

I Can't Hear You...

The Socialisation Process of Adults with Cochlear Implants and Deaf Signers: Challenges
and Successes

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Dedicated to my Grandfather

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Abstract

This study explored the socialisation process of adults who have a cochlear implant (CI) and those who are Deaf signers (DS). The main aim of this study was to explore how they fared with regard to socialisation and communication, as well as the support these individuals are offered as a sub-group. These individuals could make good use of support and good communication skills from the other end of the conversation so as to ensure better socialisation. During this qualitative study, six semi-structured interviews were carried out with three CI users, and three DS, using thematic analysis to produce a table of results. The results yielded five superordinate themes and 16 sub-themes. It appears that CI users find it easier than DS to communicate in society, and are given more support from society in general. However, one of the most salient results elicited was that of lack of awareness of the general public, as well of lack of enough and appropriate educational support. This study could be utilized as a guide for the general public and the professionals - individually and one a systemic level - so as to gain better knowledge of how to communicate successfully with these individuals and with regard to intervention, socialisation and education.

Abbreviations

ASL	American Sign Language
CI	Cochlear Implants
CIF	Cochlear Implant Female
CIM	Cochlear Implant Male
CPD	Continued Professional Development
Deaf	Culturally Deaf (generally signers)
deaf	Umbrella term for deafness
DFA-M	Deaf People Association (Malta)),
DS	Deaf-signers
DSF	Deaf Signer Female
DSM	Deaf Signer Male
HI	Hearing impaired/Hearing Impairment
IDEA	Individuals with Disability Education Act
IPA	Interpretative Phenomenological Analysis
KNPD	National Commission for Persons with Disability Kummissjoni Nazzjonali għall- Persuni b' Dizabilità
LSA	Learning Support Assistant

Given the specialisation aspect of the area of study, Appendix A presents a glossary of terms used in this study.

Chapter 1

Introductory Chapter

This study addressed the differences in the socialisation process and communication strategies and effectiveness of hearing impaired (HI)/deaf adults who use cochlear implants (CI) and communicate with the use of speech, and those who use sign language as their main method of communication. This study explored perceptions of more effective communication and appropriate socialisation with the rest of society, parents, and educators as well as in the workplace. The insight of this study could leave an impact on both deaf-signers (DSs) as well as CI users' quality of life, their educators, their parents and the community at large. This intended to explore whether schooling was facilitated or complicated for pupils with HI. Initiating, making and maintaining friendships are also issues for the HI. Being hard of hearing is challenging in itself, especially during transitions from educational settings to the workplace. This study presented the participants' voice regarding this issue, as well as DS or CI users' personal opinions and perceptions. Three CI users and three DSs were interviewed, so as to explore their different modes of communication and their socialisation processes.

Inspiration to the Research

Being mildly HI and a non-sign language user myself - since I use a hearing aid and can speak clearly - I have always been interested in learning more about the Deaf and CI users. I decided to learn sign language two years ago and now consider myself a basic sign language user. As a psychology student, I was inspired to carry out research in this area so as to further my knowledge about the experiences, challenges and successes of DSs and CI users through giving them a voice. Since I have slight hearing loss, I also wanted to look at the way people with a higher degree of hearing loss communicate and socialize effectively

with parents, educators as well as the people around them and the community at large. I ensured that I reflected on being an insider researcher (Corbin Dwyer & Buckle, 2009; Northumbria University, 2011); and to strive for a neutral opinion at all times so as to provide them with unbiased questions and no personal opinions.

Deaf or HI individuals have as much potential as hearing individuals and should be given more attention as well as opportunities to be included in society. Hearing individuals should take more interest in d/Deaf individuals to understand better their strengths and weaknesses with regard to socialisation, as well as eliminate any myths about d/Deaf individuals and CI users. Deaf individuals experience audism as well as exclusion from the rest of society, so the hearing community should be more aware of the Deaf Community as well as HI individuals, to take into consideration their emotions and potential. Since the majority of hearing individuals are not sign-language users, DSers find it difficult to interact and communicate without the use of an interpreter. Hearing individuals should be more aware of this problem, and try to overcome obstacles so as to communicate and include Deaf individuals successfully.

Although inclusive education is not within the direct scope of this research, it embraces my philosophy of life and education and I cannot not note that this inclusion can only be achieved if children are brought up together by experiencing the inclusive classroom from their first days of school. Further, it is clear in the literature that such inclusion supports the communication and socialisation process of all children (Tanti Burlò, 2010; Agius Ferrante, 2012).

Local Studies

Currently, 72 million people globally are Deaf (World Federation of the Deaf, n.d).

According to the Deaf People Association (Malta) (DFA-M), no certified data states how many Deaf people reside in Malta. Calculation from the turn of the century state that about

400 adults in Malta were born profoundly deaf (Pace as cited in Azzopardi, 2001), 200 of whom utilize sign language (European Union of the Deaf, 2012).

Interpreters also make life easier for Deaf people by accompanying them as needed (Grima, 2009). Several laws have been passed by the National Commission for Persons with Disability (KNPD), to ensure that Deaf individuals are given entitlement. In a study commissioned by KNPD, Bonnici, Galea, and Galea Curmi (1991, as cited in Vella, 2009) note that in spite of the fact that 29.8% Deaf adults finished secondary education, Deaf individuals aged between 16 to 60 are mostly employed as unskilled workers (National Disability Survey, 2003, as cited in Vella 2009).

Parents' inclination towards mainstream schooling was catered for by the introduction of lessons for HI individuals in Malta in 1959, through the Department for Special Education in Malta (Borg, 1991; Bezzina & Demanuele, 1995; as cited in Vella, 2009). Vella (2009) says that according to Aġenzija Support, Deaf people do not use their services, in fact, only two do. Locally, two social welfare workers have good understanding of the use of sign language, whilst others are in the process of learning it (conversation held in 2009 with Mr Ronald Balzan, KNPD).

Grima (2009) also refers to KNPD, which supports Deaf individuals and tackles any possible problems. In fact, the National Policy on Education was revised and improved due to the KNPD's input. The revised policy gave the opportunity to children with disability to be educated in mainstream conditions, and to be educated within special conditions only if the condition of the children are serious and education is inadequate when being educated in unrestricted conditions (National Policy on the Education of Persons with Disability, 1993; as cited in Grima, 2009). The new National Curriculum Framework (2011) continues to support this concept of inclusion.

The Set-Up of the Study

This study will be addressing several matters including education, parental support, making and maintaining friends as well as other difficulties encountered by Deaf individuals and CI users. My study will consist of the literature review, methodology, the findings, discussion, and conclusions and recommendations.

Chapter2

Literature review

Communication is one of the important factors of socialisation involving the “transfer of meaningful information from one person to another” (Hogg & Vaughn, 2008, p. 564), including speech, writing, as well as facial articulations, manual movements and characteristics. Communication is all about the intentional or unintentional transfer of information about opinion, beliefs, as well as personality. This usually occurs with the help of “words, expressions, gestures and signs” (Hogg & Vaughn, 2008, p. 564).

Macionis and Plummer (2005) note that the socialisation process involves “a lifelong social experience by which individuals construct their personal biography, assemble daily interactional rules and come to terms with the wider patterns of their culture” (p.159). Therefore, humans require permanent social integration with other human beings to grasp their ethnic distinction for endurance. This then leads to the development of a social identity, in which one gains appreciation and comprehension as to whom one is, and who other people are (Macionis & Plummer, 2005).

Employment of Deaf-Signers

According to Winn’s (2006), Deaf individuals who do not utilize hearing aids are not at a disadvantage over those who make use of it when it comes to occupations and salaries. However, Winn finds that deaf individuals with or without hearing aids, are more likely to be unemployed than hearing individuals. Roots (1999, as cited in Winn, 2006) state that the Deaf are ignored when it comes to occupations. This is due to society utilizing oral methods of communication and deaf individuals’ difficulty to communicate successfully. Hull (2000)

states that DSers might have to find methods to carry out successful interaction with clients and co-workers. If this fails, they may experience solitude as well as reduced chances of pay raises and promotions. Bain, Scott and Steinberg (2004) state that the utilization of interpreters is efficient to eliminate barriers of socialisation at the workplace.

The Socialisation Process

Calleja (2012a; 2012b), states that Deaf individuals find communication quite challenging. The success of socialisation depends on the perception of the person. Deaf students attending inclusive schools tend to be more socially mature than those attending special schools (Schirmer, 2001)

Socialisation of deaf signers. Students who use American Sign Language (ASL), communicate less with hearing peers and more with Deaf students. Some report solitude, whilst others reported an integrative social life with hearing friends (Foster, 1987 as cited in Schirmer, 2001). Fernandes & Myers (2009) report that Deaf adults feel marginalized from the hearing community and do not feel comfortable within the hearing community, thus referring to Deaf individuals for successful social interaction. Deaf individuals who use sign language are subject to exclusion by not being given the opportunity to speak or not looked at in the eyes (Fernandes & Myers, 2009).

Deaf individuals consider belonging to a group as a way to increase their self-worth (Jambor & Elliott, 2005). During interactions in the classrooms, Deaf students are frequently left out. So to avoid uncomfortable situations, teacher's duties include optional individual lessons for these students (McHeimech, 2009). Due to not being taught sign language in the

family, deaf individuals experience difficulties when it comes to effective communication (Hadjikakou & Nikolarazi, 2008).

Socialisation of CI users. Most, Shrem and Duvdevani (2010) carried out a study highlighting the modifications prior and post implantation. They note that participants' interactions, socialisation abilities, schooling, employment, degree of solitude, as well as quality of life improve with the implants. Quality of life and conversation go hand in hand. If interactions increase, quality of life increases as well, thus concluding that progress in interactions positively affects self-esteem (Bai & Stephens, 2005). Thus, CIs better communication, quality of life, the implanted clients' self-esteem.

Huttunen et al. (2009) gathered parents' opinions regarding the well-being of implanted children, two to three years post-implantation. They note that parents in their study commented about their implanted child's better interactions than pre-implantation phases. Likewise, Bosco, Mancini, D'agosta, Ballantyne, and Filipo (2005) establish that students with CIs are quite collaborative with their friends, thus meaning that interactive skills are successful. Most et al. (2010) report how isolation decreased according to how high the level of social life, socialisation, and educative skills. Leigh, Maxwell-McCaw, Bat-Chava and Christiansen (2008) report that students with a CI in inclusive classrooms and those who in special schools have comparable levels of exclusion, notwithstanding the different school experiences. In the favourable interaction of socialisation and social recognition, The prevention of loneliness in CI users by hearing individuals is more effective in one-to-one communication than in groups.

It is of utmost importance for implanted individuals and families to meet other cochlear-implant users as well as DSers (Tyler, 1993). Parents of implanted children report

how the CI gives favourable circumstances in which their children are able to ameliorate their socialisation process with other individuals. However, they also report problems when it came to interactive abilities as well as group communication (Bat-Chava & Deignan, 2001). Martin et al. (2011), explain that self-esteem and social interactions go hand in hand. They establish that children with CIs find no struggle with initiating and continuing conversations with hearing individuals. However, they encounter complications in unaccustomed groups of two hearing friends or more (Martin et al., 2011). Shin et al. (2000) find that implanted elderly are provided with better life satisfaction, and are able to carry out successful exchange of information both with a known and an unknown individual post implantation, however not in cacophonous places (Shin et al., 2000).

Romantic Relationships and Marriage

Hull (2000) notes that hearing individuals marry more frequently than deaf individuals, who also generally get married at an older age than hearing individuals. Further 79.5% (Hull, 2000) to 95% (Fay, 1898, as cited in Stokoe Jr, 2005) deaf individuals generally marry or date someone who is deaf (Hull, 2000). Bruce (1973, as cited in Lane, 2002) explains that Alexander Graham Bell reports that despite home-tutoring of Deaf students on this issue, including being encouraged to marry hearing people, Deaf students still married Deaf individuals.

Education

Deaf pupils can be placed in regular classrooms or in schools for the Deaf (Schirmer, 2001). Those placed in regular classrooms obtain information from the class-teacher, with additional support from a teacher of the deaf or a language specialist. When extra instruction is given, deaf pupils are taken into another classroom (Schirmer, 2001). It is also the

supporting teacher who keeps track of the pupil's progress. Deaf students can also be given the information from the main teacher, but then are taken to a separate room to be given individual attention for the rest of the day. Pupils placed in a different class than the regular class usually obtain information from teachers of the deaf. Special schools provide educational services only to those who are deaf (Schirmer, 2001). In Malta, the majority of HI students attend mainstreamed schools, and are provided with the necessary support from teachers of the Deaf and Learning Support Assistants (LSAs). Classes for Deaf students are given in regular schools (Mangion, Friggieri & Grech, 2012).

