Social Identity in Hearing Youth who have Deaf Parents

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Abstract

The purpose of this research study is to describe the perspectives of young children of deaf adults regarding their linguistic and cultural identity. Kodas represented an interesting subgroup of bilingual, bicultural, and bimodal children with diverse language and cultural backgrounds. This research study used the phenomenological qualitative research method to conclude the social identity of Kodas by having their "voice" be heard and documented in this dissertation. The researcher developed the questionnaires based on Henri Tajfel's social identity theory under these three subgroups: Social Categorization, Social Identification, and Social Comparison. The researcher recruited 11 participants who were Kodas themselves aged 11 to 17 years old. The Kodas agreed to voice their experiences about being a Koda and how they felt, compared to other groups, and how they have learned more of their own identity by being a Koda. The researcher found major themes in three components of Tajfel's social identity theory.

Keywords: KODA, CODA, linguistic, cultural identity, bilingual, bicultural, bimodal, social identity

Background

This study focused on a unique group of children, those who have parents who are Deaf. According to Bishop and Hicks (2008, p. xvii), Coda represents all adult hearing people with one or two Deaf parents who were raised as part of the Deaf community, regardless of whether they are affiliated with the CODA organization or fluent signers. Young hearing children who have Deaf parents are referred to as Kodas (Kids of Deaf Adults, pronounced as one would spell it, k-o-d-a).

Codas and Kodas are unique because while they share their parents' language and culture, they do not share their parents' hearing loss (Singleton & Tittle, 2000). These children are raised bilingually and biculturally using American Sign Language (ASL) and English and live in the Hearing world by nature of their hearing abilities and live in the Deaf world, the world of their Deaf parents (Bishop & Hicks, 2008; Bull, 1998; Hoffmeister, 2008; Mather, Rodriguez-Fraticelli, Andrews, & Rodriguez, 2006; Pizer, Walters, & Meier, 2012; Preston, 1994; Singleton & Tittle, 2000). Table 1 provides a thumbnail sketch of each article related to Codas and Kodas.

Table 1: Summary Table of Codas and Kodas Research

Name, Year	Title	Subjects	Research Design	Key Findings
Walker, 1986	*A Loss for Words: The Story of Deafness in a Family*	Deaf parents	Narrative, life story of personal experiences	Faced conflict identity in her 20s (feelings of guilt, shame, and confusion) Protective of her parents Feeling alone
Preston, 1994	*Mother Father Deaf: Living between Sound and Silence*	One-hundred-and-fifty Codas	Narrative, interviews	Older Codas Discovered identity as Coda at CODA conference Documents negative and positive experiences Silence
Weiner, 1997	*Raising Bicultural and Bilingual Children: Deaf Parents' Perceptions*	Twelve deaf parents with at least one hearing child aged 10 to 14	Doctoral dissertation Qualitative method using Grounded Theory interviews	Focused on deaf parents' backgrounds and perceptions Inaccessibility of full communication in the hearing world and how it affected the family as a whole

