Seeing the World Through Deaf Eyes: Chile Study-Abroad Experiences of Deaf Students

Abstract
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Seeing the World Through Deaf Eyes: Chile Study-Abroad Experiences of Deaf Students

By

Joan Marie Naturale

Submitted in partial fulfillment
of the requirements for the degree
Ed.D. in Executive Leadership

Supervised by
Dr. Michael Wischnowski

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Dr. Mindy J. Hopper

Ralph C. Wilson, Jr. School of Education
St. John Fisher College

December 2014
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2014
Dedication

This study is dedicated to my late parents, Aileen Schutz Naturale and Anthony Daniel Naturale. They valued education, which is evident in the way they were involved in my life, and always provided me with love, encouragement, and support. You always believed in me and my capabilities and said, “If you really want to do something, you can do it.” I have so much love and gratitude for you both being in my life.

I also want to express my gratitude to my siblings, Suzanne Naturale, her husband, John Henderson, and Anthony Naturale, as well as my wonderful nephews, Angelo Yut Naturale, Doon Anthony Naturale, and Lucky, the family dog. You have provided me with love, support, gourmet meals, and relaxing holiday breaks throughout my inner and outer journey. Anthony and Suzanne, thank you so much for reading my dissertation drafts, providing feedback, and participating in discussions that helped me stay on track. And I must give a nod to my sweet fluffy Persian cat, Smokey, who cuddled with me as I worked. I love you all.

I am so grateful to have had the opportunity to meet and confer with brilliant Deaf role models who have inspired me: Dr. Robert F. Panara, whose pioneering works in Deaf Studies live on in the students’ and colleagues’ lives he touched so deeply, and Dr. Harry G. Lang, who has made so many discoveries in the world of Deaf biographies and added so much depth and richness to the field of Deaf Studies. Harry suggested I look for the connection between study abroad and travel experiences and the careers of Deaf people, and I found such connections in his scholarly works. A Deaf role model I admire
is Ruth F. Benedict who led a fascinating life as an intercultural specialist noting cultural patterns. I hope this study contributes in a small way to the body of knowledge on Deaf cultural patterns.

My deep gratitude go to the many supportive colleagues and friends of the NTID, RIT (The Wallace Center), and Deaf communities who pushed me to start and continue my studies, particularly, Dr. Adwoa Boateng, Dr. Mindy Hopper, Dr. Mary Karol Matchett, Ms. Jeanne Behm, Dr. Deirdre Schlehofer, Ms. Leisa Boling, Ms. Solange Skyer, Dr. Jason Listman, Dr. Peter Hauser, and Dr. Kim Kurz. You gave me sage advice, mentored me, and allowed me to share my frustrations and joys during countless breaks, lunches, and dinners. Dr. Deirdre Schlehofer convinced me to travel to Paris for an impromptu trip to celebrate Abbe de l’Epee’s birth anniversary during my doctoral journey. I would like to express my appreciation to Dr. James DeCaro, who was my dissertation mentor, and allowed me to evaluate the innovative and unique bilingual and bicultural Siena, Italy program as a participant-observer for my coursework and introduced me to the ASL Health Literacy research team. Thanks to Dr. Poorna Kushalnagar who taught me how to conduct a study and write an article about the ASL Health Literacy websites with the student population. Finally, many thanks to Dr. Gerard Buckley who gave me permission to pursue the Chile study after I conferred with the Chile team.

I am indebted to Mr. Michael Stein, J.D., Mr. William Clymer, and Dr. Denise Kavin, who opened up their pre-departure class for observations and shared information about their pilot Chile study-abroad program design. Through them I was able to
interview the deaf student-participants and conduct the study that is included in this dissertation.

I also want to express my deepest appreciation to The Wallace Center work colleagues: Ms. Margaret Bartlett, Ms. Shirley Bower, and Dr. Lynn Wild for their support during my Ed.D. journey. They allowed flexibility in my scheduling, offered printing and technology support, and leave for professional development related to my coursework. My deep gratitude goes to the fabulous and talented interpreters I was fortunate to have throughout my doctoral journey: Ms. Tanya Andrews, Ms. Karen Finch, Ms. Kathryn Pedersen, and Ms. Tracy Villinski. Thanks to my cohort team for their positive spirit and encouragement, Dr. Leah Barrett, Dr. Ulises Miranda, and Dr. Deborah Oliverio-Olivieri, who took the best notes for me all throughout the program.

I want to extend my deepest appreciation to my dissertation chair, Dr. Michael Wischnowski, committee member, Dr. Timothy Madigan, and reader, Dr. Mindy J. Hopper. I feel honored to have had your thoughtful and wise counsel, your invaluable feedback, your encouragement, and your friendship on this scholarly journey as a qualitative researcher.

And finally, I want to thank God for the countless gifts, blessings, and opportunities He has bestowed upon me as I journey the world.
Biographical Sketch

Joan Marie Naturale is the National Technical Institute for the Deaf (NTID) liaison and librarian at Rochester Institute of Technology (RIT) and has worked there since 1999. Ms. Naturale attended Gallaudet University and graduated with a Bachelor of Arts degree in English in 1980. She attended Western Maryland College and obtained a Master of Education degree with specialization in Deaf Education in 1983. Starting her educational career as an English instructor at the Alabama School for the Deaf, she moved to Northwestern Connecticut Community College, teaching English development classes, and at the Austine School for the Deaf where she worked as an English teacher and school librarian. While working at the Austine School for the Deaf, she attended the University of Rhode Island Information and Library Studies program and obtained an MILS in 2001.

Ms. Naturale came to St. John Fisher College in the summer of 2012 and began doctoral studies in the Ed.D. Program in Executive Leadership. Ms. Naturale pursued her research Seeing the World Through Deaf Eyes: Chile Study-Abroad Experiences of Deaf Students under the direction of Dr. Michael Wischnowski, Dr. Timothy Madigan, and Dr. Melinda Hopper and received the Ed.D. degree in 2015.
Abstract

Research has indicated that a global education, including study-abroad programs, is increasingly crucial in today’s world and offers intercultural, personal, academic, and career-related benefits to participants. However, there has been a paucity of academic research on best-class and study-abroad program designs for the deaf and hard-of-hearing students. The research to date has not included the experiences and perceptions of deaf students who participated in study-abroad programs.

The purpose of this study was to examine the perceived supports and barriers to study-abroad experiences of deaf students. Information gathered from the unique perspective of deaf study participants was used to assist in designing optimal classes and study-abroad programs that consider the cultural, visual, and linguistic needs of these students. This study incorporates Yosso’s community cultural wealth theory and investigates how deaf study participants develop social, familial, aspirational, linguistic, navigational, intercultural, and/or resistant capital, which are components of community cultural wealth (Listman, Rogers, & Hauser, 2011; Yosso, 2005, 2006).

The researcher employed a qualitative methodology, specifically, phenomenology. Interviews were conducted with participants who are deaf students and have experienced study-abroad programs using the direct signing model. The phenomenon of interest is the sign-accessible Chile abroad experience of deaf students. Interview questions exploring the development of various capital were also asked (Listman et al., 2011; Yosso, 2005, 2006). At the conclusion of the study, the researcher
recommends best practices in class- and study-abroad program designs from the deaf students’ perspectives.
# Table of Contents

Dedication .......................................................................................................................... iii
Biographical Sketch ........................................................................................................ vi
Abstract .............................................................................................................................. vii
Table of Contents ............................................................................................................. ix
List of Tables ...................................................................................................................... xii
List of Figures ..................................................................................................................... xiii
Chapter 1: Introduction ...................................................................................................... 1
  Introduction ..................................................................................................................... 1
  Problem Statement ....................................................................................................... 60
Theoretical Rationale ....................................................................................................... 61
Statement of Purpose ....................................................................................................... 63
Research Questions .......................................................................................................... 63
Potential Significance of the Study ................................................................................... 63
Definition of Terms .......................................................................................................... 64
Chapter Summary ............................................................................................................. 66

Chapter 2: Review of the Literature ................................................................................ 67
  Introduction and Purpose .............................................................................................. 67
  Review of the Literature ............................................................................................... 68
  Chapter Summary ........................................................................................................ 94
Chapter 3: Research Design Methodology .................................................................96

Introduction ...................................................................................................................... 96

Research Context............................................................................................................. 99

Instruments Used in Data Collection ............................................................................ 104

Data Analysis ................................................................................................................... 108

Summary of the Methodology ....................................................................................... 110

Chapter 4: Results ........................................................................................................... 112

Introduction .................................................................................................................... 112

Discovery of Themes and Capital .................................................................................. 128

Summary of Results ...................................................................................................... 161

Chapter 5: Discussion ..................................................................................................... 166

Introduction .................................................................................................................... 166

Research Process Summary .......................................................................................... 168

Demographic Findings Summary.................................................................................. 170

Interview Findings.......................................................................................................... 174

Implications of the Study .............................................................................................. 180