In schools where oral or aural communication is utilized, students have to use lip-reading and spoken language to interact successfully with teachers. Some children find it difficult to grasp linguistics through acoustic tuition and lip reading. But those who do, are at an advantage as regards educational attainments and communication with hearing individuals (Schirmer, 2001).

Cued speech involves the utilization of manual prompts to aid receivers in speechreading (Cornett, 1967; as cited in Schirmer, 2001). This is done because certain consonants look the same on the lips, so diverse hand prompts are associated with each letter accordingly.

Bilingualism involves communicating with a fusion of sign language and oralism. Since Deaf individuals might have a hard time gaining education through oralism, signs and speech are utilized to create a definition for words, thus training to read diversely (Fletcher-Campbell, 2000). Bilingual curricula implemented in the 1990s promote bilingualism, meaning English and Sign language and two principles, referring to the Deaf philosophy and the hearing philosophy. These bilingual programmes consist of four models: the immersion model, the transitional model, the maintenance model and the dual language model

(Schirmer, 2001). These programs are utilized according to individual requirements (Knoors, 2007).

Deaf students feel quite excluded when attending mainstream post-secondary education, and are not given the opportunity to voice their opinions and be heard (McHeimech, 2009). This may be due to lack of adequate training and resources (Schirmer, 2001) as well as inappropriate attitudes by professionals (Lampropoulou & Padelia, 1997). When Deaf or HI students are placed in mainstream schools, Deaf individuals' knowledge increases. Despite the fact that in school both oral and signing were used in conversations between Deaf or HI individuals, no changes in companionships between these and hearing pupils were noticed (Bowen, 2008). In Malta, Calleja (2012) notes that not a lot of educational support is provided for Deaf individuals, thus resulting in lack of high salaries when employed. Deaf persons' abilities are also generally underestimated, especially when it comes to education (Ripard, 2013).

Educators

Teaching deaf or hard of hearing students might be challenging. In fact, teachers find it quite difficult to find an effective way to teach deaf students linguistically and pedagogically. For DSs, the necessary support supplied to the students and teachers is improved with the help of interpreters, who, as Individuals with Disability Education Act (IDEA) states, are incorporated within the educational systems (Stuckless, Avery, & Hurwitz, 1989, as cited in Turnbull, Turnbull & Wehmeyer, 2007). Individual Educational Programmes' (IEP) teams must also implement transition programmes thus a preparation work, schooling as well as future prospects in life. The educative system for HI students was, and still is, unsatisfactory (Commission on the Education of the Deaf, 1988, as cited in Turnbull, Turnbull & Wehmeyer, 2007). Educators should encourage HI students to interact

with individuals who utilize an identical method of interactions, as well as attending to individual requirements of Deaf or HI students. This requires the re-evaluation of the educational setting, thus the fourth code of IDEA. IEPs have to also cater to these students' needs. This leads to a change in the rules, in which education would not necessarily be obtained inside a classroom, but withdrawal to support the inclusive experience may be necessary (U.S Department of Education, 1992; as cited in Turnbull, Turnbull & Wehmeyer, 2007).

Lampropoulou and Padelidu (1997) evaluate differences and similarities between teachers of the Deaf and general educators. They find that teachers of the deaf were most and general educators least against inclusion. Since educators generally do not know the requirements of students with impairments, errors in their beliefs prevail. Educators would require constant assistance with the help of training for inclusion to be effective (Lampropoulou & Padelidu, 1997). These authors note that due to constant experiences of negative instances of inclusions, negative beliefs were demonstrated by specially trained educators. Training is also likely to result in negative approaches towards Deaf students due to the possibility of adverse exposure to students with disability. The more adverse exposure increases, the more negative views regarding this matter gradually increase. Teachers of the deaf, as well as deaf students, have good knowledge of the requirements with regard to conversations as well as socialisation requirements. This may be the reason they disagree with inclusion in schools. Casa (2012), stresses the importance of one-to-one attention in inclusive schools. This is sometimes done by providing the students LSAs who may have no knowledge of sign-language (Ripard, 2013). It should be noted that the University of Malta's undergraduate Diploma in Facilitating Inclusive education offers LSAs an elective study unit on including students with HI in the inclusive classroom ((University of Malta, Including Students with Auditory Impairment)

Customs and formats of language in the classroom help a lot since children exercise hearing within a predicted setting. An example is children getting used to the time during which certain activities always take place. In this way, they would be able to exercise hearing by the teacher turning the activities into acoustic activities. As time goes by, the teacher might opt to make the auditory exercise more challenging by adding more words to the task anticipated (Nevins & Chute, 1995). Only if the educational attainment of CI children was satisfactory, will they be included in a mainstream school (Nevins & Chute, 1995). In Malta all HI children are placed in the inclusive classroom (Bartolo, 2001; as cited in Alexander, 2008).

Parents and Families of Deaf-Signers

The initial reaction of hearing parents to deafness might not be favourable unlike that of deaf parents, since they would not have a clear understanding the context. 90% of deaf individuals are born to hearing parents, thus not exposed to sign language that much (Heracleous, Beautemps & Aboutabit, 2010; Stewart & Akamatsu, 1988). Sign language communication between Deaf children and their parents generally reveals the type of relationship between them. Communication with children when they are still young is of utmost importance so as to help them grasp language as well as to form an emotive connection with parents (Schirmer, 2001).

Communication between parents and juvenescent or preadult deaf offsprings is different than the interaction with an infant deaf offspring. This interaction is known to be difficult since the parents use language and their children utilize manual gestures. If they do share the same language, it is probably because one party also has good knowledge of the communication utilized by the other. If children are not able to speechread and understand

spoken language, and the parents have no knowledge of sign language, their communication is most likely to be somewhat weak, since they do not share a common language. However, generally, parents and their Deaf children share the same language. Teachers argue for the significance of sign-language utilization by parents as well as the importance of manual interaction with regard to linguistic, social and emotional growth (Schirmer, 2001).

Some parents are however, not totally supportive of their Deaf child, especially hearing parents. Some parents are not able to communicate successfully with their Deaf children, are against gaining knowledge of sign language and are not interested in attending meetings on deafness (Schirmer, 2001). Hadjidakou and Nikolarazi (2008) note that in Cyprus, parents are quite supportive of their deaf individuals and were also in favour of their children learning sign language. At first, siblings utilize speech with their Deaf siblings, however, upon parental approval, utilized sign language. They also find that deaf students of hearing parents are not exposed to sign language at home and therefore find it difficult to communicate at home. Those who obtained mainstream education and those exposed to sign language from home have positive experiences to share at home and in the inclusive classroom.

When it comes to educational achievement, parents are generally required to provide their children with support. If the family gets involved, their deaf children are more likely to prosper in the educational aspect of life (Schirmer, 2001). It is also important for parents to learn how to instruct and help their children so as to provide successful educational support as well as encourage their children to succeed. When the parents show their children that they have high prospects of them, the children is more likely to put in effort and be motivated to aim high to achieve their aims (Schirmer, 2001). However, parents must also adjust according to their Deaf child's needs. This could be done by the parents getting involved in the Deaf

culture, as well as accept their child's deafness. This adjustment provides the Deaf child with greater chances of good accomplishments (Schirmer, 2001).

At times, the deaf individual's family do not support sign language, and for this reason, Deaf individuals join the Deaf Community in post-secondary education (Stewart & Akamatsu, 1988).

Parents and Families of CI Users

When children are implanted, it is generally the idea of the parents following communication with the medical team and according to the criteria for implantation, which includes severe to profound hearing loss (Tyler, 1993; The Hearing Implant Company, n.d.; Nevins & Chute, 1995). Support and communication between parents of the soon-to-be implanted child, and parents of children who already have a CI is important. Concern and uncertainty are most likely to arise during all the stages of the implantation, so getting to know other people's experiences would help make the parents and Deaf child/adult more at ease. Throughout the re/habilitation phase of the implantation, parental support for child and support for the parents are most needed. Parental expectations are generally high, and the knowledge of the outcome low. Therefore these times exert a great amount of anxiety and pressure on parents. The amount of support given by the parents to their implanted child affects the success of interactions between them. Therefore, if little to no support is given to children during the stage of implantation, it is highly likely that they would not make as much progress as expected (Nevins & Chute, 1995).

Conclusion

Different types of socialisation and communication, education and support utilized by and provided for Deaf and CI users were addressed, where the literature is clear that CI users have better communication and socialisation processes into the community at large. More research needs to be done since at the moment, not a lot is available on the subject especially in Malta. This would help explore the experiences of Deaf people and CI users, as well as raise more awareness in society regarding this subject. By getting to know more about them, one could easily gain a better understanding of their needs, and learn how to communicate appropriately.

Chapter 3

Methodology

My study intended to explore the differences in the socialisation process of three adult Deaf-signers and three adult cochlear-implant users, all recruited through snowball sampling. This study is a phenomenological research, which requires the gathering of information of a group's happenings about a particular issue and therefore establishing mutual grounds about this particular phenomenon (Cresswell, 2007). This type of methodology was chosen since the aim of this study was to gain personal insights and opinions from participants about their personal experiences in socialising with the individuals around them.

When carrying out phenomenological studies, the researcher obtains detailed information about the life events of a group of people. Interpretative phenomenological analysis could be helpful to certain professionals by establishing mutual grounds about certain experiences as well as rationalized gathering of information. The investigator should have knowledge of the extensive philosophical theories. Exquisite care has to be given in the selection of contributors for the study so as to construct a mutual understanding. Since I am in this case an insider researcher, I have to give particular attention to personal experiences and opinions, even though it sometimes this is quite challenging (Cresswell, 2007).

Theoretical underpinnings of Interpretative Phenomenological Analysis

The methodology chosen for this study was Interpretative Phenomenological Analysis (IPA) so as to gain a detailed insight of the lived experiences of Deaf individuals and CI users. This type of methodology consists of three theories, as the name suggests, namely

phenomenology (Moran, 2000; as cited in Lyons & Coyle, 2008), hermeneutics (Palmer, 1969; as cited in Lyons & Coyle, 2008), and idiography (Smith et al., 1995; as cited in Lyons and Coyle, 2008). The most important thing when using this type of methodology is that the researcher interprets the interviewee's experiences faithfully.

Phenomenology intends to present an impartial account of a phenomenon by obtaining participants' points of views. Hermeneutics refers to the interviewer's own opinions with regard to this particular phenomenon to enable the grasping of the concept that the interviewee is trying to put across. This would mean that even though the interviewer should pay attention to biases and influences from first-hand experiences or from research acquired, the interviewer is allowed to use this information to gain a better understanding of what the interviewees is saying about their personal experiences. This would mean that a double hermeneutic process is required so as to enable a double stage analysis process to be successful. Whilst the interviewees are explaining themselves, the interviewers are doing their best to understand how participants view their experiences and try to understand it from their viewpoint, in other words empathic interpretations. Interviewers would have to have a good understanding of the intellectual, linguistic and physical being so as to establish a link between what the person is saying, and what the person is thinking and feeling, and be able to interpret these emotions through the voices of the interviewees (Lyons & Coyle, 2008)

The nomothetic theory involves the inability to elicit from individual experiences since this study involves the investigation of a number of people who share common grounds. In idiographic situations, since the interviewers' aim is to obtain as much information and detail as possible about the particular phenomenon, conclusions and recommendations for the rest of society could be made (Lyons & Coyle, 2008).

The Research Tool: Semi-Structured Interviews

This study utilises semi-structured interviews as the research tool. IPA researchers utilize mainly semi-structured interviewing which involve the unstructured questioning about a certain phenomenon through the use of open-ended questioning, meaning that the participants are at liberty to talk about what they desire. It is of great importance for researchers to have an idea what questions will be asked before the actual interview takes place, which requires a set of prepared questions researchers are expected to stick to them. This is important so as to maintain the reliability of the study. Researchers are also expected to inquire further when relevant and attention-grabbing information is brought up. This means that the interviewees nature the interview. Interviewers would be required to gain a detailed insight with regard to the psychosomatic and communal aspects of the first hand experiences, so by inquisition and open-ended questions, the interviewees would provide a more detailed peep to their world (Lyons & Coyle, 2008).

