community as a result of their exposure to formal education. The author depicts

their level of understanding and participation in Deaf activities as new development for women emancipation from marginalization.

The findings of this study showed that there was a significant difference between perceptions about Deaf culture between male and female students with hearing impairment. This finding contradicts the findings of Gordon (1998) who provided evidence that gender influence the ways adolescents with hearing impairment evaluate and rates their sense of self and relationship with others. The author asserted that male students with hearing impairment evaluate and rate their sense of self and relationship with others as more important and more positive than that of female adolescents with hearing impairments. The findings of this study corroborate Najarian (2008) who maintain that deaf women, who have the privilege to be educated in special schools for the deaf, develop strong self-concept derived from their interaction from other deaf people, providing them information about who they are and engaged themselves in the deaf community activities after their exposure to Deaf culture.

In the same vein, this finding corroborate with Lissa (2010) that women who maintain deaf identity and associate with the Deaf community closely understand their identity and culture across a wider margin. They have positive reflection of who they are and where they belongs to. With their involvement in the Deaf community, they could express their feelings and voice out present their needs through advocacy movement to protect their interest group.

The findings of this study revealed that there was a significant difference between attitude towards Deaf culture of male and female students with hearing impairment. Though, there were limited studies that examined attitude of male and female students

with hearing impairment towards Deaf culture. The findings of this study corroborate that of Brena, Jo Bruggerman and Burch (2006). They reported that gender has influence on cultural affiliation. The author elucidated the fact that as deaf women negotiate their social role and specially get involved, they promote Deaf culture with enthusiasm and positive attitude as their male counterparts. The findings of this study also negate the findings of Mugeere et al (2015) who observed that male individuals often show more interest and positive attitudes towards the Deaf community than female.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter presents the summary of the study, conclusion and recommendations drawn based on the results of the findings. The educational implication, contribution to knowledge, limitation of the study and suggestions are also presented.

5.1 Summary of the Study

This study was carried out to examine the level of knowledge, perception and attitudes of students with hearing impairment towards Deaf culture in South-West, Nigeria. It is pertinent to note that in spite of the current global call to promote cultural and social of various individual irrespective of their diverse cultures, the educational system at the secondary level does not put in place any programme to promote and foster the unique way of life of individuals with hearing impairment, most especially students with hearing impairment in their teaching and learning process. There is little attention given to the cultural needs of students with hearing impairment which has a gross effect on their learning.

The background to the study explicitly provided the basis for this study by identifying the missing gap in previous research undertakings. It provided an emergency need for the recognition, adoption and promotion of Deaf culture for vibrant social, cultural

and linguistic status. However, few studies have been done in developing countries, including Nigeria to examine the level of knowledge, perception and attitudes towards Deaf culture in South-West, Nigeria. Therefore, this study is considered essential to reveal deafness from the cultural perspective as compared to the widely accepted medical perception among hearing people. Chapter one also provides insight on the variables examined in the study by earlier researchers in order to establish current facts related to the study. The purpose of the study and significance of the study was clearly stated. Research questions were raised to guide the study provide answer.

Furthermore, chapter two of this study reviewed related literature to provide solid foundation for the study. Three theories related to the study were discussed. These theories are social identity theory, communication theory and social learning theory. In addition, chapter three of the study described the research designed adopted for the study, the population, sample and sampling technique, method of data collection and instrument used.

The instruments used were tested and found valid and reliable for the study before being administered to students. The descriptive statistics of frequency count, mean and standard deviation were used for data analysis. Likewise, an independent sample t-test was used to analyse the significant differences in knowledge, perception and attitudes about Deaf culture of students with hearing impairment with deaf parents and those with hearing parents and the significant difference in knowledge, perception and attitudes of students with hearing impairment who are pre-lingual and those who are post-lingual.

However, chapter four explained and interpreted the results. The findings from the study were discussed and supported by previous work conducted by various researchers. Studies that contradict present study were also highlighted. The last chapter summarized and concluded the study and recommendation were made based on the findings of the study.