Name, Year	Title	Subjects	Research Design	Key Findings
Bull, 1998	*On the Edge of Deaf Culture: Hearing Children/Deaf Parents*	Shared stories by Codas	Literature review and annotated bibliography of references	"Am I hearing or am I deaf?" (Bull, 2005, p. 1) Codas may feel conflicted, marginalized, and alone growing up hearing in the Deaf world CODA conference Cultural identity Professional and community resources
Singleton & Tittle, 2000	"Deaf Parents and Their Hearing Children"	Codas	Literature review	Negative reactions related to communication issues between parents and school Codas are bilingual and bicultural Share similar personal characteristics
Rodriguez, 2001	*Toddlerese: Conversations Between Deaf Puerto Rican Parents and Hearing Toddlers*	Two Deaf Puerto Rican family One mother was Coda with hearing toddlers aged 18 months to 3 years	Doctoral dissertation Ethnographic study-videotaping of family interactions, observations in home	Using Puerto Rican Sign Language Three different activities: reading time, mealtime, playtime Deaf parents set up a dynamic conversation triangle: space, body positioning, object placement, eye contact, and used discourse strategies
Hale, 2001	*The Conflictual Experiences of Hearing African American Children of Deaf Parents*	Five hearing African American children of deaf parents	Doctoral dissertation Phenomenological research interview	Didn't reveal any intense feelings of guilt, shame, or anger. Parents use ASL; if not used to communicate with children, they can be affected Frustrating, burdensome responsibility
Mather & Andrews, 2008	"Eyes over Ears: The Development of Visual Strategies by KODAs- Hearing Children of Deaf Parents"	Twenty-one young children: deaf, hearing, Kodas	Observation in daycare setting	Observes Kodas' behavior and communication Eye contact important
Bishop & Hicks, 2008	*Mother Father Deaf: Hearing People in Deaf Families*	Ten papers covering bimodal bilingualism in Codas and Kodas	Edited volume of 10 chapters on language, identity issues of CODAS.	Mentioned Koda, Deaf voice, identity living in two worlds: bicultural and bilingual, Coda identity and experience
Lawson, 2008	*Exploring the Experiences of Culturally Deaf Parents Who are Raising Hearing Children*	Three Deaf parents who have at least one hearing child	Doctoral dissertation Qualitative and phenomenological design	Focused on Deaf parents' descriptions of their perspectives, feelings, and thoughts on raising hearing children Mentioned KODA organizations and promotes ideas of bi-bi Need for parenting resources
Napier, 2008	"Exploring Linguistic and Cultural Identity: My Personal Experience"	Her own personal experience	Memoir of growing up in England with Deaf parents	Generation where technological advancements Role of interpreter made her feel grown up Not comfortable with the Coda label Prefer label as HMFD Best of both worlds Third culture

Name, Year	Title	Subjects	Research Design	Key Findings
Hadjikakou, Christodou-lou, Hadjidemetri, Konidari & Nicolaou, 2009	"The Experiences of Cypriot Hearing Adults With Deaf Parents in Family, School, and Society"	Ten Cypriot hearing adults with Deaf parents aged of 21 to 30 years	Semi-structured interview Qualitative method	Communication with parents was superficial and didn't go deeper Role of technology Interpreting Interactions- no problem with family Friendships had no effect with hearing friends Bicultural identity -belonging to both worlds Advantage of Sign language
Uhlberg, 2009	*Hands of My Father: A Hearing Boy, His Deaf Parents, and the Language of Love*	Deaf parents	Narrative, life story of personal experiences	Feeling burden on his shoulder. Discovered joy having Deaf parents later in his life
Pizer, Walters & Meier, 2012	"'We Communicated That Way for a Reason': Language Practices and Language Ideologies Among Hearing Adults Whose Parents are Deaf"	Thirteen American hearing adults with deaf parents	Interviews	Significant variation in the sign language fluency Children's language choices conflicted with parental preferences Range of ASL/English sign language users Communicate with siblings One rejected the label as Coda
Brown, 2013	*On the Beat of Truth: A Hearing Daughter's Stories of her Black Deaf Parents*	Black Deaf parents and young woman	Narrative, life story of personal experiences	Conflict identity issues being black and having deaf parents. Issues with interpreting in court

From these literature reviews, major themes emerged from the writings of social scientists, linguists, and interviews with older Codas and researchers' observations of Kodas' behaviors in the home and the daycare.

The proposed study was conceptualized because most of the research on the Coda population has typically focused on adults. Little research has included young Codas (Mather & Andrews, 2008; Rodriguez, 2001). For the purposes of this study, we young Codas as Kids of Deaf Adults (Koda).

Theoretical Framework

Henri Tajfel's and John Turner's (1979a) social identity theory was used to guide the design of this study. The goal of this study was to better describe the social identity of Kodas from their perspective through a phenomenological research method. Using Tajfel's social identity theory (Tajfel, 1981; Tajfel & Turner, 1979a) as the theoretical framework, the following research questions were developed to address the Koda group's components of social identification.

COGNITIVE COMPONENT: How do Kodas categorize themselves with the KODA member group during social interactions with others?

EVALUATIVE COMPONENT: How do Kodas identify themselves compared to others in social situations?

EMOTIONAL COMPONENT: How do Kodas emotionally evaluate themselves compared to others?

See Appendix A for a copy of the questionnaire and Table 2 for a cross reference of research questions and interview questionnaires.