Limitations of the Study ............................................................................................... 191

Summary and Conclusion ............................................................................................. 192

References .................................................................................................................... 196

Appendix A ..................................................................................................................... 211

Appendix B ..................................................................................................................... 212
Appendix C..................................................................................................................215
Appendix D..................................................................................................................223
Appendix E..................................................................................................................226
Appendix F..................................................................................................................229
Appendix G..................................................................................................................231
<table>
<thead>
<tr>
<th>Item</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 1.1</td>
<td>U.S. Study-Abroad Students with Disabilities, 2006/2007 to 2012/2013</td>
<td>10</td>
</tr>
<tr>
<td>Table 4.1</td>
<td>Students’ Gender, Race, and Birth Country</td>
<td>113</td>
</tr>
<tr>
<td>Table 4.2</td>
<td>Students’ Family Background</td>
<td>114</td>
</tr>
<tr>
<td>Table 4.3</td>
<td>Students’ Language Use</td>
<td>115</td>
</tr>
<tr>
<td>Table 4.4</td>
<td>Students’ Language and Communication Preferences</td>
<td>116</td>
</tr>
<tr>
<td>Table 4.5</td>
<td>Students’ Family Income and Education</td>
<td>117</td>
</tr>
<tr>
<td>Table 4.6</td>
<td>Students’ Family Income and Education</td>
<td>119</td>
</tr>
<tr>
<td>Table 4.7</td>
<td>Students’ Prior Educational Background</td>
<td>121</td>
</tr>
<tr>
<td>Table 4.8</td>
<td>Students’ Prior Travel Experiences to Chile</td>
<td>122</td>
</tr>
<tr>
<td>Table 4.9</td>
<td>Students’ Extracurricular Activities</td>
<td>123</td>
</tr>
<tr>
<td>Table 4.10</td>
<td>Others’ Influence Participation</td>
<td>124</td>
</tr>
<tr>
<td>Table 4.11</td>
<td>Finding Information</td>
<td>125</td>
</tr>
<tr>
<td>Table 4.12</td>
<td>Students’ Reasons for Taking Spanish and/or Chilean Sign Language</td>
<td>126</td>
</tr>
<tr>
<td>Table 4.13</td>
<td>Sources of Funding Used to Pay for School</td>
<td>127</td>
</tr>
<tr>
<td>Table 4.14</td>
<td>Sources of Funding Used to Pay for Study Abroad</td>
<td>127</td>
</tr>
</tbody>
</table>
# List of Figures

<table>
<thead>
<tr>
<th>Item</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Figure 1.1</td>
<td>U.S. Students Who Studied Abroad for Academic Credit</td>
<td>4</td>
</tr>
<tr>
<td>Figure 1.2</td>
<td>Undergraduates Study Abroad</td>
<td>5</td>
</tr>
<tr>
<td>Figure 1.3</td>
<td>Leading Destinations of U.S. Study-Abroad Student</td>
<td>6</td>
</tr>
<tr>
<td>Figure 1.4</td>
<td>Fields of Study Among U.S. Students Abroad</td>
<td>8</td>
</tr>
<tr>
<td>Figure 1.5</td>
<td>Arnaud Balard and Deaf Union Flag</td>
<td>49</td>
</tr>
<tr>
<td>Figure 1.6</td>
<td><em>Butterfly</em> by Betty Miller</td>
<td>50</td>
</tr>
<tr>
<td>Figure 1.7</td>
<td><em>Ameslan Prohibited</em> by Betty Miller</td>
<td>51</td>
</tr>
<tr>
<td>Figure 1.8</td>
<td><em>Hands</em> ASL Poem Created by Valli</td>
<td>51</td>
</tr>
<tr>
<td>Figure 1.9</td>
<td><em>Groei</em> Dutch Poem Created by Wim Emmerik</td>
<td>52</td>
</tr>
<tr>
<td>Figure 1.10</td>
<td><em>Dandelion</em> Video Signed by Valli</td>
<td>52</td>
</tr>
<tr>
<td>Figure 1.11</td>
<td><em>Dandelion</em> by Nancy Rourke</td>
<td>53</td>
</tr>
<tr>
<td>Figure 1.12</td>
<td><em>Dandelion</em> by Nancy Rourke with Valli Video</td>
<td>54</td>
</tr>
<tr>
<td>Figure 1.13</td>
<td><em>My Dream</em> YouTube Video</td>
<td>55</td>
</tr>
<tr>
<td>Figure 2.1</td>
<td><em>L’abbé de L’Epée</em> (light box), Arnaud Balard, 2012</td>
<td>71</td>
</tr>
<tr>
<td>Figure 5.1</td>
<td>Screenshot of SignOn Course</td>
<td>186</td>
</tr>
<tr>
<td>Figure 5.2</td>
<td>YouTube UK Poem Screen Capture</td>
<td>193</td>
</tr>
<tr>
<td>Figure 5.3</td>
<td>Poster Image</td>
<td>195</td>
</tr>
</tbody>
</table>
Chapter 1: Introduction

Introduction

The topic of study-abroad programs and classes designed for deaf and hard-of-hearing (henceforth “deaf”) students have significance in this global age of internationalizing our curriculum to better prepare our students for the workforce. This chapter discusses the barriers of pursuing study-abroad programs for college students, particularly minorities, and those with disabilities as well as deaf students.

Study-abroad programs are opportunities for American undergraduate students to travel to college programs abroad, enroll in courses, and receive credit. There are many benefits to participating in a study-abroad program, particularly in today’s increasingly interconnected global society. Experiencing a new culture, participating in cross-cultural communications, developing a stronger identity, becoming more independent, developing friendships and intercultural skills, and reflecting upon the home culture are some of the gains students acquire through a study-abroad program (Chickering & Braskamp, 2009; Doyle et al., 2009). In addition, there is evidence that participation in study-abroad programs increases retention and graduation rates of students (Center for Global Education at the UCLA Graduate School of Education and Information Studies, 2013).

Employers are looking for graduates who have experience working with a diverse group of people, have acquired a language, and have developed strong intercultural skills with a broad understanding of global issues (Doyle et al., 2009). The study-abroad experience helps students with possible employment and career prospects and some
participate to become competitive in the workforce. This has implications for the deaf student population who experience barriers in the workforce, are often underemployed, and are paid less than their hearing counterparts (Scheib, 2004, 2005; Walter & Dirmyer, 2012). See Appendix A. The following sections of this chapter will discuss the following:

1. the history of study-abroad programs;
2. statistics and characteristics of study-abroad participants;
3. challenges in participating in study-abroad programs, particularly of minority and disability populations;
4. interpreted versus direct instruction for deaf students;
5. mainstream study-abroad programs versus Deaf Studies study-abroad programs;
6. the history of Deaf Studies programs;
7. Chilean Deaf community;
8. global Deaf organizations;
9. the effect of international education on career development;
10. Deaf museums and archives; and
11. the universality of the Deaf experience as well as contrasts in deaf/hearing cultures within the host country and across nations.

**Historical background of study-abroad programs.** According to Hoffa (2007), traveling to other countries and cultures to enrich one’s educational experience has a long history, dating back to the local tribal clans, when members of a tribe visited other tribes to learn skills. The wandering scholar of ancient Greece and India, medieval monks and Renaissance scholars, and European men often sought to supplement their education by
visiting other universities, libraries, and scholars. In the New World, wealthy American colonists sent their sons and daughters to European universities, which continued throughout the end of the 19th century.

Some changes in American higher education occurred when standards improved to compete with European institutions. As a result, study abroad leveled off until the aftermath of World War I. In 1926, faculty-led study tours developed by New York University became a popular model. The University took 504 students from 143 different colleges on a World University cruise, visiting 35 countries for 7.5 months. Other institutes replicated this model on a smaller scale. The advent of World War II forced the closure of these study-abroad programs. During the 1940s and 1950s, study-abroad programs expanded due to the Fulbright International Exchange Program established in 1946. By the 1950s, Title VI of the Education Act funded the Agency for Internal Development and the National Defense Education Act in 1958 facilitated the growth of study-abroad programs. At this time in our history, during the Cold War era, it was important to send students to learn languages of less popular countries such as the Soviet Union. These trained students could then assist in relationship building across nations and develop a deeper understanding of the cultures, leading to diplomatic solutions (Kinser & Forest, 2002).

The 1960s (after the 1961 Mutual Educational and Cultural Exchange Act) showed increased study-abroad options offered at more universities and colleges, and as a result, the number of study-abroad students has risen steadily since then. In the 1970s, a popular and successful model was the Junior Year Abroad program developed by the University of Delaware. In 1973, they sent eight students to the University of Paris for a
year of language and cultural immersion. Soon after, other eastern women’s colleges
took the lead and established study-abroad programs, such as Smith, Marymount, and
Rosary. This decade saw study-abroad programs as an expected and accepted feature of
undergraduate education that has grown steadily since in most colleges (Kinser & Forest,
2002).