5.2 Educational Implication of the Study

This study has revealed moderate level of awareness and understanding of deaf culture among students with hearing impairment in South-West, Nigeria. This study

therefore has implication for parents and cultural players (culture transmitters) around deaf children during their formative years to be conversant with the unique culture of the deaf child or children. This would undoubtedly help to impacting adequate knowledge of the child's natural norms, values, and behaviour and foster optimal cognitive and social development. In addition, positive perception about deafness among students with hearing impairment will no doubt boost their morale and confidence, viewing deafness as a circumstance that can be overcome rather than disability associated with stigma and prejudice. Moreover, positive perception about Deaf culture provides sense of belonging, recognition, wholesome living, access to communication and avenue to congregate and interact with one another. These social interactions provide platform for cordial relationship, use of sign language, visual experience and share of common interest and goal.

Likewise, this study has implication for the recognition and inclusion of social linguistic identity and culture of the deaf into the educational policy in order to provide an inclusive learning atmosphere and ensure full and active participation of students with hearing impairment in various activities within and outside the classroom. Moreover, school curriculum modification for students with hearing impairment should include Deaf culture to compliment the dominant culture to promote bicultural and bilingual approach for effective learning for students with hearing impairment.

Also, the implication borders on the need to intensify awareness about Deaf culture in special integrated schools as well as the proposed global trend of inclusive education in Nigeria, where there is lack of awareness and recognition of the Deaf culture. This study has offered sufficient evidence to justify the fact that students with hearing impairment practise this culture in their respective schools through positive perception and attitudes, but lack the concept of their way of life and historical background surrounding deafness as a culture.

Furthermore, another implication of this study is that the study has stressed the fact that there is need to improve and recognize sign language as a language of the deaf, being an essential element of Deaf culture which could not be separated.

5.3 Suggestions for Further Study

The study has provided enough insight for further studies in the area of Deaf culture within the Africa context where studies on Deaf culture are scanty. This study examined the level of knowledge, perception and attitudes towards Deaf culture among students with hearing impairment in South-West, Nigeria. This study is limited to South-West alone. Therefore, there is need for a study of this nature to be replicated in other part of the country. Further studies can focus on other geo-political zone or even the entire nation at large so as to provide generalized result on awareness and understanding of Deaf culture among students with hearing impairment in South-West, Nigeria.

Further studies can be carried out to determine the effect of training, seminar and workshop, adopting different instructional strategies on the knowledge, perception and attitude towards Deaf culture. In addition, studies can be conducted experimentally between the independent variables and dependent variables of the study.

5.4 Contribution to Knowledge

The findings of this research have contributed to knowledge in the field of special education, most especially in the field of deaf education in the following ways:

1. It has established that students with hearing impairment have fair knowledge about Deaf culture. They are aware of this historically created and transferred culture for effective and healthy way of life
2. The study has proved that perception about Deaf culture among students with hearing impairment is high and perception about Deaf culture of students with hearing impairment with deaf parent is different from those with hearing parents.
3. It was also established that students with hearing impairment have high attitudes towards Deaf culture and attitudes towards Deaf culture of students with hearing impairment with deaf parents is different from those with hearing parents.
4. The study contributed to the growing body of knowledge by providing empirical data that can be explored by curriculum designers and researchers in the field of special education (Deaf culture)

5. The study also established that male and female students with hearing impairment have different level of knowledge, perception and attitudes towards Deaf culture.

5.5 Limitation of the Study

The findings of this study were limited to examining knowledge, perception and attitudes of students with hearing impairment towards Deaf culture. The study is however, limited to six states in South-West, Nigeria. These states are Lagos state, Oyo state, Ondo state, Ogun state, Osun state and Ekiti state. This study only focused on students with hearing impairment receiving their educational programme in integrated school and special schools. During the course of this study, the researcher experienced some constraints in the area of finance, transportation and there was fuel scarcity while the researcher was collecting data across the states. Despite the limitation, it is believed that the conclusion drawn from the findings of this study is valid enough and can serve as basis for further studies in deaf culture. It is pertinent to note that that all these limitations do not render the findings of this study invalid.