Table 2: Research Questions Cross-Referenced with Questionnaire

Research Questions	Interview Questionnaire Questions
1. How do Kodas categorize themselves with the Koda member group during social interactions with others?	1, 2, 3, 4, 5, 6, 7, 8, 9,
2. How do Kodas identify themselves compared to others in social situations?	10, 11, 12, 13, 14, 15, 16
3. How do Kodas emotionally feel about themselves compared to others?	17, 18, 19, 20, 21, 22, 23, 24, 25

Methodology

This was a qualitative study that used semi-structured, open-ended interviews to capture the Koda participants' viewpoints and how they formed their Koda social identity. Purposeful and snowball sampling methods were used to recruit eleven Kodas to participate in the study.

Sample

The ages of Kodas ranged from 11 to 17 years old. Each Koda participant had at least one parent who was Deaf and used ASL. All participants were exposed to KODA related events such as informal KODA gatherings and/or KODA camp. At the time of participation, four Kodas participants had enrolled in a KODA summer camp in the western part of the United States. Another seven Koda participants were from the southern part of the United States. These seven participants had never attended KODA camps in the past.

Interview Procedures

In order to establish rapport with the Kodas, the researcher trained three Coda young adults (aged 18 to 20 years) to conduct the interviews. All interviewers were Codas who were fluent in ASL and English and were familiar with Koda culture. The Coda interviewers were instructed to conduct the interview in the young Koda's preferred language (e.g. spoken English, ASL, or simultaneous use of spoken English and signs). Each Koda participant met with the Coda interviewer and the researcher individually in a private room at a home. Prior to participating, all participants confirmed that they had at least one Deaf parent and that they were aware they would be on the camera recorder. The parental consents were signed and assents were obtained from the young participants prior to the interviews. Participants were made aware they could ask the researcher questions anytime after the interview ended. The first author of this paper was present at each of the 11 interviews with the Kodas to ensure fidelity of the interview procedures.

Procedures

The IRB approval was obtained from Lamar University's human subjects review board, and the interviewer obtained both parental consent and youth assent. The first author trained three young Codas to administer the interview questionnaire (see Appendix A) in spoken English, bimodal speech and sign, or ASL, depending on the preference of the interviewee. All semi-structured, open ended interviews were conducted in a comfortable home setting.

Data Handling, Coding and Analysis

The interviews with the 11 Kodas were captured on videotape and audiotaped. The audio portion of the videotapes was transcribed into English text for the purpose of coding and developing themes. To ensure trustworthiness of the transcriptions through member check procedure, the researcher emailed a copy of their documented responses to the respondents. Eleven responded and agreed that the transcriptions were accurate.

The data was coded using the procedures outlined by Creswell (2013). Coding is defined as the process where raw narrative data is assigned a code for the purpose of analyses. The axial coding technique was used where the themes or categories were grouped as they were pulled from the narrative data. After the codes were identified, they were categorized in order of frequent themes. Related to the coding, the researcher reduced the data into meaningful segments and combined the codes into broader themes to display and make comparisons in the data chart. A second independent person coded the data. The agreement between the coders was 95%.

Results

A brief description of the 11 Kodas is below. Data is organized according to age, from youngest to oldest. Most are from a southern state except when noted below, and all interviews were conducted in a comfortable home setting where other Kodas and Codas normally gather. Names were changed to ensure confidentiality.

Table 3: Summary of Background Characteristics of 11 Kodas

Name	State	Age	Gender	Order of Siblings	Parents' Hearing Status	Grade	Identify Self as Koda?	Call Yourself Deaf or Hearing?
Ashley	California	11	F	First of 2	Both Deaf	7	Yes	Both
Brett	Texas	12	M	First of 2	Dad is Hard of Hearing, Mom is Deaf	7	Yes	Hearing
Carmen	Texas	13	F	Second of 2	Both Deaf	8	Yes	Hearing
Dalton	Texas	14	M	First of 3	Both Deaf	9	Yes	Hearing
Eric	Texas	15	M	Second of 2*	Both Deaf, Stepfather is Hearing	10	Yes	Hearing
Fred	Texas	15	M	Fourth of 4	Both Deaf	10	Yes	Hearing
Hannah	Alabama	16	F	Second of 4	Both Deaf	11	Yes	Koda, both
Ivan	Illinois	16	M	Second of 2	Both Deaf	11	Yes	Both
Glenn	Texas	16	M	Third of 3	Both Deaf	10	Yes	Hearing
Jasmine	California	17	F	Second of 2	Both Deaf	12	Yes	Koda, both
Kurt	Texas	17	M	Third of 4	Both Deaf	12	Yes	Hearing

Note. *Eric's brother is Deaf

Cognitive Component of Social Identification

How do Kodas categorize themselves as members of the Koda membership group during social interactions with others? The 11 participants were asked a cluster of nine questions related to the first research question on cognitive components of social identification, all of which were related to the Koda identity in social interactions with others.