Reflecting on being an insider researcher

Insider research involves studying a phenomenon similar to the researcher's experience or the use of participants with similar profiles to the researcher's (Asselin, 2003; as cited in Corbin Dwyer & Buckle, 2009). Since I have slight hearing loss, certain ideas and biases might interfere with the interview, thus influencing the data interpretation. However, this has to be avoided at all costs. For this reason, I made sure that the questions were not leading, and that they did not consist of any bias due to clouding of judgement through first hand experiences which might be common to those of the participants.

When it comes to being an insider researcher in a study, the direct and confidential purposes of the interviewer are seen throughout the stages of data collection and analysis. The distribution of one's personal identity is required as an important part of the study.

Corbin Dwyer (2009) notes that, being an insider researcher did not affect the nature of her study. When a researcher is an insider in a study, the investigator is at times granted more credence and complete honesty, thus interviewees are more likely to share their full experiences, since they feel that the researcher belongs to their subgroup (Corbin Dwyer & Buckle, 2009).

Conversely, since interviewees would be aware that the researcher is a member of their group, they may not provide a full account of their experiences. The interviewer and the participants would have had the same experiences, so the interview would be based upon the interviewer's experiences and not on the participant's, as well as influence the examination of the transcript. When carrying out the study, researchers have to be aware of their own personal opinions and beliefs so as to avoid influences on the participants (Corbin Dwyer & Buckle, 2009).

Insider researchers must be careful of ethical considerations when recruiting participants, and it is important to keep a distance between themselves and the participants, for example by including a third person in the recruitment phase, as explained below. Participants must provide an approval that they will be participating willingly, since they might feel obligated to participate in the study and that they are aware of the profile of the researcher (Northumbria University, 2011).

Despite possible criticism about lack of neutrality, the validity of the research might actually be improved since insider researchers already know the field first hand, thus providing more relevant literature and data interpretation. However, researchers have to prevent the study from being influenced by their own experiences (Hammersley, 2000; Northumbria University, 2011).

Sample and Recruitment

IPA studies generally do not deal with large populations, since IPA's main aim is to gain a detailed insight of the participants' experiences, so only a small number of representatives of a subgroup are needed. Purposive and snowball sampling were utilized. Purposive sampling requires researchers to go directly to the source of information, so the researcher would know whom to ask for participation (Lyons and Coyle, 2008). Snowballing includes the exchange of contacts known by any participants of the study, given that the study has a limited population (Haralambos & Holborn, 2008). A detailed account of how the participants were recruited is available in Appendix B.

Appendix D provides two tables (Tables 2 and 3) with information about the participants. The coding of the participants includes profile (CI or DS) and gender (M or F) in the acronym used (eg. CIM1 or DSF2). Interpreters were present for the DSs, since I do not utilize sign-language. No problems were encountered with five of the interviews,. However, during one interviews, the participant's family joined in and started answering my questions. This tainted my research due to the answers not being objective and biased, since they depict the family's point of view, thus not being first hand experiences. Together with my supervisor, I therefore concluded that only data by the five other interviewees would be used.

Interview guide

My interview guide was informed by the literature review (Langdridge & Hagger-Johnson, 2009; Cresswell, 2007). Appendix C gives a declared account of the *raison d'être* of each of the questions.

Data Collection and Analysis

The first interview was regarded as the pilot interview to assess the interview questions in general (Langdridge & Hagger-Johnson, 2009). Each interview was transcribed and analysed using line-by-line coding. The alignment of themes is then done for the

interviews, by grouping the themes from the three interviews with DSers, and the themes from the other two interviews with the CI users. A table was then compiled (Lyons & Coyle, 2008). The themes are then compared with each other so as to be able to bring out the difference between these two subgroups and to create superordinate themes.

Reliability and Validity

The reliability of a study refers to the ability of the study to produce identical outcomes if conducted again, thus ensuring universality of results. The validity of a study refers to the results providing the required and relevant information (Langdrige & Hagger Johnson, 2009).

Researchers should make sure to avoid biases whilst planning the interview guide. No leading questions should be presented to the interviewee, since this might have great influence on them and answers given would be deemed unreliable and invalid since they would not be sincere. Participants should be given an information sheet to be informed about the study, so that they would be able to give valid and relevant responses. However, since the study consists of open-ended questions the interviewees would be free to talk about anything they like. When transcribing, interviewer would have to take note of emotions exhibited during the interview, to ensure that faithful interpretation is presented, thus obtaining reliable and valid results backed by the participants' emotions. Validity of results is increased by being given a choice to talk in the language preferred (Langdrige & Hagger Johnson, 2009; Cresswell, 2007).

Ethical Considerations

My study required asking sensitive themes to the participants. For this reason, I submitted the Ethics Form reflecting an accepted proposed to the Faculty's and the University's Research Ethic Committees. Extra attention was paid whilst carrying out the interview and when writing the interview guide, to utilise the correct wording to address

boundaries. Participants were also given a choice to language usage to ensure ease of expression. Three chose Maltese and three chose English. Participants decided where to be interviewed.

The most important step was obtaining consent from the participants. Participants and interpreters were given consent forms (Appendix K-P) and information letters (Appendix G-I). The information letter consisted of information about the nature of my thesis, as well as the interview. Participants were informed that they will be audio or video recorded and anonymity and confidentiality maintained. Participants were given the transcripts for their verification. Appendices S-W provide an audit trail of the five transcripts.

Conclusion

This chapter gave me the opportunity to reflect on my research process particularly with regard to being an insider research. It allowed me to reflect on interpreting the data as faithfully as possible. The family invasion during one of the interviews gave me an opportunity to understand and appreciate the importance of being faithful to participants' voices. The next chapter presents the discussion of the results.

Chapter 4

Results and Discussion

The themes and sub-themes elicited from the data are presented in Table 1 below.

Appendix E presents this table with the relevant quotes.

Table of Results	
Superordinate Themes	Subordinate Themes
Society & Parental Support	<ul style="list-style-type: none">• Lack of awareness• Discriminated/Not discriminated against• Parents & siblings supportive• Friends helpful/ not always helpful
Success at work	<ul style="list-style-type: none">• Discriminated at work (interviews)• Co-worker support• Abilities underestimated• Happy/unhappy at work
Support at school	<ul style="list-style-type: none">• Educators were/were not supportive• Did not manage/managed to gain good educative background• Educators did not have knowledge about H/I
Socialisation	<ul style="list-style-type: none">• Sometimes encountered problems• Prefer conversing with a few people/one person/Deaf group• People do not make an effort to communicate with them• Hearing/Deaf spouse/partner
Communication	<ul style="list-style-type: none">• Oral communication/sign language

Table 1: Table of Results

The results indicate that in general CI users find it easier to communicate and socialize, since the implant makes it much easier for participants to communicate with the community at large. I will now be addressing themes presented supported by direct quotes to support my arguments and connecting them to the relevant literature.

Society and Parental Support

“Um, but there’s very, very little awareness about cochlear implants.” (CIM1, 561-562). Lack of awareness amongst society was one of the most salient points reported by both CI users and DSers: “they need more awareness, for sure” (DSF2, 246). When CI users meet

with other hearing people, they are generally looked at and get asked about the implant. This could be due to lack of education about the subject at school and to the general public. In Participants feel that locally, the reactions to seeing someone with a CI are different than abroad, since CI surgery has been introduced quite recently. So abroad, it becomes more ‘normal’ to see someone with an implant. DSers also mentioned lack of awareness as one of the main reasons why they are not able to communicate successfully with hearing people.

CI participants also stated that they do not feel discriminated against “Ehm, not as such, no, not as such” (CIM1, 408). However, DSers are often ridiculed and discriminated against when they sign in public:

In-nies jistgħu jidhqu jekk jaraw forsi persuna Deaf, iva u ovvjament, jien inħoss kieku (DSM3, 86-88)

people can laugh if they, maybe, see a Deaf person, and yes, I would obviously ‘feel’”

Hekk u hekk, skond, mhux dejjem l-istess. Eh, per eżempju, ftit minn-nies, iva jagħmlu ftit diskriminazzjoni.” (DSM1, 310-312)

so, and so, it is not always the same. Eh, for example, some people, yes they do discriminate

Likewise, Fernandes and Myers (2009) find that DSers are generally not given the opportunity to share their thoughts. CI participants mentioned that they are often asked what the “thing” on their head is and what it is used for. Asking questions about the implant is sometimes seen as rude, and generally participants hate being asked about them. This calls for more awareness and education regarding these issues, since in my opinion, it is important to know how to deal with these individuals, so that equity is ensured in society. CI users felt discriminated before their surgery, but this subsided upon being implanted, thus hinting that society is required to change the attitude towards DSers, more than towards CI users.

Surprisingly, hearing friends were not always supportive to participants' decision to have a CI: "people who were my friends since I was a boy all of a sudden didn't want to know about me." (CIM1, 65-67). Hearing friends were sometimes helpful, other times not:

Jekk ikun hemm xi haġa ta periklu, iva jigu jgħinnuni" (DSM3, 659-660). depends... if there is something dangerous, yes they help me.

Both CI users and DSers stated that friends were not always being supportive when communicating. Bowen (2008) reports otherwise and this reflects the dynamics and variety of experiences. It could also reflect friends getting upset at repeating stories for them. It is important for individuals to have supportive friends, let alone DSers and CI users, who would require more support both at school and in everyday life. With the help of friends, one would be able to expand one's social group and have a successful social life (Foster, 1987 as cited in Schirmer, 2001). This shows the importance of awareness, so that friends would have a better understanding of how to communicate DSers or CI users as well as how to help them to make their everyday lives easier: "I have some friends that respect me a lot all the time they are looking [out for] [at] me" (DSF2, 38-40).

Both CI user and DSer participants mentioned parental support. Parents and siblings are generally quite helpful and supportive of their Deaf child, whether CI users or DSers:

"Ż-żgħar ta' warajja huma aktar 'full' kemm 'sign language' u kemm ix-xufftejn." (DSM3, 1006-1007) "younger siblings are more "full" when it comes to sign language and lip reading"

"mum sometimes in sign language but basic... With my father, sign language but it's kind of sign language we've set for ourselves, it's a family sign language kind of. My sister, sign

language all the time, a bit of talking as well.” (DSF2, 180-188). Parental support was also one of the most salient point discussed during the interviews:

“Hafna kienu support, speċjalment ommi.” “They were very supportive, especially my
(CIF2, 329). mother”

This was consistent with the literature. Generally it is the parents who encourage their children to get implanted (Nevins & Chute, 1995), and the support they give their children reflects the communication between them (Schirmer, 2001 & Nevins & Chute, 1995). The results obtained depict the good relationship participants have with their parents. It also depicted the importance of parental support for the development of both DSers and CI users. Parental support could alter the way these people look at themselves, as well as the way they interact with everyone (Nevins & Chute, 1995). If parental support is not present from the very beginning, DSers and CI users. could take a tumble for the worst and not be able to learn quicker both in the case of education as well as socialisation skills. In Malta, it could be even more difficult for parents to accept that their child is a DSer or requires a CI since Malta is a small country, thus does not consist of a large subgroup of DSers and CI users. Lack of information and education as well as stigma and marginalization makes it even more difficult for the parents to give their children the support required. Thus it is also important to give parents the necessary information and support so that they would be able to pass it on to their children as well as help them achieve a good education. (Schirmer, 2001)

Success at Work

“I’m helpless, because no matter how good you do, no matter how much you try, you’ll never get anywhere, you know.” (CIM1, 416-418). Discrimination at work is no stranger to DSers as well, who insist on being given trials before not being accepted for being Deaf – “every time I applied for a job, I realised they never answer because the person is afraid, is scared of deaf people going to their place of work because “ah it’s a problem, how

will you communicate, it's a problem how will you answer the telephone?" And they only see the negative....." (DSF2, 585-592).

Discrimination was a prominent theme in the results in both CI user and DSer participants. Roots (1999, as cited in Winn, 2006), notes that Deaf individuals are more likely to be unemployed than hearing people. Participants note that discrimination is still visible in the workplace since not a lot of awareness is available, and employers are not ready to make a further step to ensure that Deaf employees are seen to and supplied with their requirements.