5.6 Conclusion

This study has revealed that students with hearing impairment have moderate knowledge about Deaf culture. It was also discovered that students with hearing impairment have high perception and attitudes towards Deaf culture. The study therefore revealed the current level of awareness and understanding of Deaf culture among students with hearing impairment in South-West, Nigeria. The high perception and attitudes of students with hearing impairment towards Deaf culture indicated that students with hearing impairment practise these cultures in their day to day interaction with other deaf peers or counterparts with ample experience of the concept of Deaf culture. The findings of this study has grossly added values to the existing scanty data on Deaf culture in Africa, most especially in South-West, Nigeria where there is lack of recognition and provision for inclusive curriculum to address the cultural and linguistic needs of students with hearing impairment in the current educational programme and enhance awareness about Deaf culture among students with hearing impairment. Therefore, the findings of this study should be considered as an important study to promote the recognition of Deaf culture in Nigeria like other developed

countries and foster social, cognitive and psychological well-being and enhance positive and healthy identity. There is no doubt that adequate knowledge about Deaf culture of students with hearing impairment will lead to high self-esteem and confidence.

5.7 Recommendations

Based on the findings of this study, the following recommendations are made:

1. Deaf culture should be recognized as a social linguistic minority group as being practised in developed countries of the world. This could be achieved through policy enactment and implementation in line with the provision of UN Convention on Right of Person with Disability, Article 30, and paragraph 4.
2. Deaf culture should be given more awareness among students with hearing impairment through intensified awareness campaign programmes. This should be considered as collective efforts rather than as individuals in order to involve all shareholders (parents, deaf organization and clubs, advocacy groups and social agency) saddled with the responsibility of deaf people both within the educational and social context.
3. The educational and co-curriculum activities of students with hearing impairment in secondary schools should include Deaf culture as subject of study to ensure access to acquisition of their culture.
4. Recognition and observance of socio-linguistic day of the deaf by the United Nation on 23th of September to promote the language and way of life of the deaf is worthy of emulation for inclusiveness and cultural tolerance.
5. Parents of children and students with hearing impairment should be encouraged to acquire ample knowledge about Deaf culture through training programme to bridge the wide cultural gap between the hearing parents and the deaf child.
6. The role of a positive role model in a deaf community and educational settings cannot be overemphasized. It is important that integrated schools where students with hearing impairment undertake their educational programmes should invite deaf model to educate students with hearing impairment about Deaf culture.
7. Culture and language are intertwined, therefore, proficiency in sign language should be a top priority for all cultural transmitters surrounding children with

hearing impairment so as to enhance communication skills and access to information.

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APPENDIX 1
UNIVERSITY OF IBADAN
DEPARTMENT OF SPECIAL EDUCATION
TEST OF KNOWLEDGE ON DEAF CULTURE OF STUDENTS WITH
HEARING IMPAIRMENT (TKDCSWHI)

Dear Respondent,

This Test of Knowledge Scale is designed to evaluate your knowledge and awareness about Deaf culture as a student with hearing impairment. Kindly read through and pick the option that best suits your knowledge of Deaf culture. The questions and your answers are reserved for research purposes and will be kept confidentially.

There are two sections. Section A is for demographic information while Section B is to evaluate your knowledge on Deaf culture.

Section A

Demographic Information

1. Type of School: (1) Residential School for Deaf () (2) Mainstream School ()
2. Gender: (1) Male () (2) Female ()
3. Parents Hearing Status: (1) Deaf () (2) Hearing ()
4. Mode of Communication : (1) Oral communication () (2) Sign Language ()
5. Onset of hearing loss: (1)Pre-lingual () (2) Post-lingual
6. Location of School : (1) Rural () (2) Urban ()

Section B

Please read all instruction carefully and tick () or circle 0 the appropriate option provided to represent your personal response.