In the first of three cognitive component research questions, the participants were asked a cluster of nine questions, which were related to Koda identity in social interactions with hearing children with Deaf parents, hearing children with hearing parents, and deaf children and how each participant identified themselves. Overall, the Kodas expressed positive feelings of belonging, pride and being bicultural. Kodas for the most part identified themselves as Kodas when they were young and had a sense of discovery of being Koda either at home from a parent, at a KODA camp or even during the interview.

Kodas expressed a variety of social experiences they enjoyed as a Koda such as attending Deaf events and KODA camps where they shared similar experiences with other Kodas. Kodas expressed frequent association and mingling with other hearing children of hearing parents, typically at school. Kodas associated with other Kodas less frequently than hearing children from hearing parents, only once in a while at KODA camps or other Deaf events. They did not socialize much with other deaf children.

Kodas expressed they adopted many social norms of the Deaf community such as using loud voice, eye contact, facial expressions, hugging, and in case of three participants, functioning as interpreters for their Deaf parents. Kodas used sign or sign with voice in their home environment with their Deaf parents. While the first question related to how the Kodas categorized themselves in social situations, in the next section the Kodas discussed how they identified themselves compared to others.

Evaluative component of social self-identification

The 11 Kodas expressed numerous positive aspects of being a Koda such as appreciation to their Deaf parents, feelings of belonging, confidence, feelings of responsibility, sensitivity, and a sense of freedom as well as bilingualism and biculturalism. Kodas also expressed struggles such as not knowing how to regulate their voices, being locked out of their parents' houses because they couldn't hear them, having to repeat what their parents miss in communication, and having to talk for their parents.

Kodas expressed feelings of similarities with other Kodas such as having similar identities, experiences, being loud, relating to other Koda, feeling intensely connected with other Kodas, and being bicultural. Kodas expressed feelings of differences between themselves and other Kodas in areas of home communication.

Emotional component of social identification

Kodas expressed the differences from other groups such as vocal volume and cultural norms. Kodas expressed feeling privileged, unique, and special with other Kodas as well as comfortable, being fascinated with sign language, and having fun when hanging around other deaf children. Kodas expressed feeling acceptance, bonding/belonging, and comfort in a group of Kodas.

Kodas were negative about hearing people. Kodas avoided expressing their Koda identity announcements in school and noted they sometimes felt awkward in public. Kodas frequently have to educate others about their deaf parents when exposed. This is what makes Kodas different from their hearing peers, and their experiences ranged from being asked to teach sign language to standing up and interpreting in the middle of the gym. However, they discovered "there are others like me," were able to share experiences, and noted that KODA camp was a great place to find their identity and find Koda support to boost their self-esteem and kindred spirit. When the interviewer asked the participants if they preferred to be in the Deaf or hearing world, most responded that they preferred to in Deaf world. However, four of them expressed a preference for Koda world – that is Deaf and hearing world. None emphasized a preference for only hearing world.

Summary of Findings for Research Questions with Tajfel's Social Identity Theory

Kodas expressed they adopted many social norms of the Deaf community such as using loud voice, eye contact, facial expressions, hugs, and in the case of three participants, functioning as interpreters for their Deaf parents. Kodas used sign or sign with voice in their home environment with their Deaf parents. In research question two related to evaluative component of social self-identification (social identification), the Kodas were asked seven questions on how they identified themselves compared to others.

The 11 Kodas expressed numerous positive aspects of being a Koda such as appreciation to and for their Deaf parents, feelings of belonging, responsibility, confidence, sensitivity, and a sense of freedom, bilingualism, and biculturalism. Kodas also expressed nonchalant struggles such as not knowing how to regulate their voices, being locked out of their parents' house because the parents couldn't hear them, having to repeat what their parents miss in communication, and having to talk for their parents.