Despite this, participants confirmed that they obtain co-worker support:

“ikollok aktar kuraġġ, tagħmel aktar ħbieb mas-“superiors” tagħmel il-kuraġġ magħhom u jikkomunikaw miegħek u fuq ix-xogħol, em tmur aktar tajjeb bil-*cochlear implant*.”
(CIF2, 842-846).

you have more courage, you make friends with the superiors and pluck up courage with them and they communicate with you at work, and you do better with the cochlear implant”

Participant DSM3 mentioned that despite being discriminated against in interviews and hearing people are afraid to communicate with them, they are still offered co-worker support:

“L-ewwel darba kulhadd fuqi, jiffoka fuqi, qisni, u jien għeditilhom “le m'għandix għalfejn, ersqu. Tuni naqra spazju. Halluni naħdem normali”. Imma bdew jibzġhu għax forsi nista' nwegġa' jew xi ħaġa hekk. Issa tipo jgħiduli, “tista' tmur taħdem wahdek”. Għax naf x'għandi nagħmel issa.”

“During my first day at work, everyone was focusing on me, and I told them “no there's no need, move. Give me some space. Let me work normally.” Now they tell me “you can go work alone” because I know what I have to do now.”

(DSM3, 253-259).

Co-workers generally provide support to both CI users and DSers. However, CI users' and DSers' abilities are often underestimated: "there's the conception that deaf equals stupid, or deaf cannot talk, so you know, to this day I have people, and not just in Malta" (CIM1, 515-518). Participant DSF2 states that employers tell her: "Deaf is impossible to do everything. Deaf, impossible, they can't drive" for example." (DSF2, 377-379). Despite being discriminated against in interviews, the participants confirmed that they are currently working at their ideal workplace: "Yes in my case but if I were a hearing aid user definitely not because my job is mostly communication and I have a lot of phone calls.." (CIM1, 106-109). Participant DSM3 noted:

jiena nippreferi suldat kieku imma ma nistax. I prefer being a soldier, but I can't
(DSM, 1053)

"jien jogħgobni x-xogħol ta'
draughtsman iġifieri, u, u hemmhekk
nimmaginani li nibqa' naħdem."

(DSM1, 688-689).

"I like working as a draughtsman, and
that's where I imagine myself continuing to
work"

However, Participant DSM1 states that:

Even though participants have been discriminated against, most were happy at their place of work. In my opinion, this boosts the confidence of DSers and CI users since they feel that they are able to communicate successfully with their co-workers on a daily basis, thus

making their time at work easier. In this way, these individuals might be able to communicate successfully when help is needed or when certain situations arise (Hull, 2000).

Due to underestimation when it comes to job performance, promotions are hard for the participants (Hull, 2000). This was more present amongst the DSers. Participants mentioned that they were not given credit for what they do. Some of them mentioned that they were happy with their current jobs, others were not, and would like to pursue other jobs but this is not possible due to being Deaf. This made participants feel discriminated against, since some of them felt that they were not being given as much support as they should be given. Some of the participants mentioned being given trials before not being accepted. A lot of employers did not call DSers and CI users back for an interview upon realization that they were not able to answer calls. For this reason, some of my participants thought it better to be given some time to work on a trial, and then be judged on their abilities, not upon whether they can hear or not.

Support at School

Educators did not always support participants: “You know I was pushed to the side and even had teachers for example making fun of me.” (CIM1, 69-71)

“Minn dejjem kienu jgħinuni. Kien hemm min tgħidlu u jtini n-“notes” tas-sena l-oħra.”

(CIF2, 489-491).

“They always helped me. (My mother) used to tell some of them to give me last year’s notes. And I used to read them, study them beforehand”

During their educative years, Deaf students have to work quite hard to achieve an education, even with little things hearing students take for granted and therefore need the appropriate support (Schirmer, 2000), which is at times lacking:

“Ma kien, ma tantx sibt għajnuna, fil-primarja speċjalment fejn l-iktar kelli bżonn.” (DSM1, 570-572). “there was not, I did not find a lot of help during primary, especially, when I needed it most”

Due to these factors, some participants noted that they did not manage to gain a good education: “I never had proper teaching like I would..you know, I never had the right to have” (CIM1, 90-92). However, another participant mentioned a different experience:

“Tajjeb kont immur” (CIF2, 494). “I used to do well”

Lack of support could be due to educators not having enough information about H/I:

It-“teachers” għandhom bżonn imorru, imorru “course” biex ikunu minn qabel ippreparati. (CIF2, 531-533). “teachers need to attend, attend a course to be prepared from before”

The result of lack of support could be due to lack of information about HI and how to deal with Deaf students. Deaf participants noted that “they need more awareness, for sure” (DSF2, 246):

“Tibda eħe, meta tibda tikteb fuq il-“blackboard” u tipo tibqa titkellem. Dejjem hekk kienu jagħmlu tipo dejjem kienet tinsa; li jiena persuna Deaf, student Deaf.” (DSM3, 456-459). “when they start writing on the blackboard, they continue talking. They always used to do this, they always forgot that I am a Deaf person, Deaf student”

Research findings (e.g. McHeimech's (2009); Lampropoulou & Padeliadu's (1997) and the present data indicate that educators are not always supportive for all participants conclusions. McHeimech (2009) states that Deaf students were not given a voice in class. Lampropoulou and Padeliadu (1997) add that since educators generally do not have good knowledge on how to deal with such students, they might be led to false beliefs, thus resulting in bad attitudes. As all participants noted, this might also lead to not giving students the necessary education required, which mentioned In my opinion and as reported by the participants, Maltese teachers need to be given more information regarding every type of learning disability. This is because our experiences indicate that they have good knowledge regarding this matter, making it difficult both for themselves to deliver a proper lesson which would be accessible to everyone, as well as for the students to absorb as much information as possible. Participants mentioned that things were getting better in Malta.

Socialisation

Participants sometimes encountered problems with socialisation “Something as basic as socializing with people, if you're sitting there and having conversation with six people and you have no idea what is going on” (CIM1, 82-85). Most of Deaf individuals also encounter difficulties when trying to socialize with hearing individuals. This is either due to the fact that some people do not try to communicate with them, or because being Deaf creates a small barrier when it comes to communicating with others:

“ Meta hemm persuna tisma' eh, mhux ma kollha tista' taghmel komunikazzjoni tajba ghax kulhadd differenti jisma'.”

(DSM3, 502-505).

“when there is a hearing person, erm, communication cannot be carried out with everyone, because everyone hears differently”

All participants mentioned difficulty when it comes to socialisation. Likewise, Fernandes and Myers (2009) note that Deaf individuals are generally not comfortable interacting with hearing individuals. For this reason, they interact with other Deaf individuals. CI participants echoed Bat-Chava and Deignan's (2001) conclusions that CIers still have a hard time trying to communicate. In my opinion, this is due to being Deaf before and not being used to hearing feedback thus trying to avoid contact with other hearing individuals. This could also be the case with DSers. However, my participants did not display this type of behavior. Participants only found problems by being shown fear to be interacted with. Since in Malta there is lack of awareness, society finds it difficult to interact with these individuals, and generally give up and do not continue trying to communicate with them.

However, despite CI participants not being able to socialize with ease, the participants still managed to build relationships slowly:

“sibtha aktar diffiċli biex
nikkomunika man-nies għax emm bdejt
nithallat ma'ma' ma' nies differenti”
(CIF2, 109-111).

“I found it more difficult to
communicate with people, because, erm, I
started interacting, interacting with different
people”

Another Deaf participant stated that hearing people do not try to make an effort to communicate successfully with them, and “some people from the beginning say “oh, that's a problem, I don't know sign language. How are you going to lip read?”(DSF2,355-358).

CI participants stated in spite of the perceived challenges they prefer interacting in smaller groups: “I used to prefer smaller groups, so if I had to go out, we used to go out with 1-2 people” (CIM1, 504-506). On the other hand, Deaf participants generally prefer conversing with just one hearing person, or with a Deaf group:

“Jiena nħobb grupp, inħobb meta nkunu grupp kbar, u niltaqgħu ma ħafna nies, iċ-ċajt jikber... Issa, meta nkun ġo grupp kollu jisma’, grupp, jiena, per eżempju xi ħadd qed ikellimni, diffiċli nħares lejn kulhadd, bilfors irrid niffoka lejn il-persuna li qed titkellem, għax irrid nara xufftejh, ma nkunx komdu, irrid inkun iktar iffukat.” (DSM1, 34-35 & 78-82).

“I like groups, I like when we are a big group and meet a lot of people, jokes increase... Now, when I’m in a group of hearing people, group, I, for example, someone is talking to me, it is difficult to look at everyone, I have to focus on the person who is talking because I have to lip-read, would not be comfortable, I would have to be more focused”

In spite of the personal challenges, both CI and DS participants prefer interacting in groups. Conversely, Leigh, Maxwell-McCaw, Bat-Chava and Christiansen (2008) conclude challenges in group interactions for CI; and Martin et al. (2011) report difficulties for CI when interacting with a group of two hearing children. Jambor and Elliott (2005) also find that Deaf individuals increase their self-esteem when interacting with a group of individuals. However, Deaf individuals generally prefer interacting with a group of Deaf people. This is because DSers find it quite difficult to interact with a group of hearing people, due to difficulty in lip reading everyone who is speaking, as well as keeping track of the conversation. This could also be because there is lack of an input of effort coming from the hearing people: “I think one or two is better. If it’s a big group it’s impossible to lip read. All talk differently” (DSF2, 54-56). Whereas CI participants also have a hearing spouse or partner:

“U bħalissa għandi “boyfriend” normali...” (CIF2, 236-237).

“and at the moment I have a normal boyfriend..”

DS participants, all had a Deaf partner or spouse –

“Fl-ahhar imbaghad, iltqajt ma’ tfajla Deaf fl-ahhar u zzewwigna. U ghandna tifel, issa ghandi, ragel tal-familja jien.”

“Then finally, I met a Deaf girl, finally, and we got married and have a boy, I’m a family-man now”

(DSM3, 886-889).

Different results were obtained regarding participants and their love lives. CI participants were found to prefer having relationships with hearing individuals. However, despite the fact that DS participants stated that it made no difference whether their relationships were with Deaf or hearing people, they were all dating or married to a Deaf person (Hull, 2000; Stokoe Jr, 2005) . This is probably due to the Deaf individuals feeling more comfortable conversing with another Deaf person, due to having to interact on a daily basis, despite getting used to the other person after an amount of time.

Communication

CI participants generally utilize oral speech: “[you communicate] normally, you know” (CIM1 350). They also stated that the CI took the pressure off communication - “now, when I did the cochlear, I did not find it that difficult” (CIF2, 253-254).

Oral communication is generally utilized by CI users, and obviously, sign language is used between Deaf people. All participants mentioned difficulty when it comes to communication, and certain barriers are present which keep them from interacting with other people. As has been said before, this could be the result of lack of awareness in society, thus people not knowing how to communicate properly, as well as be patient and ready to repeat for as many times needed and to speak clearly. When people encounter DSs, it has been observed by participants that hearing individuals generally exert some fear when they encounter DSers. Due to lack of education about how to address DSers, as well as CI users, hearing people try to avoid talking to these sub-groups, thus making the participants and

others feel uncomfortable as well as reduce their self-confidence. For this reason, Deaf individuals might want to avoid interacting with hearing individuals in the future (Schirmer, 2001; Fernandes & Myers, 2009). Some of the participants mentioned that the key to successful communication could be found as a result of a good education about the topic at school. They also mentioned that this education could begin when the children are still young, as well as introduce slowly some basic sign language, so that when they meet a DS, they would not freeze. Instead, they would have learnt how to use sign language as well as body language to communicate successfully with them.

Conclusion

When comparing the results of CI and DS participants, one can notice that DSs encounter more problems when socializing and communicating, both in everyday life, at school, or at work. This means that DSs have to face more daily struggles than those with a cochlear-implant. However, despite these results, I also found that they do not give up easily on what they have and want to do. On the other hand, those participants who have a CI found the implant quite satisfactory and helped them carry out simple tasks hearing people take for granted, like communication.