1. Deaf culture can be simply defined as an ethnic group of people who share a set of properties, collective name, and feeling of community, beliefs, social structure and language
 1. True
 2. False
 3. I don't know
2. The capital "D" in Deaf represents deaf person that identifies with Deaf culture

1. True
 2. False
 3. I don't know
3. Are Deaf people members of a separate distinct minority group?
 1. True
 2. False
 3. I don't Know
 4. Deaf people have their own culture because they have their own language and unique way of life
 1. True
 2. False
 3. I don't know
 5. It is important for Deaf students to know about Deaf culture?
 1. True
 2. False
 3. I don't know
 6. It is not important for students with hearing impairment to be familiar with Deaf culture
 1. True
 2. False
 3. I don't know
 7. Students with hearing impairment should communicate with another in sign language
 1. True
 2. False
 3. I don't know
 8. In the Deaf community, it is not essential for deaf to share their thought, idea and opinion using sign
 1. True
 2. False
 3. I don't know
 9. The important aspects of any distinct culture, including Deaf culture are beliefs and values
 1. True
 2. False
 3. I don't know
 10. Sign language is one of the essential elements of Deaf culture
 1. True

2. False
 3. I don't know
11. Deaf persons get the attention of other members by touching, tapping shoulder, waving hands and flashing light
1. True
 2. False
 3. I don't know
12. Training session, seminar, tutorial classes and discussion are some of the ways to be aware of Deaf culture
1. True
 2. False
 3. I don't know
13. Sign language is the language of the Deaf
1. True
 2. False
 3. I don't know
14. A member of the Deaf community must be able to communicate with his peers using signs
1. True
 2. False
 3. I don't know
15. Attending schools for the deaf, joining deaf clubs and deaf organizations are ways of identifying with Deaf culture
1. True
 2. False
 3. I don't know
16. Having a deaf friend within someone's neighbourhood is a way of sharing sense of belonging in the Deaf community
1. True
 2. False
 3. I don't know
17. Most hearing parents do not sign to their deaf children and educate them about Deaf culture
1. True
 2. False
 3. I don't know
18. Members of the Deaf community do not often gather together and socialise, share information and identify with themselves
1. True

2. False
 3. I don't know
19. Involvement of the deaf in Deaf people's activities is an essential responsibility of members of the Deaf community
1. True
 2. False
 3. I don't know
20. Visual communication, sharing face to face communication with other deaf is not a common practise in Deaf culture
1. True
 2. False
 3. I don't know
21. Deaf individuals who understand sign language often feel more comfortable while communicating with other deaf people.
1. True
 2. False
 3. I don't know
22. Deaf history is a heritage transferred through Arts and signed language from one generation to another in the Deaf community
1. True
 2. False
 3. I don't know
23. Being Deaf is impairment in Deaf culture
1. True
 2. False
 3. I don't know
24. Deaf people have distinct behaviour and tradition that is different from hearing people
1. True
 2. False
 3. I don't know
25. Deaf people who identify with Deaf culture believe that deafness is disability
1. True
 2. False
 3. I don't know
26. Speech is considered as an important part of Deaf culture.
1. True
 2. False
 3. I don't know

27. Deaf people understand things when explained in sign language than orally
1. True
 2. False
 3. I don't know
28. Most often deaf children are introduced into Deaf culture in schools for the deaf where they receive their name sign and associate with other deaf like themselves
1. True
 2. False
 3. I don't know
29. The arrival of a deaf child in a Deaf family is seen as a blessing
1. True
 2. False
 3. I don't know
30. Deaf community can meet the psychological, educational, emotional, social, and spiritual needs of Deaf people?
1. True
 2. False
 3. I don't know

UNIVERSITY OF IBADAN
DEPARTMENT OF SPECIAL EDUCATION
STUDENTS WITH HEARING IMPAIRMENT PERCEPTION ABOUT DEAF
CULTURE SCALE (SWHIPDCS)

Dear Respondent,

This Test of Knowledge Scale is designed to evaluate your knowledge and awareness about Deaf culture as a student with hearing impairment. Kindly read through and pick the option that best suits your knowledge of Deaf culture. The questions and your answers are reserved for research purposes and will be treated confidentially.

There are two sections. Section A is for demographic information while Section B is to evaluate your perception about Deaf culture

Section A

Demographic Information

1. Type of School: (1) Residential School for Deaf () (2) Mainstream School ()
2. Gender: (1) Male () (2) Female ()
3. Parents Hearing Status: (1) Deaf () (2) Hearing ()
4. Mode of Communication : (1) Oral communication () (2) Sign Language ()
5. Onset of hearing loss: (1)Pre-lingual () (2) Post-lingual ()
6. Location of School : (1) Rural () (2) Urban ()

Section B

Please tick (√) Strongly Agree (SA), Agree (A), Disagree (D), or Strongly Disagree (SD) to signify your appropriate response in the column provided.