**Statistics of study-abroad student participants.** According to the Institute of
year, 289,408 U.S. students received credit for study-abroad courses, a 2% increase over
the prior year. Nine percent of all U.S. undergraduates studied abroad before graduating.
See Figures 1.1 and 1.2.

![In 2012/13](image)

**Figure 1.1.** U.S. students who studied abroad for academic credit. Adapted from the

The most popular destinations that students travel to are mainly in Europe and one Asian country: UK, Italy, Spain, France, and China. More students are traveling to non-traditional or developing countries as well. The largest increase was seen in South Africa (+17.6), Denmark (+14.8%), South Korea (+12.9) and Peru (+10.3). Israel, Australia, and Chile saw a decline of -12.3, -10.8, and -6.0, respectively. See Figure 1.3.

**Challenges of participating in study-abroad programs.** One of the greatest challenges for students participating in a study-abroad program is financing the trip, as it can be costly. However, there are more grants and scholarships available to interested students who wish to participate. Another challenge is being away from family for an extended period, particularly for a semester or a year, although there are shorter study-abroad sessions that range from one- to six-week sessions. Some families of first-generation college students and minorities may not value study-abroad experiences, particularly if the students have to support their families and are employed. Minorities also report concerns about possible racism while abroad (Brux & Fry, 2010; Dessoff, 2006; Kasravi, 2009).
**Study-abroad participant characteristics.** Salisbury, Umbach, Paulsen, and Pascarella (2008) analyzed factors affecting students’ decisions to study abroad. One crucial factor that was analyzed was socioeconomic status (SES), which is “a measure of an individual or family’s relative economic and social ranking.” SES is constructed based on the “parents’ education levels, occupations, and family income” (Condition of Education, 2003). Another factor that was examined was cultural capital, which is defined as forms of knowledge, skills, education, and advantages that people have. Parents provide their children with cultural capital by transmitting the attitudes and knowledge needed to succeed in the current educational system (Bourdieu & Passeron, 1977). Only 3% of the students who had a low SES and correspondingly, low cultural capital, were interested in study-abroad programs. Conversely, 85% of the students who had a high SES and high cultural capital were interested in participating in such programs (Salisbury et al.). Students who study abroad tend to be predominantly female, non-disabled, hearing, White, and have a high SES status. A large majority are STEM, Social Sciences, and Business majors (Institute of International Education [IIE], 2014) as indicated by Figure 1.4.

**Minority study-abroad participants.** The IIE Open Doors (2014) conducted a study of minority participants in study-abroad programs. During the year 2012-2013, minority groups such as African Americans, Hispanic/Latino, Asian/Pacific Islander, and Other made up 38% of the student population in higher education (U.S. Department of Education, Digest of Education Statistics, 2012). Diverse minority participation in study-abroad programs during 2012-2013 was 23.7%, down 0.3% from the previous year. White study-abroad students participated at a 76.3% rate. Participation in study-abroad programs showed the following rankings: Hispanic/Latino was the largest group at 7.6%;
Asian, Native Hawaiian or Other Pacific Islander was the next largest at 7.3%, Black or African Americans was 5.3%, multiracial was 3.0% and American Indian or Alaska Native was 0.5%. There is increasing interest in heritage programs for multicultural students returning to their homeland to explore their roots, such as African, Latin American, and Asian countries.

**Students with disabilities study-abroad participants.** Unfortunately, it is more difficult to obtain accurate data of students with disabilities studying abroad. In 2008, Mobility International USA (MIUSA) collaborated with IIE and other groups to include a disability category of student participants in their survey. Open Doors Disability and Education Abroad (2014) statistics note that only 265 higher education institutions (18% of all higher education institutes) responded to requests for disability statistics. Eighty percent of all higher education institutions do not track the disability status of study-abroad student participants. This is surprising because students with disabilities make up 9-11% of the student population (U.S. Department of Education, National Postsecondary Student Aid Studies, 2008).

During the 2012-2013 year, 5.1% of study-abroad students had disabilities, up 0.1% from the previous year. According to the 2010 demographic data gathered by MIUSA, college seniors with mental, learning, and developmental disabilities who studied abroad are slightly more likely to be White and have parents with a college education compared with other respondents. College seniors with sensory, mobility, or other types of disabilities are more likely to be of an ethnic minority group, male, and have parents without a college education. In addition, college seniors with sensory,
mobility, medical or other types of disabilities are more likely to be underrepresented in study-abroad programs.

Table 1.1

**U.S. Study-Abroad: Students with Disabilities, 2006/2007 to 2012/2013.**

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<tr>
<td>No Disability</td>
<td>96.7</td>
<td>97.0</td>
<td>96.4</td>
<td>96.0</td>
<td>95.9</td>
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<tr>
<td>Disability</td>
<td>2.6</td>
<td>3.0</td>
<td>3.6</td>
<td>4.0</td>
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<td>Learning</td>
<td>50.5</td>
<td>47.0</td>
<td>48.1</td>
<td>52.2</td>
<td>51.3</td>
<td>43.4</td>
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<td>Mental</td>
<td>25.4</td>
<td>28.6</td>
<td>24.6</td>
<td>20.9</td>
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<td>27.9</td>
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<td>Physical</td>
<td>8.0</td>
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<td>Sensory</td>
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<td>5.3</td>
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<td>Other</td>
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<th># of Institutions reporting disability status</th>
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<th>150</th>
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<th>215</th>
<th>269</th>
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<tr>
<td>Total students with disabilities reported</td>
<td>1,006</td>
<td>1,401</td>
<td>1,874</td>
<td>1,827</td>
<td>1,876</td>
<td>2,786</td>
<td>3,194</td>
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As indicated in Table 1.1, the institutes reported that the largest percentage of participants with disabilities had a learning disability/attention deficit disorder (ADD) or attention deficit hyperactivity disorder (ADHD) (46.4%), the next largest had a mental disability (27.9%), the next group had other (16%), while the smallest groups were physical disability (5.9%) and sensory disability (3.8%) (IIE, 2014). The next section will
discuss the problems that students with disabilities encounter when considering study-abroad programs.

**Study-abroad programs challenges for students with disabilities.** Some of the reasons there is a low participation rate among students with disabilities are physical or learning access issues, institutional, financial, and attitudinal concerns, poor marketing efforts, advertisements showing able-bodied students, and a lack of information about accommodations for those with disabilities in study-abroad programs (Scheib & Mitchell, 2008). A wheelchair user would be concerned about accessibility to transportation and building entrances. In addition, there are medical issues for some students with disabilities as they may need access to a medical facility, medicine, and a medical team. Faculty, as well as study-abroad and disability office staff may also be concerned about how to design an inclusive program and discourage the students from applying. The faculty and staff need more awareness and training in finding resources to assist in designing accessible study-abroad programs. However, accommodating students with disabilities has been done successfully, as Elizabeth Emery (2008) described the planning process for a wheelchair user participating in a France study-abroad program (pp. 181-201). As a result of this experience, the student’s peers were more sensitive to the needs of wheelchair users and gained a better appreciation of the privileges they had as able-bodied students. Like minorities, students with disabilities may have anxieties about discrimination towards them in other countries. Discrimination against those with disabilities is coined ableism (Ablaeva, 2012; Barberi, 2008; Hehir, 2005; Kutsche, 2012). Barriers faced by deaf students are discussed in the next section.
**Interpreted versus direct instruction for deaf students.** Anecdotal reports from deaf students suggest dissatisfaction joining mainstream study-abroad programs with an interpreter. It is not uncommon for students to still feel left out even with an interpreter.

In general, students prefer direct instruction with signing professors and peers (Foster & Brown, 1989; Hopper, 2011; Kurz, 2004; Kurz & Langer, 2005; Marschark, Pelz, Convertino, Sapere, Arndt, & Seewagen, 2005; Oliva, 2004; Oliva & Lytel, 2014; Schick, Williams, & Kuppermintz, 2006; Smith, 2013). In a mainstreamed environment, deaf students find it difficult to partake in informal or incidental learning activities (Hopper, 2011). A large part of our educational experiences come from informal learning interactions with others. This is often taken for granted by the hearing population who over hear or participate in conversations, listen to the radio, socialize, network, mingle over lunch in the cafeteria, on the bus, in the locker room, in the hallways, and have other opportunities to pick up incidental learning. Olivia & Lyle (2014) believe that “incidental learning is intimately connected with friendships, social capital, identity, and self-esteem issues” (p.208). Because of lack of access to such informal learning opportunities, marginalization of deaf students may occur (Foster & Brown, 1989; Hopper; Kurz, 2004; Kurz & Langer, 2004; Marschark et al., 2005; Oliva, 2004; Oliva & Lytel, 2014; Schick et al.; Smith, 206).