Chapter 5

Conclusion

From the results obtained in this study, it is quite clear that due to lack of awareness, understanding and sensitivity, both whereas DSers and CI users struggle with successful socialisation and communication with the rest of the hearing society, CI users experience less negative experiences than DSers. Participants note difficulties with the educational process. Further participants note that parental and family support is a crucial step to building effective and fruitful relationships and socialisation skills. The present results indicate that all participants were given the required parental support, and were also helped by their siblings. Participants perceived themselves deprived of a good education. However, CI participants were more successful in schooling than the DS participants, as reported by the participants. They felt that educators' support was not provided adequately and could have been supported more by the local education system. For this reason, some of the participants mentioned difficulties finding jobs due to not having a good education, and discrimination, regardless of their abilities

Implications of the Study

This study concluded that individuals with CI find it easier than DSers to communicate successfully. However, some problems are still encountered when it comes to socializing in groups. DSers also found this a challenge, and this is where friends' support could be used, both in classrooms and even in everyday life. However, it was found that support from friends and from educators was not always provided,. The implications of this study would include providing more support to DSers and CI users and more training for their circle of friends and professionals at a systemic and individual level. As has already been said, this study could act as a guide to provide information to the rest of society regarding the importance of socialisation and support to DSers and CI users. The importance

of providing these individuals with the necessary assistance at school could not be stressed enough, since all my participants concluded that schooling was a struggle for them. This implies a need for more training for professionals in the educational field. Improvements could be made when it comes to employment so as to ensure that no discrimination is expressed towards these individuals, but instead, should only be judged on the quality of their work like everybody else. The Commission for Disability and for Equal Opportunity should also launch media campaigns and training seminars and the university should ensure that this input is included in its professional training courses.

Limitations

Whilst carrying out this study, certain limitations may have affected the results. It was quite difficult to find participants. The fact that in Malta there are not a lot of adult CI users made it even more difficult to find participants. My study only involves five different opinions: two CI and three DS participants. Thus the results cannot be applied to a national or international basis or generalised although the data elicited is certainly valid and reliable. Also, whilst doing the interviews, it was observed that before and after the interviews were carried out, participants at times opened up a lot more than when the recordings were started probably due to being camera shy or feeling nervous upon knowledge that they are being recorded. The interpreters added to limitations, since they interpreted the responses in their own words. One of the interviews had to be eliminated due to intervention from relatives. Since qualitative researches are generally required to consist of first-hand experiences, the interview was rendered invalid.

Another limitation was the lack of research done on this topic, especially in Malta. After looking up data and asking professionals whether Maltese studies are available or not, also referring to my advisor professor Helen Grech, it was concluded that no studies about this particular subject was available to date of dissertation submission, and statistics were

quite hard to obtain. This did not allow for comparison to be made with the local literature on the one hand but on the other provided new data on the matter.

Being slightly hard-of-hearing makes me an insider researcher, thus implying that an association is present between the researcher and the research subject (Robson, 2002; Fox et al., 2007; Costley et al., 2010, as cited in Northumbria University, 2011), and thus might be perceived as lack of neutrality (Northumbria University, 2011).

Recommendations

In order to improve the quality of life of these individuals, more studies and research as well as training and public awareness campaigns should be carried out to address awareness, education and sensitivity policies.

Recommendations for practice and training. As noted in the above section, the implications of the data require a great need to raise awareness and to educate society on the way one should behave around, communicate with and educate DSers and CI users. The participants mentioned getting hurt due to this lack of sensitivity and sense of audience. They were also disappointed about the way they are treated when it comes to employment, and have suggested implementing trials, so as to ensure that they are judged on their quality of work. This implies that intervention needs to be carried out with all facets of society including people in business, employment, entertainment, media, education, culture, sports, health and the community at large

Recommendations for further research. Further research could include exploring in more detail and depth the theme of this study through narrative and ethnographical research. One could choose to explore in more detail the socialisation process of DSers and CI users, and carrying out more interviews so as to gain a better insight of their first-hand experiences.

More research regarding the parental support, as well as the support provided by teachers and educators should be carried out. In this way, it would be easier to see what changes are needed, and where to improve so as to increase the quality of life of both Deaf signers and CI users.

Recommendations for practice. This study could be utilized as a guide for the general public so as to gain a better insight with regard to what it is like to be Deaf and wanting to communicate and socialize with everyone. DSers and CI implant users could actually be used as characters in local soap operas to achieve this end. In this way, by obtaining more information and having the experience of virtually interacting with the Deaf, one could be able to understand better DSers and CI users' vulnerabilities, requirements and abilities, thus helping society comprehend the way they are meant to behave and communicate appropriately. As noted before input at initial training and through continued professional development (CPD) is also essential.

Final Reflection

Upon seeing that not a lot of literature was available on this subject, I wanted to explore this subject more, since being a hard-of-hearing student myself, I wanted to get to know more about the way DSers and CI users socialize and build their relationships. As even I sometime experience, we want to be part of society but sometime find closed doors: "in society like, most of my difficulties are communication.. . I feel like going to give up because while I am trying and trying all the time and the others don't they as well so I leave." (DSF2, 365-366 &409-412)

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Appendix

Appendix A

Terms and Definitions

‘Deaf’, ‘deaf’, ‘Hearing’ and ‘hearing’. According to Senghas and Monaghan (2002) it is of utmost importance for society to determine the difference between deaf and Deaf. The term deaf would refer to the acoustic aspect of deafness. The social and cultural aspect as well as the individuality of the individual, is what defines a person as Deaf. This would also determine the definition of hearing, and Hearing. In the same way that ‘deaf’ refers to the audiological aspect, so does the term ‘hearing’, whilst “Hearing” describes the social and cultural aspect and the identity of the individual, like the term “Deaf”.

Cochlear Implants. Cochlear Implants (CI) are devices used by Deaf individuals as an antidotal aid. This involves the surgical-implantation of a device in the ear, as well as an external device. This device helps individuals with sensorineural hearing loss in the production of stimuli in the “auditory neural elements”, as well as induces electrical stimuli to the impaired or the absent “hair cells” (House & Berliner, 1991; as cited in Cooper, 1991).

American Sign Language. Communication is all about gestures of the hands and body, and facial expressions, especially in the case of an individual utilising sign language. (American Sign Language (ASL) is a “visual-gestural language with a rule structure that is distinct from other languages, including english” (Schirmer, 2001. P 64). In Malta, the Maltese Sign Language or the Lingwa Sinjali Maltija (LSM) is used (Ghaqda Persuni Neqsin mis-Smigh, n.d). However, this is not recognised as an official language (Vallejo & Dooly, 2008).

Oral and Oralism. d/Deaf individuals might choose to communicate in several ways including Sign Language or speech. The term ‘oral’ refers to spoken conversation, whilst

‘Oralism’ refers to a method of communication in which users prefer spoken language over signing. This would mean that an ‘oralist’ is a deaf individual with the ability to speech-read or lip-read (Senghas & Monaghan, 2002). When the ‘auditory-verbal’ approach is used, the Deaf individual is expected to utilize the impaired hearing to play a role in speech attainment.

Cued Speech. “Cued speech” simplifies direct communication where lip-reading is replaced by signs.

Total Communication method. When individuals use both sign- and spoken language, they would be using the “total communication” method (Tyler, 1993).

Interpreters. Interpreters are hearing individuals who can sign, and accompany individuals with HI whenever they need to communicate with hearing individuals (Grima, 2009).

Acoustic tuition. This refers to learning through oral methods (Schirmer, 2000).

Lip/Speech reading. Lip reading is an important addition to sign language in which Deaf individuals are able to look at the other person’s lips and recognize the consonants and letters, thus making it easier for them to understand what the other person is saying (Schirmer, 2000).

Bilingualism. Bilingualism refers to the utilization of sign language and speech in synchronization (Fletcher-Campbell, 2000).

Appendix B

Participant Recruitment

The sample of the eligible participants required thought and taking certain measures into consideration. The participants all had to be over 18 years of age so as to prevent the participants from unethical situations. In my opinion, it is of utmost importance that the participants would be willing to participate in the study, and in my opinion this could be done in the best way by ensuring that the participants are of legal age where they are able to give consent themselves. Since the participants were required to be Deaf-signers and cochlear-implant users, it was reasonable to set the criteria for the degree of hearing loss from 71dB to 90+dB, as well as have either sensorineural or mixed hearing loss (The Hearing Implant Company, n.d.).

The recruitment of the participants took quite a long time, and as already mentioned, the snowballing technique was utilized. Since in Malta there are not a lot of adult cochlear-implantees, it was quite difficult to find adult participants who fall under this criteria. I sent out e-mails to some people who knew possible participants, who in turn contacted the people they thought might be interested, however only one answer was obtained through this method. After sending a series of reminders and e-mails to possible participants, I then decided to visit the Deaf Club, where one of the participants whom I met at the Audiology Department introduced me to other people who were willing to participate. One of the cochlear-implanted participants also introduced me to other possible participants who in turn gave their consent to participate in my study.

Appendix C

Detailed Account on the Interview Guide

In my interview guide, I asked a series of questions so as to determine who has the upper hand in communication; whether parental, educational and peer support is available or not; the difference in the socialisation process of Deaf individuals and CI users; as well as other difficulties being experienced in everyday life. With the help of my 6 interviews, I wanted to gather as much information as possible so as to be able to determine the aforementioned points. The first question asked about whether Deafness left an impact on their lives or not. This was done so as to get a general insight of how being Deaf affected the participants. In this question, participants were asked about any emotional connections to having hearing impairment, as well as difficulties experienced, if any. The second question asks participants how their relationships are constructed. The interviewees were asked about whether their situation affected their relationships and how, if peers were supportive or not, how relationships were formed, their relationship with hearing individuals, and about their romantic relationships. This question was aimed to determine whether Deaf individuals and CI users found it difficult to make and maintain friends with both hearing and Deaf individuals. The third question addressed parental support. This question intended to gain a general insight about the participants' parents and their expectations of their Deaf son or daughter, as well as how efficient communication is enabled. The next question was directed at educational success. This was done so as to determine whether educational support was available or not, and whether teachers were properly prepared when it comes to dealing with Deaf students or CI users.

The interviewees were then asked about the difficulties and straightforwardness of communication. This question entailed the interviewees to speak about whether the people around them cooperate when it comes to communication, and whether an effort is made when communication is necessary. Question 6 deals with society's perception of Deaf individuals and CI users. The participants were required to talk about both positive and negative experiences, social acceptance or marginalisation, whether discriminations against the Deaf and CI users is utilised, as well as their own views with regards to society's perception of Deaf individuals and CI users and whether this needs to change or not. Question 7 addresses employment. This question was asked so as to acquire personal opinions and experiences about job opportunities as well as any discrimination present on the workforce both between the co-workers themselves, as well as from authorities. The last question was added so as to give the participants an opportunity to comment about something I might have not asked about, and they feel they should mention.

Appendix D

Participant Information

Cochlear Implant Participants			
Gender	Age	Pre/Post Lingual Deafness	Coding
Male	Deaf at age 13, CI in 30s	Post-Lingual	Participant CIM1
Female	Needed CI from born	Pre-Lingual	Participant CIF2

Table 2 Profile of Cochlear Implant (CI) Participants

Deaf Signer Participants			
Gender	Age	Pre/Post Lingual Deafness	Coding
Male	20s	Pre-Lingual	Participant DSM1
Female	20s	Pre-Lingual	Participant DSF2
Male	40s	Pre-Lingual	Participant DSM3

Table 3 Profile of Deaf Signer (DS) Participants

Appendix E

Table of Themes with Quotes

Table of Results		
Superordinate Themes	Subordinate Themes	Quotes
Society & Parental Support	<ul style="list-style-type: none"> • Lack of awareness • Discriminated/Not discriminated against • Friends helpful/ not always helpful 	<ul style="list-style-type: none"> • “Um, but there’s very, very little awareness about cochlear implants.” (CIM1, 561-562) • “they need more awareness, for sure” (DSF2, 246). • “Ehm, not as such, no, not as such” (CIM1, 408) • In-nies jistgħu jidhqu jekk jaraw forsi persuna Deaf, iva u ovvjament, jien inhoss kieku (DSM3, 86-88) people can laugh if they, maybe, see a Deaf person, and yes, I would obviously ‘feel’” • Hekk u hekk, skond, mhux dejjem l-istess. Eh, per eżempju, ftit minn-nies, iva jagħmlu ftit diskriminazzjoni.” (DSM1, 310-312) so, and so, it is not always the same. Eh, for example, some people, yes they do discriminate • “people who were my friends since I was a boy all of a sudden didn’t want to know about me.” (CIM1, 65-67). • Jekk ikun hemm xi haġa ta periklu, iva jigu jgħinnuni” (DSM3, 659-