Kodas expressed feelings of similarities with other Kodas such as having similar identities, experiences, loudness, and biculturalism. They could also relate to other Kodas and felt intensely connected with other Kodas. Kodas expressed feelings of differences between themselves and other Kodas in areas of home communication.

In research question three related to emotional component of social-identification (social comparison), the Kodas were asked nine questions, which were related to Koda identity in regard to emotional feelings about themselves compared to others who are deaf or hearing. Kodas expressed the differences from other groups such as loudness and cultural norms. Kodas expressed feeling privileged, unique, and special with other Kodas as well as comfort, fascination with sign language, and fun when hanging around other deaf children. Kodas expressed feelings of acceptance, bonding/belonging, and comfort in a group of Kodas.

Kodas were negative about hearing people. Kodas avoided expressing their Koda identity at school and noted that they sometimes felt awkward in public. Kodas frequently have to educate others about their deaf parents when exposed. They discovered that "there are others like me" and were able to share experiences, and felt that KODA camp was a great place to find their identity and Koda support to boost their self-esteem and kindred spirit. Most Kodas prefer to be in Deaf world. However, four of them said both – Koda world with Deaf and hearing worlds as bilingual.

No one emphasized their preference in a hearing world as they feel safer with Kodas. The Coda assistants queried the 11 Kodas on the following variables: age, gender, birth order, hearing status of both parents, and grade level. In reviewing the transcripts, the researcher detected very little impact of the background variables on the Kodas' interviews. It was noted that quantity and quality of the responses of the four Kodas who attended a Koda camp and one Koda whose parents actively work at a nearby Deaf institution were far more elaborative in their response compared to the other six Kodas who did not go to KODA camp or frequently visited a large Deaf community like a Deaf institution.

Discussion

The purpose of this study was to describe the social identity of 11 hearing youth aged 11 to 17 years old who have Deaf parents using American Sign Language (ASL) and who were raised in both Deaf and hearing cultures using ASL and English. Little research has been done related with Kodas in phenomenological research method. Most of the research has focused on hearing adults or Codas.

Summary of research question one related to social categorization.

Overall, the Kodas expressed positive feelings of belonging, pride and being bicultural. Kodas for the most part identified themselves as Kodas when they were young and Kodas found a sense of discovery on being a Koda either at home from a parent, at a KODA camp, or even during the interview.

Kodas expressed a variety of social experiences they enjoyed as a Koda such as attending Deaf events and KODA camps, where they shared similar experiences with other Kodas. Kodas expressed an unavoidable frequent association and mingling with other hearing children of hearing parents, typically at school. Kodas associated with other Kodas less frequently than hearing children with hearing parents, only once in a while at KODA camp, other Deaf events or with their Deaf parents' friends who have hearing children, and they did not socialize much with other deaf children. Kodas expressed they adopted many Deaf culture social norms of the Deaf community such as using loud voice, eye contact, facial expressions, hugs, and in case of three participants, functioning as interpreters for their Deaf parents. Kodas used sign or sign with voice in their home environment with their Deaf parents.

Summary of research question two related to social identification.

Kodas divided the world into *them* and *us* through a process of social categorization (McLeod, 2008). The greater the differences between groups (Deaf and hearing), the more important the group becomes and the in-group's (Deaf world) significance grows as the out-group (hearing world) becomes less desirable. The 11 Kodas expressed numerous positive aspects of being a Koda, such as appreciation to and for their Deaf parents, feelings of belonging, responsibility, confidence, sensitivity, and a sense of freedom bilingualism, and biculturalism. Kodas also expressed nonchalant struggles such as overlooking to regulate their voices, being locked out of their parents' house because they couldn't hear them, having to repeat what their parents miss in communication, and having to talk for their parents. Kodas expressed similarities with other Kodas such as having similar identities, experiences, loudness, and being bicultural. Kodas expressed feelings of differences between themselves and other Kodas in areas of home communication.

### *Summary research question related to social comparison.*

Kodas shared a common experience, even with little social interaction, and developed a sense of group identity. Kodas identified with an in-group (Deaf world) and discriminated against another group (hearing world), which enhanced a Koda's self-esteem (Tajfel & Turner, 1979a). Kodas expressed the differences from other groups such as loudness and cultural norms. Kodas expressed feeling of privileged, unique, and special with other Kodas as well as feeling comfortable, fascinated with sign language, and maintaining a sense of fun when hanging around other deaf children. Kodas expressed feelings of acceptance, bonding/belonging, and comfort in a group of Koda.