Most of the students in mainstream classes said they participated less frequently than in an all-deaf class. Some of the reasons were the lag time in processing interpreted information, concerns about interpreters’ vocabulary choices when they voiced for the students, and self-consciousness. Even if a student had good speech in conversing one-on-one with hearing individuals, there were concerns about hearing students
understanding them, thus there was reluctance to voice in class. One graduate student mentioned that there were blank looks on her classmates’ faces when she made comments as the class was not comfortable with the interpreting process and going through a third party. Likewise, when hearing classmates were asked to make comments to the deaf students in response to their presentations, they remained quiet. In contrast, when asked to comment on their hearing peers’ presentations, the hearing classmates participated animatedly (Foster & Brown, 1989; Hopper, 2011; Kurz, 2004; Kurz & Langer, 2005; Oliva, 2004; Oliva & Lytel, 2014; Schick et al., 2006; Smith, 2013).

Because of the lag time when using interpreters, when deaf students raised their hands, hearing students beat them to it and answered the questions. Students who used interpreters reported that sometimes group discussions were challenging and difficult to follow due to the pacing and turn-taking of group members. The deaf member might not know who was talking, because conversations overlapped and interpreters could not follow more than one person speaking at a time. Using interpreters affected group dynamics and did not feel natural for the participants. This also made it difficult for the deaf student to connect with the group members and to develop relationships (Foster & Brown, 1989; Hopper, 2011; Kurz, 2004; Kurz & Langer, 2005; Marschark et al.; Oliva, 2004; Oliva & Lytel, 2014; Schick et al., 2006; Smith, 2013). The deaf students’ roles are described as “peripheral participants” or “bystanders” (Hopper, 2011, p. 37).

At times, it was hard to find highly qualified interpreters who had the background knowledge to interpret conceptually correct information. In addition, some interpreters did not have strong receptive or expressive sign language skills. Students often missed information and had to fill in the missing blanks on their own. Lectures also posed
challenges, as the student may be embarrassed to interrupt the teacher for clarification. Conversations with teachers and peers were shorter, more superficial, and frustrating for the students, particularly as they reached high school. Deaf students did not get as much attention as they hoped for from their peers and teachers (Foster & Brown, 1989; Hopper, 2011; Kurz, 2004; Kurz & Langer, 2005; Oliva, 2004; Oliva & Lytel, 2014; Schick et al., 2006; Smith, 2013).

Social interactions with hearing peers were limited, particularly when students became older and conversing replaced physical play. It was common for the deaf students to feel left out in social situations and they often talked to interpreters rather than their peers. Other issues students reported were that interpreters were available for classes, but not for social events or occasions, such as lunch. Some students had interpreters all day, following them everywhere, which made them feel uncomfortable and not cool (Foster & Brown, 1989; Hopper, 2011; Kurz, 2004; Kurz & Langer, 2005; Oliva, 2004; Oliva & Lytel, 2014; Schick et al., 2006; Smith, 2013).

Another issue students brought up was that deaf role models were not available in the mainstream environment. One student said, “I would also like to have Deaf role models just to show that they have survived the obstacles that we have to go through in the hearing world. If they can do it, I can do it. I have always wanted that growing up. I wish I had an older sister or brother saying, “‘Keep going, keep fighting’” (Kurz & Langer, 2005, pp. 20-21). The dissertation study by Listman (2013) on deaf mentors/mentees showed that navigational capital was developed by mentees because of the relationship they had with deaf mentors. This may have application to study-abroad programs led by deaf faculty members who also act as cultural mentors. Ladd (2010)
suggests that Deaf educators use Deaf-centric pedagogical strategies that could be considered as models for how to teach Deaf students and calls for more research in this “unrecognized curricula” area (p. 372-382); (Ladd, presentation, Seeing Through New Eyes—Deaf Pedagogies and the Unrecognized Curriculum, November 9, 2014).

Deaf role models are needed in order to build aspirational, social, intercultural, resistant, linguistic, and navigational capital. Some reasons students gave for Deaf classes were social opportunities to interact with their peers, direct communication using sign language with peers and teachers, and making stronger connections with teachers in the classroom, including role models (Foster & Brown, 1989; Hopper, 2011; Kurz, 2004; Kurz & Langer, 2005; Oliva, 2004; Oliva & Lytel, 2014; Schick et al., 2006; Smith, 2013). The next section points out possible benefits of study-abroad programs for students with disabilities.

Benefits of study-abroad programs for students with disabilities. Participation in study-abroad programs offers experiences that appear to be of even greater benefit and value to students with disabilities as compared with their non-disabled peers. They develop more self-confidence, gain higher self-esteem, and take more risks after completing a study-abroad program (Ablaeva, 2012; Dessoff, 2009; Hameister, Matthews, Hosley & Groff, 1999; Kutsche, 2012; Martin, Hussey, Sicoli, & Zhang, 1999; Matthews, Hameister, & Hosley, 1998; Scheib & Mitchell, 2008; Shames & Alden, 2005). The design of deaf study-abroad programs that benefit deaf students is discussed in the next section.

Deaf sign-accessible study-abroad programs. Study-abroad programs that are sign-accessible are multilingual-multicultural and have faculty, staff, and students who
communicate directly with each other using sign language. Deaf faculties are starting to lead these study-abroad programs, particularly in deaf colleges or sign language departments. The program includes a study of the deaf community, its culture and history, and the sign language of the host country. In addition, the itinerary incorporates trips to sites where the class can meet the Deaf and signing communities. These sites include deaf clubs, organizations, events, schools, and museums. There are sign-fluent guides who escort the class and assist them in learning more about specific sites.

Designing multilingual-multicultural, sign-accessible experiential study-abroad programs will increase informal learning opportunities, which may result in academic, personal, and career-related gains for deaf students. The next section expounds upon mainstream study-abroad programs.

**Mainstream study-abroad programs curricula.** Mainstream study-abroad programs are not culturally or linguistically inclusive of the deaf community. For example, such programs generally do not show Deaf museums, schools, or institutes in the study-abroad region. The programs also do not discuss Deaf persons in various fields such as artists who may be famous and are in museums. They may be overlooked because the program coordinators do not have Deaf Studies knowledge or background. Courses do not include the Deaf Culture and History of the region, nor the sign language of the host country. Tours do not include sign-fluent guides who can impart rich information about important sites. The programs do not introduce the students to deaf people in the region. Using a sign language interpreter may satisfy ADA compliance, but the “deaf student may still feel isolated, singled out as the only one that needs an interpreter, and weary of asking everyone to rely on the help of that interpreter” (Scheib & Mitchell,
2008, p. 213). These are some reasons most students find such programs unsatisfactory. The history of Deaf studies is discussed in the next section.

**Historical background of Deaf Studies.** During the late 1960s and 1970s, particularly after the Civil Rights movement, ethnic and cultural studies programs focusing on Black Studies, Jewish Studies, Native Americans Studies, and Women’s Studies developed in order to increase awareness of the hidden histories of these populations. Several scholars during this time have noted the need for a Deaf Studies program with a focus on the rich cultural, historical, artistic, and linguistic aspects of a unique deaf community (Jankowski, 1997; Katz, 2000; Panara, 1970; Panara, 1974; Sanders, 1986). Instruction in Deaf Studies began at Deaf schools to educate the students about their culture and heritage and to strengthen their self-esteem and identity. Increased awareness of sign language and Deaf culture also led to several Deaf Studies Bachelor of Arts programs at three universities, Boston University (1982), California State University at Northridge (1983), and Gallaudet University (1994) (Katz). There were challenges in establishing the legitimacy of Deaf Studies as an academic field for several reasons. Unfortunately, compared to other ethnic and minority groups, Deaf Studies does not have a lengthy recorded history because much of its visual history is unwritten and passed on in sign language from generation to generation. The book *Deaf Heritage* by Gannon discussed American Deaf history and was published in 1981. *Sign Language Studies*, a peer-reviewed journal began its publication in 1972. Conferences focusing on Deaf Studies began to flourish in the 1990s (Katz; Sanders).

The recognition of American Sign Language (ASL) as a language in its own right in 1960 by Stokoe, a large body of work of materials related to the psychology,
education, and anthropology of deaf people, the growth in services to the deaf community, and deaf awareness programs all led to the establishment of Deaf Studies programs or classes at universities. Historically, the study of Deaf people had a medical focus, and it was time to provide a holistic, cultural, and linguistic view to assist professionals in becoming more effective in their interactions with the Deaf community as they worked within the field. More deaf students were also attending post-secondary institutions, sign language classes became popular, TTYs became available for telephone access, and media captioning started for some television programs. Federal legislation such as Section 504 of the Rehabilitation Act of 1973, and the Education of All Handicapped Children Act of 1975 also helped to develop civil rights awareness of deaf persons (Katz, 2000; Sanders, 1986).