	<ul style="list-style-type: none"> • Parents & siblings supportive 	<p>660).</p> <p>depends... if there is something dangerous, yes they help me.</p> <ul style="list-style-type: none"> • “I have some friends that respect me a lot all the time they are looking at me” (DSF2, 38-40). • “Ż-żgħar ta’ warajja huma aktar ‘full’ kemm ‘sign language’ u kemm ix-xufftejn.” (DSM3, 1006-1007) <p>“younger siblings are more “full” when it comes to sign language and lip reading”</p> <ul style="list-style-type: none"> • And “mum sometimes in sign language but basic... With my father, sign language but it’s kind of sign language we’ve set for ourselves, it’s a family sign language kind of. My sister, sign language all the time, a bit of talking as well.” (DSF2, 180-188). • “Hafna kienu sapport, speċjalment ommi.” (CIF2, 329). “They were very supportive, especially my mother”
<p>Success at work</p>	<ul style="list-style-type: none"> • Discriminated at work (interviews) 	<ul style="list-style-type: none"> • “I’m helpless, because no matter how could you do, no matter how much you try, you’ll never get anywhere, you know.” (CIM1, 416-418). • “every time I applied for a job, I realised they never answer because the person is afraid, is scared of deaf people going to their place of work because “ah it’s a problem, how will you communicate, it’s a

	<ul style="list-style-type: none"> • Co-worker support 	<p>problem how will you answer the telephone?” And they only see the negative.....” (DSF2, 585-592).</p> <ul style="list-style-type: none"> • “ikollok aktar kuraġġ, tagħmel aktar ħbieb mas-“superiors” tagħmel il-kuraġġ magħhom u jikkomunikaw miegħek u fuq ix-xogħol, em tmur aktar tajjeb bil-cochlear implant.”(CIF2, 842-846). you have more courage, you make friends with the superiors and pluck up courage with them and they communicate with you at work, and you do better with the cochlear implant” • “L-ewwel darba kulhadd fuqi, jiffoka fuqi, qisni, u jien għeditilhom “le m’għandix għalfejn, ersqu. Tuni naqra spazju. Halluni naħdem normali”. Imma bdew jibzġhu għax forsi nista’ nwegġa’ jew xi haġa hekk. Issa tipo jgħiduli, “tista’ tmur taħdem wahdek”. Għax naf x’għandi nagħmel issa.”(DSM3, 253-259). During my first day at work, everyone was focusing on me, and I told them “no there’s no need, move. Give me some space. Let me work normally.” Now they tell me “you can go work alone” because I know what I have to do now.”
	<ul style="list-style-type: none"> • Abilities underestimated 	<ul style="list-style-type: none"> • “there’s the conception that deaf equals stupid, or deaf cannot talk, so you know, to this day I have people, and not just in Malta” (CIM1, 515-518)

	<ul style="list-style-type: none"> • Happy/unhappy at work 	<ul style="list-style-type: none"> • “Deaf is impossible to do everything. Deaf, impossible, they can’t drive” for example.” (DSF2, 377-379) • “Yes in my case but if I were a hearing aid user definitely not because my job is mostly communication and I have a lot of phone calls..” (CIM1, 106-109) • jiena nippreferi suldat kieku imma ma nistax. (DSM, 1053) • I prefer being a soldier, but I can’t” • “jien jogħgobni x-xogħol ta’ draughtsman iġifieri, u, u hemmhekk nimmaginani li nibqa’ naħdem.”(DSM1, 688-689). “I like working as a draughtsman, and that’s where I imagine myself continuing to work”
Support at school	<ul style="list-style-type: none"> • Educators were/were not supportive 	<ul style="list-style-type: none"> • “You know I was pushed to the side and even had teachers for example making fun of me.” (CIM1, 69-71) • “Minn dejjem kienu jgħinuni. Kien hemm min tgħidlu u jtini n-“notes” tas-sena l-oħra.” (CIF2, 489-491). • “They always helped me. (My mother) used to tell some of them to give me last year’s notes. And I used to read them, study them beforehand” • “Ma kien, ma tantx sibt għajnuna, fil-primarja speċjalment fejn l-iktar

	<ul style="list-style-type: none"> • Did not manage/managed to gain good educative background • Educators did not have knowledge about H/I 	<p>kelli bżonn.” (DSM1, 570-572).</p> <ul style="list-style-type: none"> • “there was not, I did not find a lot of help during primary, especially, when I needed it most” • “I never had proper teaching like I would..you know, I never had the right to have” (CIM1, 90-92). • “Tajjeb kont immur” (CIF2, 494). • “I used to do well” • It-“teachers” għandhom bżonn imorru, imorru “course” biex ikunu minn qabel ippreparati. (CIF2, 531-533). • “teachers need to attend, attend a course to be prepared from before” • “they need more awareness, for sure” (DSF2, 246) • “Tibda eħe, meta tibda tikteb fuq il-“blackboard” u tipo tibqa titkellem. Dejjem hekk kienu jagħmlu tipo dejjem kienet tinsa; li jiena persuna Deaf, student Deaf.” (DSM3, 456-459) “when they start writing on the blackboard, they continue talking. They always used to do this, they always forgot that I am a Deaf person, Deaf student”
Socialisation	<ul style="list-style-type: none"> • Sometimes encountered problems 	<ul style="list-style-type: none"> • “Something as basic as socializing with people, if you’re sitting there and having conversation with six people and you have no idea what is going on” (CIM1, 82-85). • “ Meta hemm persuna tisma’ eh, mhux ma kollha tista’ tagħmel

	<ul style="list-style-type: none"> • People do not make an effort to communicate with them • Prefer conversing with a few people/one person/Deaf group 	<p>komunikazzjoni tajba ghax kulhadd differenti jisma'." (DSM3, 502-505).</p> <p>"when there is a hearing person, erm, communication cannot be carried out with everyone, because everyone hears differently"</p> <ul style="list-style-type: none"> • "sibtha aktar diffiċli biex nikkomunika man-nies għax emm bdejt nithallat ma'ma' ma' nies differenti"(CIF2, 109-111). "I found it more difficult to communicate with people, because, erm, I started interacting, interacting with different people" • "some people from the beginning say "oh, that's a problem, I don't know sign language. How are you going to lip read?"(DSF2,355-358). • I used to prefer smaller groups, so if I had to go out, we used to go out with 1-2 people" (CIM1, 504-506) • "Jiena nħobb grupp, inħobb meta nkunu gruppi kbar, u niltaqgħu ma ħafna nies, iċ-ċajt jikber... Issa, meta nkun għo grupp kollu jisma', grupp, jiena, per eżempju xi ħadd qed ikellimni, diffiċli nħares lejn kulhadd, bilfors irrid niffoka lejn il-persuna li qed titkellem, għax irrid nara xufftejh, ma nkunx komdu, irrid inkun iktar iffukat." (DSM1, 34-35 & 78-82). "I like groups, I like when we are a big group and meet a lot of people, jokes increase...Now, when I'm in
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	<ul style="list-style-type: none"> Hearing/Deaf spouse/partner 	<p>a group of hearing people, group, I, for example, someone is talking to me, it is difficult to look at everyone, I have to focus on the person who is talking because I have to lip-read, would not be comfortable, I would have to be more focused”</p> <ul style="list-style-type: none"> “I think one or two is better. If it’s a big group it’s impossible to lip read. All talk differently” (DSF2, 54-56). “U bħalissa għandi “boyfriend” normali...” (CIF2, 236-237). “and at the moment I have a normal boyfriend..” “Fl-aħħar imbagħad, iltqajt ma’ tfajla Deaf fl-aħħar u żżewwiġna u għandna tifel, issa għandi, raġel tal-familja jien.” (DSM3, 886-889). “Then finally, I met a Deaf girl, finally, and we got married and have a boy, I’m a family-man now”
Communication	<ul style="list-style-type: none"> Oral communication/sign language 	<ul style="list-style-type: none"> “[you communicate] normally, you know” (CIM1 350). “now, when I did the cochlear, I did not find it that difficult” (CIF2, 253-254).

Table 4: Themes and Quotes

Appendix G

Information Sheet CI & Deaf signers Maltese

Ittra ta' Informazzjoni

Jiena Verena-Marie Portelli, studenta tat-tieni sena u qeghda nagħmel il-kors tal-B.Psy (Hons). Jiena se nittratta t-teżi tiegħi fuq nies li għandhom nuqqas ta' smiġħ b'konnessjoni mal-ħajja soċjali tagħhom kif ukoll id-diffikultajiet li jgħaddu minnhom.

F'dan il-perjodu ser inkun qeghda naħdem fuq studju li ser jiffoka dwar l-isfidi li jesperjenzaw nies b'nuqqas ta' smiġħ mal-familjari tagħhom, fl-edukazzjoni kif ukoll mal-ħbieb.

Din ir-ricerka ser tinvolvi intervisti ma' tlieta min-nies li huma Deaf u juzaw is-sinjali bħala mod ta' komunikazzjoni, kif ukoll ma' tlieta min-nies oħra li għandhom "Cochlear Implant" u li kapaci juħaw il-kliem bħala metodu ta' komunikazzjoni. Interpretu tal-lingwa tas-sinjali ser jiġi użat għat-tliet parteċipanti li juzaw il-lingwa tas-sinjali, u l-intervisti ser jiġu rrekordjati permezz ta' *video* jew *audio*. Dawn in-nies ser ikunu mitluba biex jikkellmu dwar id-diffikultajiet li esperjenzaw u qegħdin jesperjenzaw, kif ukoll fuq il-ħajja soċjali tagħhom, sabiex tiġi analizzata l-proċedura ta' soċjalizzazzjoni tagħhom, possibiltajiet ta' diskriminazzjoni, kif ukoll jingabru opinjonijiet personali, u l-mod ta' kif iħarsu lejn is-sitwazzjoni tagħhom. Ir-riżultati ta' kull intervista ser jiġu mqabblin flimkien sabiex jidher d-differenzi u s-similaritajiet bejn nies li juzaw il-lingwa tas-sinjali u dawk li għandhom *cochlear implant*.

Il-parteeipanti jistgħu jwaqqfu il-parteeipazzjoni tagħhom f'kull mument mingħajr il-bżonn li tiġi gġustifikata l-għażla tagħhom. L-ismijiet tal-parteeipanti qatt mhu se jingħata lil terzi persuni, u isem fittizzju ser ikun użat minflok.

L-informazzjoni kollha li se tingħata waqt l-intervista se tibqa' kunfidenzjali.

L-intervisti ser isiru bil-lingwa ppreferuta tal-parteeipant, li hija bil-Malti jew bl-Ingliż.

Il-parteeipanti ser jiġu mitluba biex jimlew formola ta' kunsens.

Il-parteeipanti jistgħu jikkuntatjaw lili permezz tat-telefon fuq 21895494 jew 99036171, b'ittra e fuq vpor0004@um.edu.mt, jew bil-posta: 289, 'Peacehaven', Triq San Tumas, Tarxien, TXN 1603.

Grazzi.

Verena-Marie Porteli (464992M), 28 ta' Frar 2012.

Supervizur: Dr. Ruth Falzon (ruth.falzon@um.edu.mt; 23402928)

Appendix H

Information Sheet Cochlear Implant Users & Deaf Signers – English

Information Letter

I am Verena-Marie Portelli, a second year student reading the B.Psy (Hons.) course. I am going to do my research on people who have hearing loss in connection with their social lives and difficulties they might encounter.

Throughout this period, I am going to work on my research which will focus on the challenges deaf individuals experience with their families, whilst being given education, and with friends.

The research will include interviews with three deaf participants, who use sign language as the main method of communication, and another three participants who have a cochlear implant, and are able to use speech as their main mode of communication. A sign-language interpreter will be present during the interview for the three participants who are sign-language users, and the interviews will be video recorded or audio recorded. The interviews will focus on difficulties deaf individuals experience and their social life, so as to enable the analysis of the socialisation process and possible marginalisation, as well as gather personal opinions and their perceptions about the situation. The results of each interview would be compared in order to be able to find the differences and similarities between deaf-signers and cochlear-implant users.

Participants can stop their participation at any time without the need to justify his/her choice of doing so. The participants' names will never be revealed to third parties, and a fictitious name will be used instead.

All information given during the interview will remain confidential.

The languages used will be Maltese or English, as preferred by participants.

The participants will be asked to fill in a consent form.

The participants can contact me by telephone on 21895494 or 99036171, by e-mail on vpor0004@um.edu.mt or by post on 289, 'Peacehaven' Saint Thomas Street, Tarxien, TXN 1603.