Kodas were negative about hearing people and did not feel comfortable about being identified as a Koda in school and sometimes felt awkward in public. Kodas frequently have to educate others about their deaf parents when exposed. But they discovered "there are others like me," were able to share experiences, noted KODA camp was a great place to find their identity and Koda support to boost their self-esteem and kindred spirit.

Summary of research question four on demographics data.

In reviewing the transcripts, it was detected the background variables on the Koda interviewees had very little impact on their Koda identity. In other words, no matter the age, gender or birth order, or whether one or both parents were deaf, they identified themselves as a Koda. The researcher noted that quantity of the responses of the four Kodas who attended a Koda camp and one non-Koda camper whose parents actively work at a nearby Deaf institution were far more elaborative in their response compared to the other six Kodas who did not go to KODA camp or frequently visited a large Deaf community like a Deaf institution.

The data gathered in this study is consistent with the social identity theory of Tajfel's model. Related to the data in this study Kodas represent the in-group under whereas the Deaf world remains in the in-group and Hearing world remains in the out-group category. The data in this study represents the perception that was shared across Koda participants. Where there is a clear sense of Koda self-identity at the core level, Koda participants' narratives suggest that they also share membership with other in-groups on broader levels such as the Deaf community (e.g. families, gatherings) and hearing community at large (e.g. school). This observation is consistent with the dynamic nature of in-group and out-group membership (Fu, Tarnita, Christakis, Wang, Rand, & Nowak, 2012). To elaborate, Fu and colleagues (2012) explain that members can shift between in-groups and out-groups, and adjust their behaviors according to that group's norms (Fu et al., 2012). Based on the literature presented above and the integration of the researcher's findings, the following summary graphic is presented below (see Figure 2).
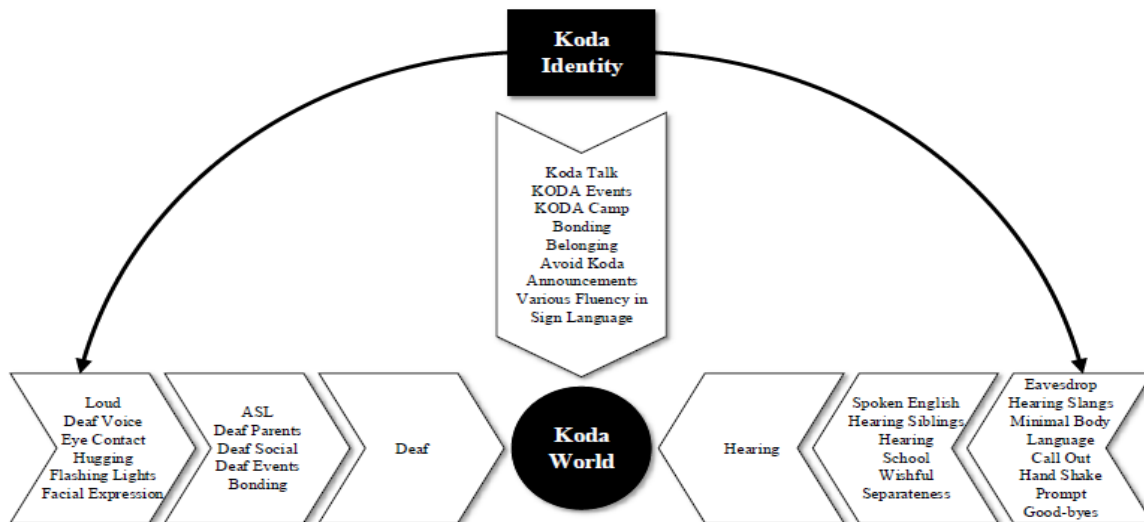
Figure 2: A Summary Graphic of Deaf World, Hearing World and the Koda World

Implications for Practice

Overall, participants in the current study have a positive social identity on being a Koda. Those Kodas who had attended KODA camp gave a significant in-depth description of being a Koda and tended to have a higher level in awareness of biculturalism and bilingualism. Those Kodas who had not attended the camp just described being Koda as just Kids of Deaf Adults, without expanding the meaning while those who had attended the KODA camp discussed that being a Koda is not a definition but a group with belonging and bonding.