At the National Technical Institute for the Deaf (NTID) at Rochester Institute of Technology (RIT) in Upstate New York, Dr. Robert Panara established the first Deaf Studies program in the 1970s, and created popular courses such as Deaf Characters in Literature and Film. He also co-wrote a book in 1983 about Deaf Americans, which was written to expose and inspire Deaf students to role models in various careers, an example of aspirational capital. The second edition of this book was updated in 1996. Since then, a Deaf Studies program has been established, and popular courses on Deaf Art/Deaf Artists, Deaf Theater, Deaf and WW II, Deaf Women, Deaf Technology, Multicultural Deaf People, Deaf American History, Black Deaf Experience, Deaf Literature, ASL Literature and Poetry, and more are taught.

Several websites at NTID were created to provide additional resources: Deaf Art, Deaf Artists (http://www.rit.edu/ntid dccs/dada/authorize.htm); Deaf People & WW II
These courses and websites build aspirational, linguistic, resistant, navigational, social and familial capital. High demand for these classes result in full classes of 30 students, including deaf and hearing students. So many students register they must be turned down and be put on a waiting list. Students can choose the American Sign Language – Deaf Cultural Studies program as a minor. There are plans to create a major for this program in the future. The development of Deaf and Sign Language Geography as a discipline is discussed in the next section.

**Deaf geography.** Since Deaf Studies is an interdisciplinary field, new courses in human, social, cultural, and political geographies are developing, such as Deaf and Sign Language Geography where historical and current deaf communities and their sign languages are studied world-wide (Eickman, 2006; Groce, 1985; Gulliver, 2009; Jankowski, 1997; Kitzel, 2013; Kitzel, 2014; Lane, 2011; Padden, 2010; Zeshan, 2010; Zeshan, de Vos, & Coppola, 2012). Some communities, particularly where there is a large deaf population, have created environments where both Deaf and hearing communicate in sign language. These societies accommodated Deaf individuals who were perceived as “normal.” Some of these communities are historical and some are thriving today (Groce; Jankowski). Lane, Pillard, and Hedberg (2011) proposed that Deaf people, ‘people of the eye’ comprise an ethnic group due to a physical difference (ears), cultural values, language use, and communities that have passed on genetic deafness. They researched the genealogy of Deaf families with over 200 lineages from hundreds of years ago. As a result of this research, some Deaf people have a shared ancestry. They
also traced the migration of Deaf clans from Martha’s Vineyard to northern and southern Maine and southern New Hampshire in the 18th and 19th centuries and the founding of the Deaf World in early America. The next section discusses Deaf and signing communities found throughout the world.

**Signing communities.** In America, Martha’s Vineyard in Massachusetts, the Lancaster County, Pennsylvania Amish and Mennonites, and a Keresan Pueblo tribe of the New Mexico area thrived or are still thriving as signing communities (Groce, 1985; Kitzel, 2013; Kitzel, 2014; Jankowski, 1997; Kelly & McGregor, 2001; Mengel et al., 1967). The Arctic region of the Canadian territory of Nunavut has a small community of Deaf Inuits (Schuit, 2012). In the Caribbean, Little Cayman Island, and villages in Providence Island had or still have sign language communities (Doran, 1952; Jankowski; Washabaugh, 1979; Washabaugh, 1986; Woodward, 1982). Ayent, a Swiss commune; Katwijk, a Dutch village; a Scottish clan; Jewish communities in Britain,; and a Turkey Deaf clan in Mardin map out the European signing communities (Aulbers, 1959; Dikyuva, 2012; Fraser, 1976; Hanhart, 1962; Jankowski; Secretan, 1954).

In Central America, there are several villages: the Mayan Indian village of Nohya, the Yucatec Mayan village, and the village of Chican in Mexico; a community in Jamaica at Top Hill, and a clan of Jicaque Indians in Honduras were or are signing communities (Chapman & Jacquard, 1971; Cumberbatch, 2012; Delgado, 2012; Jankowski, 1997; Le Guen, 2012; Shuman, 1980). Africa and West Africa have signing villages in Ghana (Adamorobe) and in the Dogon area of Mali, while India has the Guntar area of Andhra Pradesh, Alipur in the state of Karantaka and Dhadkaie in the Doda district (David et al., 1971; Frishberg, 1987; Jankowski; Kusters, 2012; Majumdar, 1972; Panda, 2012).
The Middle East has signing communities as well: the Al-Sayyid Bedouin; Kfar Quasem, in central Israel; Ein Mahel and Arab El-Naim, in the northern part of Israel; and the M’zab region, in Ghardia (Costeff & Dar, 1980; Fox, 2007; Jankowski, 1997; Kisch, 2012; Lanesman & Meir, 2012; Padden, 2010; Tor & Atzmor, 2008). Other communities are in Urubu, Brazil; Enga (New Guinea); and Elcho Island (Gailwin’ku community) in Australia; Ban Khor in Thailand; and Kata Kolok, in Bali, Indonesia (de Vos, 2012; Jankowski; Marsaja, 2008; Maypilama & Adone, 2012; Nonaka, 2010; Nonaka, 2012). The next section focuses on the application of the community cultural wealth theory to the Deaf community.

**Community cultural wealth and capital.** The various capital that comprise the community cultural wealth theory apply to signing Deaf communities throughout the world (Listman et al., 2011; Marthur & Napoli, 2011; Yosso, 2005, 2006; Zeshan, de Vos, & Coppola, 2012). Listman et al. discuss Deaf community cultural wealth and how this perspective facilitates Deaf adolescents’ resilience. Deaf students are similar to ethnic minorities because they live in a majority hearing society; therefore, this theory applies to the Deaf population. The authors cite Yosso as challenging Bourdieus’s view of cultural capital, as it suggests that non-privileged individuals are lacking in capital. Instead, all groups have capital, but “privileged groups establish barriers for those who do not have the same capital” (p. 283). Developing a resiliency program incorporating the community cultural wealth model will foster protective factors that lead to positive outcomes for deaf adolescents, including ethnic and linguistic minorities within the community.
According to these authors, there is similar capital that make up Deaf community cultural wealth (DCCW). Many deaf students have linguistic and intercultural capital in their use of sign language and English and can code-switch on multiple levels to match an individual’s communication style to interact effectively with deaf and hearing members. The authors suggest that a formal study of American Sign Language (ASL) beginning in elementary school similar to the study of English for hearing students would foster a deeper appreciation and understanding of the comparative grammars of both languages, strengthening the students’ bilingual language skills.

Schools that have Deaf role models allow students to meet a variety of individuals with different personalities, interests, languages, and communication styles as well as career options. These Deaf adults also share stories of not allowing barriers in schools and the workplace to pose obstacles to their success. If there are inequities in the system, they work to bring awareness about them and do their best to correct the problem. The Deaf community is a social network that enables members to find information, jobs, or solutions to problems. Younger members learn from older Deaf role models and both benefit as mentors or mentees. Deaf clubs, organizations, and social events assist the members in developing leadership skills and accessing needed information to move forward individually or collectively as a group.

Families who interact with Deaf adults gain invaluable advice in raising their children, learn sign language, have less fear about the future of their deaf children, and experience less stress, which will have a positive effect on the academic development and psychological well-being of the deaf child. The extended family is the Deaf community that imparts knowledge, skills, experience, and wisdom to hearing families and their deaf
children. These role models and the Deaf community inspire the deaf students and their families who draw upon aspirational, familial, navigational, social, resistant, and linguistic capital.

Listman et al. (2011) believe that incorporating the DCCW model will foster protective factors that lead to positive outcomes for deaf students. This has implications for developing culturally responsive curricula and programs, such as Deaf Studies, particularly for deaf ethnic minorities, who may experience additional barriers to success.

**Study-abroad programs and Deaf community cultural wealth.** Study-abroad programs for deaf students would benefit from using the various capital the international Deaf community has and conducting comparative studies of Deaf cultures, languages, visual arts, performing arts, histories, and education. Deaf communities have linguistic capital (sign language) and study-abroad programs could focus on learning the sign language of the host country to strengthen existing sign language knowledge and skills of the Deaf students which may lead to stronger identities and higher self-esteem. There is literally a vast new Deaf world to explore and discover, particularly its community cultural wealth.

As a participant-observer in the Siena, Italy program for signers in July, 2013, the inquirer saw the development of capital in the DCCW model. The Siena, Italy program for American Sign Language Users (http://sienaschool.com/it/1020/Deaf-Studies.htm) is a model of an accessible program due to immersion in Lingua dei Segni Italiana (LIS) or Italian Sign Language classes and facilitates linguistic capital. Student signers (both hearing and deaf) took LIS classes with fluent LIS Deaf teachers for three weeks and were exposed to lectures and guided tours in LIS and ASL. In addition, the class took one
week of written Italian with an Italian professor who was fluent in LIS and ASL (a
hearing adult child of deaf parents or CODA). American Sign Language (ASL) classes
were taught to signing Italians, deaf and hearing, for two weeks. Both American and
Italian signers met each other to practice the learned sign languages. In addition, students
met the local deaf club, which showed older members using a different form of LIS as
compared to the younger members. Outings to a local restaurant meeting other Deaf club
members were also conducted weekly. Participants practiced their receptive and
expressive signing skills by meeting signing Italians in several cities. All of these
activities facilitated social, intercultural, familial, and linguistic capital.