Regards and thanks

Verena-Marie Portelli (464992M), 28th February 2012

Supervisor: Dr. Ruth Falzon (ruth.falzon@um.edu.mt; 23402928)

Appendix I

Information Sheet Interpreters- Maltese

Karta ta' Informazzjoni tal-Interpretu

Jiena Verena-Marie Portelli, studenta tat-tieni sena u qeghda nagħmel il-kors tal-B.Psy (Hons). Jiena se nittratta t-teżi tiegħi fuq nies li għandhom nuqqas ta' smiġh b'konnessjoni mal-ħajja soċjali tagħhom kif ukoll id-diffikultajiet li jgħaddu minnhom.

F'dan il-perjodu ser inkun qeghda naħdem fuq studju li ser jiffoka dwar l-isfidi li jesperjenzaw nies b'nuqqas ta' smiġh mal-familjari tagħhom, fl-edukazzjoni kif ukoll mal-ħbieb.

Din ir-ricerka ser tinvolvi intervisti ma' tlieta min-nies li huma Deaf u juzaw is-sinjali bħala mod ta' komunikazzjoni, kif ukoll ma' tlieta min-nies oħra li għandhom "Cochlear Implant" u li kapaci juzaw il-kliem bħala metodu ta' komunikazzjoni. Interpretu tal-lingwa tas-sinjali ser jiġi użat għat-tliet parteċipanti li juzaw il-lingwa tas-sinjali, u ser jiġu rrekordjati permezz ta' 'video' jew 'audio'. Dawn in-nies ser ikunu mitluba biex jikkellmu dwar id-diffikultajiet li esperjenzaw u qegħdin jesperjenzaw, kif ukoll fuq il-ħajja soċjali tagħhom, sabiex tiġi analizzata l-proċedura ta' soċjalizzazzjoni tagħhom, possibiltajiet ta' diskriminazzjoni, kif ukoll jingabru opinjonijiet personali, u l-mod ta' kif iħarsu lejn is-sitwazzjoni tagħhom. Ir-riżultati ta' kull intervista ser jiġu mqabblin flimkien sabiex joħroġu d-differenzi u s-similaritajiet bejn nies li juzaw il-lingwa tas-sinjali u dawk li għandhom 'cochlear implant'.

Interpretu ser jiġi imqabbad sabiex jaqleb/taqleb dak kollu li jingħad mill-persuna li tuża l-lingwa tas-sinjali fi kliem, bejn wiehed u ieħor wara kull sentenza

Kemm il-partiċipanti u l-interpretu jistgħu jwaqqfu il-partiċipazzjoni tagħhom f'kull mument mingħajr il-bżonn li tiġi ġġustifikata l-għażla tagħhom. L-ismijiet tal-partiċipanti qatt mhu se jingħata lil terzi persuni, u isem fittizzju ser ikun użat minflok.

L-informazzjoni kollha li se tingħata waqt l-intervista se tibqa' kunfidenzjali.

L-intervisti ser isiru bil-lingwa ppreferuta tal-partiċipant, li hija bil-Malti jew bl-Ingliż.

Kemm il-partiċipanti kif ukoll l-interpretu ser jiġu mitluba biex jimlew formola ta' kunsens.

Il-partiċipanti u l-interpretu jistgħu jikkuntatjaw lili permezz tat-telefon fuq 21895494 jew 99036171, b'ittra e fuq vpor0004@um.edu.mt, jew bil-posta: 289, 'Peacehaven', Triq San Tumas, Tarxien, TXN 1603.

Grazzi.

Verena-Marie Portelli (464992(M)), 28 ta' Frar 2012.

Supervizur: Ruth Falzon (ruth.falzon@um.edu.mt; 23402928)

Appendix J

Information Sheet Interpreters – English

Interpreter Information Sheet

I am Verena-Marie Portelli, a second year student reading the B.Psy (Hons.) course. I am going to do my research on people who have hearing loss in connection with their social lives and difficulties they might encounter.

Throughout this period, I am going to work on my research which will focus on the challenges deaf individuals experience with their families, whilst being given education, and with friends.

The research will include interviews with three deaf participants, who use sign language as the main method of communication, and another three participants who have a cochlear implant, and are able to use speech as their main mode of communication. A sign-language interpreter will be present during the interview for the three participants who are sign-language users, and the interviews will be video recorded or audio recorded. The interviews will focus on difficulties deaf individuals experience and their social life, so as to enable the analysis of the socialisation process and possible marginalisation, as well as gather personal opinions and their perceptions about the situation. The results of each interview would be compared in order to be able to find the differences and similarities between deaf-signers and cochlear-implant users.

A sign-language interpreter would be recruited to translate what the deaf-signer would be saying, into spoken language, roughly after every sentence.

Both the participants and the translator can stop their participation at any time without the need to justify his/her choice of doing so. The participants' names will never be revealed to third parties, and a fictitious name will be used instead.

All information given during the interview will remain confidential.

The languages used will be Maltese or English, as preferred by participants.

Both the participants and the translator will be asked to fill in a consent form.

The participants and the interpreter can contact me by telephone on 21895494 or 99036171, by e-mail on vpor0004@um.edu.mt or by post on 289, 'Peacehaven' Saint Thomas Street, Tarxien, TXN 1603.

Regards and thanks

Verena-Marie Portelli (464992M), 28th February 2012

Supervisor: Ruth Falzon (ruth.falzon@um.edu.mt; 23402928)

Appendix K

Consent Form Cochlear Implant Participants - Maltese

Formola ta' kunsens għall-parteċipanti li għandhom *Cochlear Implant*

Jiena _____ naċċetta li niffirma hawn taht sabiex nuri ix-xewqa tiegħi li nipparteċipa fl-intervista li qed tagħmel Ms Portelli dwar l-isfidi li jiltaqgħu magħhom nies b'nuqqas ta' smiġħ. Nifhem ukoll li l-intervista ser tiġi rrekordjata permezz ta' *audio recording*. Ir-riċerkatriċi spjegatli x'ser ikun jinvolvi dan l-istudju kif ukoll x'ser ikun mistenni minni.

Jiena nifhem li ser nipparteċipa f'intervista u li l-isem tiegħi se jibqa' anonimu f'kull hin u kull mument, qabel, waqt u wara li tispicċa ir-riċerka. Ir-riċerkatriċi wegħditni wkoll li kull informazzjoni li se tingħad waqt l-intervista ser tibqa' kunfidenzjali.

Jiena nifhem ukoll li nista' nwaqqaf il-parteċipazzjoni tiegħi f'kull hin mingħajr il-bżonn ta' spjegazzjoni.

Firma tal-parteċipant

Data

Detalji:

Verena-Marie Portelli (464992M)

Dr Ruth Falzon

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Tarxien, TXN 1603

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Ittra e: ruth.falzon@um.edu.mt

Verena-Marie Portelli

Dr Ruth Falzon

Riċerkatriċi

Supervizur

Appendix L

Consent form Cochlear Implant Participants – English

Consent Form for Cochlear Implant Participant

I, _____ accept to sign hereunder so as to express my wish to participate in the interview that Ms Portelli will be carrying out regarding the challenges experienced by hearing impaired people. I am aware that the interview will be audio recorded. The researcher explained what the interview is about and also what is expected of my participation.

I understand that I will be involved in this research and that my name will remain anonymous at all times, before, during and after the research is carried out. The researcher also promised that all information given during the interview will be kept confidential.

I also understand that I can resign at any moment without the need of providing an explanation.

Signature of participant

Date

Details:

Verena-Marie Portelli (464992M)
289, 'Peacehaven', St. Thomas Street
Tarxien, TXN 1603
Telephone: 21895494/99036171
e-mail: vpor0004@um.edu.mt

Dr Ruth Falzon
Department of Psychology
Faculty of Education, University
Telephone: 23402928
e-mail: ruth.falzon@um.edu.mt

Verena-Marie Portelli
Researcher

Dr Ruth Falzon
Supervisor

Appendix M

Consent Form Deaf Signer Participants – Maltese

Formola ta' kunsens għall-parteċipanti li jużaw il-lingwa tas-sinjali

Jiena _____ naċċetta li niffirma hawn taht sabiex nuri ix-xewqa tiegħi li nipparteċipa fl-intervista' li qed tagħmel Ms Portelli dwar l-isfidi li jiltaqgħu magħhom nies b'nuqqas ta' smiġħ. Nifhem ukoll li l-intervista' ser tiġi rrekordjata permezz ta' *video recording*, u ser jigi użat interpretu tal-lingwa tas-sinjali. Ir-riċerkatriċi spjegatli x'ser ikun jinvolvi dan l-istudju kif ukoll x'ser ikun mistenni minni.

Jiena nifhem li ser nipparteċipa f'intervista' u li l-isem tiegħi se jibqa' anonimu f'kull hin u kull mument, qabel, waqt u wara li tispicċa ir-riċerka. Ir-riċerkatriċi wegħditni wkoll li kull informazzjoni li se tingħad waqt l-intervista' ser tibqa' kunfidenzjali.

Jiena nifhem ukoll li nista' nwaqqaf il-parteċipazzjoni tiegħi f'kull hin mingħajr il-bżonn ta' spjegazzjoni.

Firma tal-parteċipant

Data

Detalji:

Verena-Marie Portelli (464992M)

Dr Ruth Falzon

289, 'Peacehaven', Triq San Tumas

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Verena-Marie Portelli

Dr Ruth Falzon

Riċerkatriċi

Supervizur

Appendix N

Consent form Deaf Signer Participants – English

Consent Form for Deaf-Signer Participant

I, _____ accept to sign hereunder so as to express my wish to participate in the interview that Ms Portelli will be carrying out regarding the challenges experienced by hearing impaired people. I am aware that the interview will be video recorded, and that a sign-language interpreter would be used. The researcher explained what the interview is about and also what is expected of my participation.

I understand that I will be involved in this research and that my name will remain anonymous at all times, before, during and after the research is carried out. The researcher also promised that all information given during the interview will be kept confidential.

I also understand that I can resign at any moment without the need of providing an explanation.

Signature of participant

Date

Details:

Verena-Marie Portelli (464992M)

289, 'Peacehaven', St. Thomas Street

Tarxien, TXN 1603

Telephone: 21895494/99036171

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Dr Ruth Falzon

Department of Psychology

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Verena-Marie Portelli

Researcher

Dr Ruth Falzon

Supervisor

Appendix O

Consent form Interpreters – Maltese Formola ta' kunsens għall-interpretu

Jiena _____ naccetta li niffirma hawn taht sabiex nuri ix-xewqa tiegħi li nipparteċipa fl-intervista li qed tagħmel Ms Portelli dwar l-isfidi li jiltaqgħu magħhom nies b'nuqqas ta' smiġh. Nifhem ukoll li l-intervista' ser tiġi rrekordjata permezz ta' *video*, u ser ninterpreteta dak kollu li jingħad mill-partecipant li juża l-lingwa tas-sinjali. Ir-riċerkatriċi spjegatli x'ser ikun jinvolvi dan l-istudju kif ukoll x'ser ikun mistenni minni.

Jiena nifhem li ser nipparteċipa f'intervista' u li l-isem tiegħi se jibqa' anonimu f'kull hin u kull mument, qabel, waqt u wara li tispicċa ir-riċerka.

Jiena nifhem ukoll li nista' nwaqqaf il-partecipazzjoni tiegħi f'kull hin mingħajr il-bżonn ta' spjegazzjoni.

Firma tal-Interpretu

Data

Dettalji:

Verena-Marie Portelli (464992M)
289, 'Peacehaven', Triq San Tumas
Tarxien, TXN 1603
Telefon: 21895484/99036171
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Dr Ruth Falzon
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Telefon: 23402928
Ittra e: ruth.falzon@um.edu.mt

Verena-Marie Portelli
Riċerkatriċi

Dr Ruth Falzon
Supervizur

Appendix P

Consent form Interpreters- English

Consent Form for Interpreter

I, _____ accept to sign hereunder so as to express my wish to participate in the interview that Ms Portelli will be carrying out regarding the challenges experienced by hearing impaired people. I am aware that the interview will be video recorded, and that I will interpret what the Deaf signer is saying, accordingly. The researcher explained what the interview is about and also what is expected of my participation.

I understand that I will be involved in this research and that my name will remain anonymous at all times, before, during and after the research is carried out.

I also understand that I can resign at any moment without the need of providing an explanation.