S/N	STATEMENT	SA	A	D	SD
1.	Student with hearing impairment have heritage that provides them with pride.				
2.	Most student with hearing impairment like to have close contact with other deaf.				
3.	Sign language is an acceptable of persons with hearing impairment.				

4.	Sign Language should be adopted for educating students with hearing impairment.				
5.	Students with hearing impairment often gain from other deaf role model in special school.				
6.	Teachers in special school should motivate deaf student to read book on deaf culture.				
7.	Teachers in mainstream school should motivate deaf student to read book on deaf culture.				
8.	It is essential that field of medicine to heal people with deafness.				
9.	Speech is superior and deaf must learn to speak.				
10.	Person with hearing impairment should use speech and sign				
11.	Sign language can not present complex idea.				
12.	Persons with hearing impairment should use hearing aid to hear.				
13.	Speech is the most important for job success.				
14.	Learning Sign Language will result in students with hearing impairment not learning English.				

UNIVERSITY OF IBADAN
DEPARTMENT OF SPECIAL EDUCATION
STUDENTS WITH HEARING IMPAIRMENT ATTITUDES TOWARDS
DEAF CULTURE SCALE (SWHIATDCS)

Dear Respondent,,

This Test of Knowledge Scale is designed to evaluate your knowledge and awareness about Deaf culture as a student with hearing impairment. Kindly read through and pick the option that best suits your knowledge of Deaf culture. The questions and your answers are reserved for research purposes and will be treated confidentially.

There are two sections. Section A is for demographic information while Section B is to evaluate your attitude towards Deaf culture

Section A

Demographic Information

1. Type of School: (1) Residential School for Deaf () (2) Mainstream School ()
2. Gender: (1) Male () (2) Female ()
3. Parents Hearing Status: (1) Deaf () (2) Hearing ()
4. Mode of Communication : (1) Oral communication () (2) Sign Language ()
5. Onset of hearing loss: (1)Pre-lingual () (2) Post-lingual
6. Location of School : (1) Rural () (2) Urban ()

Section B

Please tick (√) the appropriate statement with respect to your response on attitude towards Deaf culture considering Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD)

S/N	STATEMENT	SA	A	D	SD
1.	Smarter students with hearing impairment possess skill to communicate orally.				
2.	Students with hearing impairment who identify with Deaf culture can study just as hearing people do.				

3	A student with hearing impairment possess great potential as a leader in any organisation.				
4	I like people who genuinely support Deaf culture and Deaf people way of life.				
5	A deaf person who associates with the Deaf culture could attain high level of education despite his/her deafness.				
6.	If a teacher has a problem with a student with hearing impairment, teacher should approach interpreter, rather than the deaf individual.				
7.	A students with hearing impairment who associate with the Deaf community can also learn social skills, ways of standard living and adapt to the society.				
8.	A secondary school student with hearing impairment is capable of taking decision to accept or discriminate against Deaf culture.				
9	Student with hearing impairment cannot maintain good relationship with hearing people.				
10.	It can be frustrating to pay a visit to Deaf people because they can not hear you knock at the door and interact with you.				
11	Students with hearing impairment who belong and accept Deaf culture cannot contribute to country development.				
12.	Deaf people should only work in organisation where Deaf culture is practised due to communication barrier.				
13.	I hate Deaf culture because of primitive ways of approach.				
14.	Students with hearing impairment should rely on parents to make important decisions about their culture.				
15.	Signing is a false language because it can only express simple thoughts.				
16.	I do not understand why deaf should go apart as a minority group with a distinct culture.				
17.	A student with hearing impairment who is culturally Deaf is contented with deaf culture.				

18.	I support Deaf culture without insulting deaf people because they are intelligent as hearing people.				
19.	It is essential to help deaf and hearing to embrace deaf culture.				
20.	Students with hearing impairment should exchange conversation with parent about Deaf culture,				