More in-depth studies are needed about KODA camps describing how and in what ways they are successful in assisting the young Koda in his or her identity as a member of both worlds: hearing and Deaf. KODA camp provided fun educational activities for young hearing children with Deaf parents and allowed them to discuss similar stories or experiences while having Codas as role model for Kodas, with little interference from Deaf or hearing people. The KODA camps promoted Kodas' understanding of their unique bicultural and bilingual identity. KODA organizations should consider inviting Codas to the events such as retreats, picnic, holiday parties, and National CODA days. Deaf parents can provide and guide their child toward a positive Koda identity so they can have the best of both worlds.

Limitations of the Study and Future Directions

One key limitation of this study was researcher's bias towards the Kodas since the researcher is Deaf and a mother of four Kodas. To minimize the researcher bias, she trained three non-family member youth Codas to perform the interviews under the researcher's supervision. Another limitation is the requirement of parental consent to allow Kodas to participate. This may influence self-selection of interested participants. Third, ten of the eleven Kodas were Caucasian and only one biracial, so findings cannot be generalized to larger populations of Kodas. Fourth, the Koda participants who attended KODA camps gave more elaborate data and examples as they have more experience with in-depth sharing and antidotes about being Kodas. In contrast, most participants who did not attend KODA camp made simpler and to the point answers which provided less narratives in their response. In addition, three different Codas conducted the interviews. The variation in these interviews can potentially influence how the participants responded to the questions, thus consistency in the interview process may have been affected.

Research is needed on Deaf voice and Coda talk, the impact of KODA camps on Kodas, and the in-depth conversations between Kodas and their parents. It would also be helpful to have further analysis on the transitions Kodas make being switched back and forth from the Deaf and hearing worlds. With a larger sample size including more diversity, researchers could establish higher levels of awareness for Kodas. Future Koda research from children and youth's perspective can provide more understanding of this unique bilingual bicultural community of being hearing with Deaf parents. Finally, it is recommended that future research measure both the signing proficiency of both Kodas and their siblings as well as their English proficiency to explore the language learning and development of these unique bimodal/bilinguals.

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Appendix A

Questionnaire (Revised)
Part I: Demographics
1. What is your age?
2. What is your gender?
3. In what grade level will you be in this fall?
4. How many siblings do you have? How many are hearing or deaf?
5. What is your birth order?
6. Is your parent Deaf?
7. Where are you from?

8. Do you identify yourself as a Koda?

9. Do you call yourself Deaf or Hearing?

Part II: Cognitive Component of Social Identification (Social Categorization)

1. Can you define Koda?

2. When did you identify yourself as a Koda?

3. How did you first realize that you are a Koda?

4. What social experiences do you enjoy as a Koda?

5. How often do you socialize with hearing children who have hearing parents?

6. And how often do you socialize with hearing children who have deaf parents?

7. How often do you socialize with deaf children?

8. What are some typical or common social norms or behaviors within a Koda as a group? Examples?

9. What language do you use at home and school?

Part III: Evaluative component of social self-identification (Social Identification)

1. What are some positive feelings you have about being a Koda?

2. What are some negative feelings you have about being a Koda?

3. What are some positive feelings you have about being in a group of Koda?

4. What are some negative feelings you have about being in a group of Koda?

5. As a Koda, do you see yourself as similar to other Kodas? Why or why not?

6. Please give examples of similarities you perceive about yourself compared with other Kodas.

7. Please give examples of differences you perceive about yourself compared with other Kodas.

Part IV: Emotional component of social-identification (Social Comparison)

1. Do you notice that Koda groups are different from other groups?

2. How do you feel hanging around other Kodas? Examples?

3. Can you give me an example of how you feel when you hang around other hearing children of hearing parents?

4. How do you feel when hanging around other deaf children?

5. Do you feel like you belong with Koda as a group? Why or why not?

6. Are there situations when you do not identify as being a Koda? Examples?

7. What roles or experience do you think are important for Kodas to boost their self-esteem?

8. Do you prefer to be in Deaf or hearing world?

9. Do you have anything you would like to share about your experience as a Koda?