Signature of Interpreter

Date

Details:

Verena-Marie Portelli (464992M)
289, 'Peacehaven', St. Thomas Street
Tarxien, TXN 1603
Telephone: 21895494/99036171
e-mail: vpor0004@um.edu.mt

Dr Ruth Falzon
Department of Psychology
Faculty of Education, University
Telephone: 23402928
e-mail: ruth.falzon@um.edu.mt

Verena-Marie Portelli
Researcher

Dr Ruth Falzon
Supervisor

Appendix Q

Interview Guide Maltese Gwida ta' l-Intervista'

1. In-nuqqas ta' smiegh affettwak? Kif?
2. Kif bnejt ir-relazzjonijiet ma' haddiehor? Tahseb li s-sitwazzjoni tieghek affettwatek biex taghmel hbieb? Kif?
3. Il-ġenituri tieghek kienu ta għajnuna/"support" għalik? Kif?
4. X'kienet ir-reazzjoni ta' l-għalliema kif saru jafu bis-sitwazzjoni tieghek?
5. Kif tikkomunika? Issibha faċli jew iebes biex tikkomunika? Kienet diffiċli għalik biex tikkomunika ma' haddiehor?
6. Kif tahseb li s-socjeta' thares lejk u lejn persuni oħrajn b'nuqqas ta' smiegh?
7. X'tahdem? Għalfejn għazilt dan ix-xogħol? Dan ix-xogħol huwa x-xogħol ideali tieghek? Jekk le, x'tixtieq taghmel? għalfejn ma sibx xogħol fuq il-linja li xtaqt inti?
8. Li kieku kellek tissuggerixxi xi bidliet, dwar kwalunkwe haġa, xi jkunu? Hemm xi haġa li trid iżżid li jiena ma semmejt?

Appendix R

Interview Guide English

Interview Guide

1. Did hearing loss affect you? How?
2. How did you build relationships? Do you think your situation affected you when it came to making friends? How?
3. Have your parents been supportive? How?
4. How did educators react upon knowledge about your situation?
5. How do you communicate? Do you find communication easy or challenging? Has communication been a difficult task to carry out?
6. How do you think that you and other hearing-impaired individuals/cochlear implant users are perceived by society?
7. What do you do? Why did you choose your job? Is it your ideal job? If not what would you like to do? Why did you not pursue it?
8. If you were to recommend any changes, about anything, what would they be? Would you like to add anything that I did not mention?

Appendix S

	Excerpt of Interview CIM1	
<p>Was considering leaving school and applying for a job, but eventually this did not happen</p>	<p>which thank God I didn't do.</p>	<p>Reduced self-esteem</p>
<p>Lack of self-esteem due to not being able to communicate and socialize with other people</p>	<p>I: So do you recognise any emotional connections with having hearing loss?</p> <p>P: Tremendous! Tremendous! Because it affects your, like I said, self-esteem I mean you try to speak to people and you're not understanding what they're saying, stigma when you're wearing a hearing aid, I had sort of a mark on me. You know everybody looks at you, I was very self-conscious.</p>	
<p>Hearing impaired people: not recognised by society Cochlear implant users: recognised due to size of the implant</p>	<p>I: So how do you think that you and other hearing impaired individuals are perceived by society or cochlear implant users are perceived by society?</p> <p>P: Ah yes. Well I can talk about both. Hearing impaired people are not really recognised because hearing aid tends to be hidden, I mean it's not so visible while cochlear implant is much bigger. So it's more it's seen more than a hearing aid could be. So I notice people looking at me quite inquisitively and sort of saying in their mindsyou know what I mean.</p>	<p>Hearing impaired people are not recognised by society</p> <p>Cochlear implant users are recognised</p>
	<p>I: Do you feel socially accepted?</p> <p>P: Yes I do. At least if you're speaking about now yes and at the time I have a hearing loss, when I lost my hearing and I was using a hearing aid at that time no definitely not but speaking about now yes.</p>	<p>Feels socially accepted post-implantation</p>
	<p>I: What makes you think that you weren't socially accepted?</p> <p>P: Well like I said, I mean people who were</p>	

Appendix T

Excerpt of Interview CIF2

Never had problems with co-workers since they always talk clearly and they got used to participant

One of the co-workers could not get used to the participant and after four years he managed to talk to participant etc

Encountered a bit of problems at the beginning but eventually everything worked out

Thinks that without the cochlear implant participant would encounter a lot of problems since at times the battery dies and participant would have to proceed through the day without the implant. Participant would find problems but lip reads, however, a lot of people talk fast and unclear thus not being able to lip read

Imma ghandi problema fl-“interviews”. Igifieri ma nafx x’ghandi.

I:: Ihifieri n-nies fuq il-post tax-xogħol dejjem tawk support u ghinuk?

P: Jien intihom support l-aktar, hehe, biex nehles ix-xogħol u hekk. Imma qatt ma kelli problemi magħhom, leee ghax jirkellmu ċar huma, jidrawni umbagħad. Em, kien hemm wieħed dam ma drani u beda, qatt ma kien ...man-nies naqra stramb hekk. Imma wara, kien ilu xi erba’ snin jaħdem miegħi.

I:: Ok.

P: Em ta’ fuqi jigifieri. Imma wara sena beda jiftaħ qalbu u qalli, qalli “grazzi talli ghintni nimxi ‘l quddiem” ghaxtajba hafna fix-xogħol li wahdi bdejt nghid ahjar intiha.Imma kelli naqra problem fil-bidu. Imma mal-ewwel drawni.

I:: Li kieku m’ghandikx il-“cochlear implant” u bqajt bil-“hearing aid”, taħseb li kien ikollok problemi kemm biex issib xogħol kif ukoll fuq il-post tax-xogħol?

P: Mingħajrhom? Uuuu, hafna!Jghiduli, “Ghaliex ma tilbishiex.” Per ezempju, marrtli l-“battery” u hallejt, marrtli l-“battery” u hallejt il-batteriji d-dar, problema kbira! Allura bil-fors irrid nilbishomhafna nies jirkellmu jghagġlu. Mingħajrha nipprova “lip reading” imma mdejqa jiena ghax wara li ghamilt il-“cochlear implant”bdejt nagħmel xahar jew hekk nibki ghax nistħi “lip reading”. Bil-fors irrid nilbisha. Jinbidlu hafna affarijiet meta tagħmel il-“cochlear”, ta! Hafna jinbidlu.

Different people react in different ways

Problems without Cochlear Implant

Appendix U

Excerpt of Interview DSM1

The more a person uses body language, the better the participant could communicate

When communicating with a Deaf group, participant uses his eyes, and use signing and body language thus finding it easier to communicate and socialize

Participant finds it difficult to socialize with a group of hearing individuals since participant would have to focus on just one person's lips, thus making it impossible to follow a conversation between a group of hearing people, but the participant does not give up and asks whenever possible to understand what has been said

konver żzazzjoni taghna, l-lingwa tinbidel meta persuna tkun tafha iktar. Meta jkun jaf ftit body language u jipprova u jipprattika, speċjalment iktar ma jsir jaf minn ħabib, heq, iktar ha nkunu nafu nikkomunikaw.

I: jġifieri, meta tkun qed tiddiskuti fi grupp, issibha diffiċli biex issegwi konverzazzjoni, kemm jekk ikunu deaf, kif ukoll jekk ikunu jisimgħu?

Int: ha naqsamha f' giex questions differenti

I: ok

Int: jekk inti per e żempju titkellmu, grupp, meta inti grupp kollu deaf, u jekk grupp kollu jisma', x' inhi d-differenza, kif tikkomunika inti?

P: Meta nkunu grupp kollha deaf, jiena inħares, nu ża iktar għajnejja, u nu ża iktar is-sinjali, u jmissuni, ixejru biex juruni li ha jitkellmu, u nikkomunikaw faċli, malajr. Meta kont zghira, meta kont zghir sorry, kont indum ftit, għax sakemm tidra ftit kif jikkomunikaw id-Deaf. Issa, meta nkun ġo gru pp kollu jisma', grupp, jiena, per e żempju xi ħadd qed ikellimni, diffiċli nħares lejn kulhadd, bilfors irrid niffoka lejn il-persuna li qed titkellem, għax irrid nara xufftejh, ma nkunx komdu, irrid inkun iktar iffukat. Meta biex naqra x-xufftejn iktar irrid niffoka, u rrid inħares lejn ix-xufftejn biss. Imbagħad, x'hin inkun lest ma' dil-persuna, imbagħad trid tigbidli l-attenzjoni l-persuna l-oħra. ġieli ma nifhimx man-nies jisimgħu, għax niddejjaq ftit ukoll. Imma ma naqtax qalbi ta jiena nipprova u nipprova, imbagħad jekk inkun tlift xi ħaġa nuriehom li ma fhimtx, per e żempju "dan x'qalli?" u forsi l-persuna l-oħra tista' tghinni. Emm, ...dejjem għall-ahjar, imma il-komunikazzjoni ma' persuni Deaf

Importance of Body language

Prefer Deaf group

Difficulty in socializing with hearing group

Participant would like to see more Deaf schools, however there would not be enough candidates since there are not a lot of Deaf children in Malta

Participant also suggested teachers to first teach hearing students, then take the Deaf student to another room where the whole lesson would be explained in a way the student understands.

This is due to the teachers being unable to keep up with both hearing and Deaf students

Participant still prefers mainstream schooling due to better socialisation with hearing individuals thus preparing oneself for later on when situations arise in which the individual would have no choice but to interact with hearing individuals

Participant wishes that schools teach sign language for all students so that everyone would be able to interact with each other and to eliminate fear

Appendix V

Excerpt of Interview DSF2

example each age group would have only a few students, so it's not good for Malta but in the world, yes. Malta can change what the rooms. For example, this is the teacher and she is teaching English. First teach the hearing, when she's done, there's an extra room for one lesson with the Deaf and teach sign language so that they understand exactly. Maybe when the deaf is with other hearing children, they feel confused. The teacher is as well confused because can't focus on the deaf and hearing. Sorry can't focus on the deaf. She's focusing on the hearing and maybe forgets the deaf. So better one to one to focus so we can have better communication

I: so do you agree with mainstreaming in classrooms or no?

P: for me I think still mainstream because you learn from others' experiences. If it was a special school, I would feel it's always Deaf, Deaf, Deaf. It's not learning anything new.

I: so you feel like that, em, in mainstream schooling you had socialised with hearing individuals as well?

P: yes for sure

I: so em, do you think that you would like to add anything that I did not mention? Any changes, anything?

P: I wish primary school, secondary schools, every school, they start lessons for people to learn sign language for their life. For example, Verena met a Deaf person. She don't need to be afraid. But she can feel confident that she can communicate
"Hello, my name

Increase Deaf schools

Deaf students should be given more one-to-one attention

Prefers mainstream schooling

By learning sign language, fear would be eliminated

Appendix W
Excerpt of Interview DSM3

At first, participant's colleagues thought that the participant was not able to carry out his job properly just like someone with an intellectual disability, but then realised that this was not the case

One of his colleagues realised that touching the participant to grab his attention is more effective than trying to call the participant. His colleagues sometimes also try throwing small rocks at the participant to grasp his attention

Colleagues help the participant and at first they all focused a lot on the participant and he did not like it since he wanted to be given space

Int: dawn in-nies, xogħol miegħek, aċċettaw li inti persuna Deaf? Kif iħossuhom dawn, in-nies li jaħdmu miegħek, kif?

P: huma ḥasbu li jiena ma nafx naħdem, għandi di żabilta' mentali jew xi ḥaġa hekk. U qaluli kif għandi nagħmel l-affarijiet. U jien mall-ewwel tghallimt. Għax jiena b'idejja naħdem sew. U ndunaw li jiena bħalhom naħdem normali bħalhom. }asbu li K*** mill-ḥabib tax-xogħol, għajjar lil K***, eh, bħal bieb magħluq għax jiena nkompli nagħmel hekk. Għandi ḥabib jgħajjatli "K***" jiena nkompli għaddej bix-xogħol għax ma nistax nisimghu bħall-bieb magħluq. Imbagħad jiġi jmissni "ejja" per e żempju, "għax wasal il-ħin biex nieklu għax issa break" per eżempju (għax issa dak is-sinjal ta' "break"). U issa saru jindunaw. Darba kont ħieli tfajt mill-bogħod xi gebla, mhux fuqi ezatt, viċin, biex jiena minduna li l-break, wasal ħin il-brejk

I: igifieri jgħinuk ukoll huma?

Int: allura n-nies jaħdmu miegħek, jgħinuk?

P: iva, iva. L-ewwel darba kulhadd fuqi, jiffoka fuqi, qisni, u jien għedtilhom "le m'għandix għalfejn

Abilities underestimated

Colleagues used to touch participant to grab his attention

Colleagues were over-protective (Co-Worker Support)