The inquirer also participated in an Italian Deaf Culture and History class taught
by a fluent LIS and ASL professor (CODA) for one week in which various Deaf regions
of Italy were studied. The professor explained that there were regional differences in LIS
because of Italian city-states and neighboring countries. Some Deaf Italians in the
northeastern area of Italy were sent to Austria and influenced by Austrian Sign Language.
The northwestern and north central areas of Italy were influenced by Langue des Signes
Francaise or LSF because it was close to France and Switzerland. The southern regions of
Italy such as Naples, Rome, and Sicily had different regional varieties of LIS (Lerose,
2008, p. 350; Sala, presentation, July 2013). We learned about legislation, Deaf
organizations, Deaf clubs, interpreting services, and Deaf schools. The Milan Decision
(1880), which influenced the world-wide direction of Deaf education in 1880, toward the
oralism philosophy, was discussed and the strong influence of this philosophy is still felt
to this day in Italy. The class took a trip to Rome, Italy where we met an organization
fighting for recognition and preservation of their sign language, LIS, which is an
empowering movement for students to observe. Some of the participants signed an online petition (http://www.activism.com/it_IT/petizione/lingua-dei-segni-italiana/1683). Support for the recognition of Lingua dei Segni Italiana (LIS) was also publicized from the European Union of the Deaf website (http://eud.eu/news.php?action=view&news_id=127). These are examples of resistant, social, familial, and navigational capital.

In this course, we were also introduced to the signing arts such as Deaf poetry, Deaf performances, and Deaf experiences through websites or DVDs. One film, Una guerra senza suoni storia inedita da Sala Luciano was a narrative by the professor’s Deaf father about his experiences during WW II (Sala, 2006). We also learned of a deaf artist whose name was Pinturicchio or Bernardino di Betto Biagi (1454-1513), also nicknamed Pintorrichio, Sordinchio or Surdicchio at the Piccolomini Library next to the Siena Cathedral. The frescoes painted on the ceiling of the library showcase the life story of Pope Pius II. Pinturicchio studied art with fellow student Raphael and was noted for frescoes and altarpieces in several Italian cities, including Rome, the Vatican, and Siena. The inquirer discovered approximately 25 other deaf artists covering various eras whose works are in the museums in Rome, the Vatican, Florence, Siena and other areas in Italy using the Gallaudet University Guide to Deaf Biographies via http://liblists.wrlc.org/deafbiog/home.htm and deaf artists’ reference books (Folchi & Rossetti, 2007; Van Cleve, 1987).

The Siena School of Liberal Arts building is on the site of a closed Deaf school and has a museum on the first floor. A Deaf Italian guide, a member of the local Deaf association, explained the founding history of the school and museum. The group also
met a Deaf Italian interpreter who attended Gallaudet University and could interpret in American Sign Language (ASL) from LIS. Books and papers on deaf education, photographs of former students and classes, hearing aids, teaching tools, and desks from the classroom were on display. Excursions to museums and the Vatican in Rome, a local winemaking facility, a medieval festival, the beach, and an Italian restaurant where we made pasta which was cooked later for dinner gave us opportunities to meet other signing Italian guides and members. All of these activities facilitated social, aspirational, familial, navigational, and linguistic capital.

The school has expanded its transnational study-abroad offerings to Deaf and signing Brazilians where they can learn LIS in Siena. One of the Deaf professors who taught LIS is from Brazil, an example of social, linguistic, and familial capital. In addition, the school offers research and service learning opportunities for professionals using the Mason Perkins Deafness Fund (http://www.mpdfonlus.com). Social, linguistic, aspirational, navigational, and familial capital can be developed by networking with the Deaf and sign language using communities and organizations and by providing service learning opportunities to deaf students. For example, the students participating in the January 2014 Chile program conducted presentations of their rights in the USA, educating their Chilean Deaf peers about services we enjoy as American Deaf citizens (Professor, personal communication, January 10, 2014).

Other study-abroad programs designed for the signing community (deaf and hearing) are: a University of Rochester program led by a French deaf professor studying in Paris and Southern France in the summer of 2014 (http://www.asl.rochester.edu/paris/); a Costa Rican program, also taught a pre-departure
class and is connected to an organization called Discovering Deaf Worlds (DDW) (http://www.discoveringdeafworlds.org/programs/gda), which traveled in late May and June of 2014 and was led by a Deaf professor focusing on service learning (http://www.rit.edu/ntid/interpreting//home/w- interp/DrupalFiles/Remove_4-30-2013.pdf); and the Field School in Deaf Geographies at the Bader International Study Centre in UK, Queens University also offered a summer 2013 program which has relocated to Rochester Institute of Technology (http://www.queensu.ca/bisc/academics/programs/upper-year/specialized-programs-2014/deaf-geographies). Future plans at Ruth Benedict College (pseudonym for a Deaf college in the NE region of the U.S.), include a study-abroad trip to Japan with a pre-departure class in fall of 2015. In addition, a Rochester church program worked with deaf youth overseas in summer camps, such as Hands of Joy in the Dominican Republic. Other colleges in the Northeast and West with deaf programs offer similar sign-accessible study-abroad options.

Designing more Deaf-friendly study-abroad programs that use the DCCW framework will expose Deaf students to a part of their rich culture and heritage, increase their participation, enable them to acquire foreign sign languages, and may lead to educational benefits that strengthen intercultural and other needed skills in our globalized and interconnected world. These study-abroad programs may also be considered heritage programs for Deaf students exploring their family and/or Deaf histories. The next section discusses the background of the Deaf people of Chile and Santiago that this particular study-abroad group met.
Chile and Santiago as the setting for the study-abroad program. The study-abroad class became familiar with the Chilean Deaf community by studying Chilean Deaf culture, history, and language. Three researchers (Parks et al., 2011) studied the sociolinguistics of the Deaf community and Lengua de Senas Chilena (LSCh) (Chile Sign Language) for four weeks, visiting four cities. They used participant observation, questionnaires, a text test, and video to conduct their study. The investigators worked in partnership with Latinos en Traduccion y Alfabetizacion (LETRA) to study sign language variation in Chile. Their findings show that bilingual-bicultural (LSCh and Spanish) Deaf education is supported, particularly since the government has recognized LSCh as the language of the Chilean Deaf community. Sign language dictionaries have been developed, which strengthens the standardization of LSCh, although there are regional differences. Deaf people are being trained as leaders in Chile where they can make a difference in improving education and language access in their communities (Parks et al., 2011). The next section delves into the statistics of Deaf Chileans and a bilingual Deaf school in Santiago.

Education of Deaf Chileans. Less than one-half of the deaf population has completed their primary education, nearly 11.7% have no formal education, 13.2% complete secondary school, and 2.1% complete university studies (Herrera, Puente, & Alvarado, 2010, p. 310).

Statistics of Deaf Chileans and Santiago’s bilingual Deaf school. According to Soper’s (2008) estimate of signing Deaf people, the total population in Chile is approximately 21,000. Santiago has the largest Deaf community. The questionnaire responses from the Parks et al. (2011) study show that all of the participants noted that
Santiago has the best educational and employment opportunities as well as government services for Deaf people. One of the larger Deaf-only schools in Santiago is Instituto de la Sordera (INDESOR), which is a successful bilingual-bicultural program, and started in the 1990s (http://www.institutodelasordera.cl/instituto/index.php). As of 2009, INDESOR is staffed by 35 people, seven whom are Deaf, two of whom are certified teachers, and four of whom are attending school to become certified teacher aides. There are 119 students from the Santiago metropolitan region who attend classes from pre-school through eighth grade. Those who graduate and are qualified can transfer to one of three other secondary schools in the area that provide specialized integration programs using trained personnel. Pre-schoolers’ parents are required to attend sign language classes for the first year. The government is providing financial support to help this school share its educational materials with other schools in Chile (Parks et al., 2011). The section below discusses university admission of Deaf students and interpreting services.

*University opportunities for Deaf students and interpreting services.* Deaf students may attend university (one public and three private) if they qualify. However, they do not have full access to interpreters. This trend may be changing, because in 2009, the government supported and paid for interpreters to enable one Deaf person to attend university. The government has no policies for the provision of sign language interpreters. Most interpreters are children of Deaf parents (CODAs) who volunteer (Parks et al., 2011). A report by the World Federation of the Deaf (WFD) Regional Secretariat for South America (RSSA) shows approximately 15 sign language interpreters and no qualification standards for them (Allen, 2008). There are also no interpreter training programs. If interpreters are paid, their hourly rates are between 5,000-20,000
pesos (or USD $10-40 per hour) (Parks et al., 2011). Efforts to increase interpreters are discussed in the next section.

**Increase in Chilean sign language classes to provide more interpreters.** Deaf Chileans have access to interpreted daily news on television. In order to increase sign language interpreters, more Deaf people are teaching sign language classes. As of 2005, a national register of Deaf teachers of Chilean Sign Language numbered 37 (Castillo, 2006). Although there are hearing and Deaf people fluent in LSCh who want to teach sign language, they do not have the credentials required from the government to teach. However, Deaf and hearing teachers are creating sign language DVDs for use in their informal sign language classes (Parks et al., 2011). The next section shows the importance of Deaf associations and organizations and increasing awareness of the larger hearing society of the Deaf community’s needs.

**Deaf associations and organizations.** On September 26, 2009, Deaf Chileans celebrated International Deaf Day in major cities by holding marches and sharing information about their culture, community, sign language, and Deaf pride (Parks et al., 2011). The oldest national Deaf association in South America is in Chile and is called Asociacion de Sordos de Childe (ASOCH), founded in 1926 (Allen, 2008). There are about 60 Deaf associations and organizations throughout Chile and seven are in Santiago; Agrupacion Chilena de Instructores e Interpretes de Lengua de Senas Chilena (ACHIELS) and Asociacion Ciudadania Real de Sordos de Childe (CRESOR) are two of the primary Deaf associations in Santiago. The organization ACHIELS teaches sign language classes and is interested in promoting interpreter training. The other organization, CRESOR, coordinates social and events for socializing opportunities for its
members. Deaf participants answered questions in the Parks et al. study (2011) about what they look for in a deaf leader. Ranked from most to least important, they are:

1. being Deaf,
2. signing well,
3. being well educated,
4. good Spanish skills, and
5. good speaking skills.

The following section explains religious services that are accessible to Deaf Chileans.

**Deaf Chileans’ access to religious services.** The study conducted by Parks et al. (2011) revealed that most Deaf Chileans identify themselves as Catholics, like their hearing counterparts. However, because there are no interpreters at the churches they attend, the Deaf Catholics stopped attending. Interestingly, the Jehovah’s Witnesses have a strong influence in Chile and there are approximately 350 Deaf Chilean Jehovah Witnesses in Santiago. There is at least one religious DVD to provide religious instruction, which is distributed throughout the country. In addition, there is a Baptist church in Santiago with a Deaf ministry called Iglesia Baustista Para Los Sordos Vida Nueva and a Seventh Day Adventist Deaf church (Parks et al.). The next section describes Chilean Sign Language, developing a sign language dictionary, and regional sign language differences in the country.

**Chilean sign language and regional differences.** The questionnaire taken by Deaf Chileans in Parks et al. (2011) study indicated that sign language is more important than spoken language for all Deaf people to know and use. Sign language is often acquired outside of the home, and most learned sign language at school while others
learned from friends and Deaf associations. The Deaf respondents recognized that spoken language is also important so that interactions can occur in the hearing world (Parks et al. 2011).

The sign language of Chile is commonly referred to as Lengua de Senas Chilean, and abbreviated as LSCh. Since the late 1980s to the present, there have been at least 18 sign language research articles published on the Deaf communities and their sign languages in Chile. The Deaf participants in the study indicated that they feel excluded from the research process, that the research is not benefiting the local Deaf community through training Deaf people to analyze their own language, and that they are not learning about the studies from researchers. Other concerns were the credibility of the studies done by researchers who are hearing and not familiar with Deaf culture and not fluent signers. In 2008, 30 representatives (15 Deaf and 15 hearing) met to develop an LSCh dictionary DVD with the goal of standardizing LSCh (Parks et al., 2011).

Although there is a single language in Chile distinct from any other sign language, there are some differences based on geographical location, age, and educational background. The sign language of Santiago as well as that of the participants’ hometowns were considered the easiest sign language varieties to understand. When participants were asked to rank language development needs, they ranked in order of importance as follows:

1. sign language dictionaries for helping increase Deaf people’s vocabulary, helping to standardize the language and helping hearing people learn to sign;

2. sign language literature that educates Deaf people about important topics like health, which would assist them in making better choices;
3. interpreter training would increase the quality and number of LSCh interpreters, and

4. sign language religious materials such as a signed Bible would make church more accessible for Deaf Christian Chileans.

Increasing awareness of the needs of the Deaf Chilean community will help bring out increased services in health, education, and government (Parks et al., 2011). The next section discusses international Deaf organizations of importance to the Deaf community.

**International Deaf organizations.** There are a few Deaf organizations that work with Deaf communities around the world. These organizations are examples of familial, social, and navigational capital that Deaf people can gain through participation. One important advocacy organization that works on behalf of 70 million Deaf people worldwide is The World Federation of the Deaf (WFD) which is a non-governmental organization. The organization was founded in Rome by Dr. Cesare Magarotto (a CODA) and Mr. Vittorio Ieralla in 1951 and is one of the oldest international Deaf organizations (Gannon, 2011; Sala, presentation, July 2013). It is estimated that approximately 56 million Deaf people live in developing countries. Recognized by the United Nations (UN) as their spokes-organization, WFD works closely with the UN in promoting the human and language rights of Deaf people. WFD ensures that Deaf people in every country have the right to preserve their own sign languages, organizations, and cultural and other activities. Current WFD priorities are Deaf people in developing countries; the right to sign language; and equal opportunity in all spheres of life, including access to education and information. Every four years, this organization holds a World Congress
The next conference focusing on the diversity theme will be in Turkey in July 2015.

Another international organization that holds conferences every three years is Deaf History International. This organization’s goal is to inform the global Deaf community on all aspects of its history and to provide information for academic purposes. Their website has past and current newsletters and listings of Deaf archives and museums. The next conference will be in Edinburgh, Scotland, also in July 2015, focusing on Deaf Sports History (http://www.deafhistoryinternational.com/).

Those Deaf individuals interested in sports can participate in the International Committee on Sports for the Deaf (ICSD), which hosts the Winter and Summer Deaflympics Games and are sanctioned by the International Olympic Committee (IOC). The 21st Summer Deaflympics in Taipei, Chinese Taipei, in September 2009 had more than 4,000 deaf athletes and officials from 77 nations. The 16th Winter Deaflympics in Salt Lake City, United States in February 2007 had over 600 participants. The need for separate games for Deaf athletes is evident in the number of participants, their special communication needs on the sports field, as well as in the social interaction that is an equally vital part of the games (http://www.deaflympics.com/icsd.asp).

**International Deaf museums and archives.** The Deaf community treasures and preserves its history in museums and archives worldwide. Dr. John Hay, a professor from the UK, undertook a nine week-long Churchill Fellowship study trip to Deaf museums and archives in autumn of 2006. The reason he applied for this fellowship is because the British Deaf History Society (BDHS) (http://www.bdhs.org.uk/) wanted to establish the National Deaf Archives and as chair of this organization, he thought this fellowship
would enable him to research how Deaf materials are preserved and conserved in North America. His study tour took him to Deaf museums and archive centers in Europe, the USA, and Canada. One of his main objectives was to establish a network of curators of Deaf museums and archives, an example of social capital. He visited over 30 museums and archives in Europe, USA, and Canada (Hay, 2011). Some of the places he visited are discussed in the next sections.

The first county he visited was Belgium, which has two distinct Deaf communities and separate organizations caring for the collections. Fevlado, Ghent has a Flemish Deaf Association, which secured funds to develop an online catalog of archival records, and are housed in various Deaf locations in Flanders. Research has been undertaken on Flemish Deaf History and they have or will publish in book and DVD formats. The Charles Louis Carton Archives, Koninklijk Institute in Spermalie, Brugges is in a school for Deaf, blind, and autistic children and maintained by a volunteer curator. Their archive has Deaf related publications and educational artifacts. The Royal Institution, located in Woluwe, Brussels has a museum featuring teaching materials for deaf and blind children. FFSB, a French speaking organization in Brussels, has a library of deaf related books, journals, and videos that they disseminate to families (http://www.ffsb.be/?q=association/8). Robert Dresse Museum, Liege is run by a volunteer and opens by special arrangement (https://sites.google.com/site/terredessourds/crd). Another museum, Brother Leothard Deaf Museum, in Ledeberg, Belgium opened after Dr. Hay left (Hay, 2011).

The Netherlands was his next stop and the museum is located in the Deaf club in Amsterdam and run by the members of the local Deaf History Group. Another museum is
in Zoetermeer, also in a Deaf Club. When the Deaf school closed, it discarded its materials, which Peter Waggoner gathered and displayed. Dr. Hay then visited the Charles Guyot Archives at the Deaf school in Haren that is curated by a Deaf volunteer. The Deaf Community Museum in Groningen located in a Deaf club is the newest museum in Holland. A personal guide gave him the Groningen Deaf Heritage Trail and they viewed places of Deaf historical interest (http://www.dovenclubhuis.nl/VerCom/Commissies/Historie%20Doven%20Groningen).

Another museum is the Catholic School for Deaf Children, Sint Micheilsgestel which Dr. Hay did not visit (Hay, 2011). Other sites not mentioned by Dr. Hay are The Amsterdamse Doven Historie, a society on deaf history in Amsterdam (http://www.dovenhistorieamsterdam.nl/) and the National Foundation for the History of Deaf Jews in the Netherlands (http://dovenshoah.nl/).

The next country Dr. Hays took a trip to was Germany, where they have a Samuel Heinicke School in Leipzig. Samuel Heinicke promoted the oralism philosophy in Deaf education and feud with Abbe l’Epee’s stand on manualism and their philosophical differences. It is also one of the oldest archives in the world. A couple of teachers maintain the archive. Staffed by two people, the Information Center on Deafness in Prague is maintained by a grant and the purpose is to provide families with information. It is located near an audiology clinic and hearing aid center (Hay, 2011). There is a National Society on Deaf History of Germany (http://www.kugg.de/), Berlin Deaf Cultural Center, and a National Association on the History of Deaf Jews in Germany (http://www.igjad.de/deutsch/deuindex.html) which Dr. Hay did not visit.
The Deaf Museum in Kastelsvej, Copenhagen in Denmark was the next stop in Dr. Hay’s travels. The museum is in the basement of a Deaf school and has six rooms. The Danish Deaf History Society maintain it with the help of a volunteer curator (http://www.dovehistoriskselskab.dk/) and (http://www.kl-deaf.fi/Kuurojen_museo/en-GB/).

The office of Thomas Kold houses a small museum in Dove Kirke, Copenhagen. The Copenhagen Deaf History Society has a display of artifacts and exhibits at the 1866 Club. The Deaf Norwegian Museum is housed in Trondheim, Norway at a former Deaf school (http://www.norsk-dovemuseum.no/). Another small museum is in Bergen at a Deaf Club (http://www.bgds.andata.no/bodyFrame/grupper/Museum/NDHS-B.htm). The Finnish Museum of the Deaf in Helsinki, Finland has a prototype of a hand-held device that is a sign language alternative to an audio guide. The museum has a small curatorial team (http://www.kl-deaf.fi/Kuurojen_museo/en-GB/) (Hay, 2011). Other sites that were not mentioned are the Norwegian Deaf Historical Society (http://www.ndhs.no/) and the National Society on the History of the Deaf in Sweden (http://sdhs.se/).

The Moscow Deaf History Society in Russia was Dr. Hay’s next stop. The society promotes Deaf History through magazines. The Moscow Deaf Museum features artifacts from the Moscow Deaf Theater Company and is in the basement of the Moscow Deaf Theater. The St. Petersburg Deaf Museum is also located in a Deaf club and run by a curator. Russia has at least 10 more Deaf museums – the School Museum of Russian Deaf and Dumb Pedagogy in Moscow, other museums in Chelyabinsk, Kirov, Kursk, Saratov, Smakensk, Sverdlovsk, Ufa, and other locations. Dr. Hay was not able to visit
these places. After this trip to Russia, he flew to the U.S. to visit organizations and schools there (Hay, 2011).

His first stop was Washington, D.C. where he visited the Gallaudet Archives, the most comprehensive Deaf archives in the world (http://www.gallaudet.edu/library_deaf_collections_and_archives.html). The Gallaudet Museum opened April 8, 2014 to celebrate the 150th anniversary of Gallaudet University (http://www.gallaudet.edu/museum.html). He then visited The Volta Bureau, which was established by Alexander Graham Bell, similar to German Samuel Heinke, an oral proponent in Deaf Education, who often clashed with Edward Miner Gallaudet who favored manual sign language. All the archival materials were sent to a depository in Virginia. Maryland School for the Deaf in Frederick has archive collections related to the school and the Civil War. The next visit was a three-room museum at the Virginia School for the Deaf and Blind in Staunton. The Alumni Association runs it voluntarily. He visited the spot where the first Deaf school in the U.S. was started by John Braidwood in 1812; this was five years before Gallaudet and Clerc established the American School for the Deaf, in Hartford. A plaque marks the spot (Hay, 2011).

Dr. Hay then headed north and visited the American School for the Deaf, which has a museum and collections on Clerc, the first Deaf French teacher, and Thomas Hopkins Gallaudet. His next stop was in Rochester, NY where he visited RIT’s Deaf Studies Archives (http://library.rit.edu/depts/archives/deaf-studies-archive), which has collections given by professors such as Robert F. Panara, the first Deaf professor of English and Deaf Studies. He viewed the Dyer Art Center at NTID that has exhibits of Deaf artwork and Deaf history. A new center, founded in 2010, is located at RIT
Libraries, and is named the RIT ASL and Deaf Studies Community Center (RADSCC). This center has a classroom where Deaf artwork and historical materials are displayed (http://www.rit.edu/ntid/radscce/). The Rochester School for the Deaf has a museum and archives maintained by volunteers (Hay, 2011). There are other Deaf schools not mentioned by Dr. Hay that have museums, such as the New Mexico School for the Deaf, Texas School for the Deaf, and Kansas School for the Deaf. (http://www.gallaudet.edu/museum/deaf_museums_and_exhibitions.html). His final visit was to the Deaf Culture Centre, in Toronto, which has two co-directors. They host events and have exhibit displays as well as a small archive (http://www.deafculturecentre.ca/Public/index.aspx). A small museum is also in the Bob Rumball Center and has a display of mementos (Hay, 2011).

Study-abroad programs designed for Deaf students can look into museums and archives of the regions they visit to strengthen the Deaf Studies curricula. In addition, they can explore mainstream museums that have deaf artists or scientists. Often the workers in the museum are unaware of these deaf individuals so this information is not publicized to the deaf community. There are other deaf museums and archives to discover such as the Musee d’Histoire et Culture des Sourds, (https://www.facebook.com/pages/Mus%C3%A9e-de-Histoire-et-de-Culture-des-Sourds/102870979904719), Deaf History of Scotland (http://www.deafhistoryscotland.org.uk/) publicized by the Deaf History International organization (http://www.deafhistoryinternational.com/) and Irish Deaf History Archives on Facebook (https://www.facebook.com/groups/380505268675154/).
International education’s influence on deaf career development. There is some evidence that international travel during college years or employment bolsters one’s career development. Stories such as Anne Reuss, who studied abroad in Italy and found a career in social media due to her experiences abroad can be found in MIUSA, an organization that promotes study-abroad experiences for those with disabilities (http://www.miusa.org/resource/story/anner). Another story of a student who studied abroad in Italy while at RIT led to a career teaching English in Rome to Deaf Italians (Personal communication, Katherine Groves, July 1, 2014).

The biographical dictionary work of Harry G. Lang and Bonnie Meath-Lang (1995), the review of deaf scientists (Lang, 1994), short biographies of deaf persons by Carroll and Mather (1997), and biographies of deaf persons by Moore and Panara (1996) as well as Panara and Panara (1983) describe some of the international influences on selected deaf persons. Before discussing some of these deaf leaders, it should be noted that these deaf leaders already had advantages related to a strong SES, that is, they had strong family support, an outstanding education despite barriers, and some had influential families which led to cultural capital. In addition, some were late-deafened or partially deaf. The work of some of these individuals is in museums and in archive collections throughout the world.

Deaf artists and poets. Due to the overwhelming number of deaf individuals who pursued international travels, some selected persons will be profiled. It is not surprising that talented deaf visual artists traveled to study art and to show exhibits of their work. Juan Fernandez Navarrete (1526-1579), nicknamed El Mudo, traveled to Florence, Rome, Milan, and Naples to study art. He studied under the tutelage of friar Vincent de Santo
Domingo, an artist-monk at a monastery. The friar encouraged Navarrete’s parents to send Juan to Italy (Carroll & Mather, 1997; Lang & Meath-Lang, 1995). The friar believed that “travel and the expansion of experience would enrich Navarrete’s mind further” (Lang & Meath-Lang, p. 272). After extensive travels in Italy, he was appointed painter to Philip II, King of Spain, on March 6, 1568. He completed portraits and eight altarpieces before his early death. The poet and dramatist, Lope de Vega, composed an ode in Laurel de Apolo to honor the artist who “lent Canvas a voice” (Lang & Meath-Lang, p. 273).

During this same time frame, the noted French Renaissance poets and close friends who lost their hearing due to illnesses, Joachim du Bellay (1522-1560) and Pierre de Ronsard (1524-1585) also traveled for work and to study poetry. Du Bellay was one of the best Latin language poets in Europe and traveled to Rome for his work as secretary to his second cousin, a cardinal, where he produced some of his best poetry such as Poematica, Discours, and others. Ronsard served as a page to a French prince and traveled to many places, including Scotland, where he became ill at age 16 and lost his hearing. This affected a change in his career as he had planned to be a diplomat and instead turned to writing, and is considered one of the greatest poets in France. He was appointed court poet for King Charles IX which also led to travels (Carroll & Mather, 1997; Lang & Meath-Lang, 1995).

**Deaf actors.** Deaf actors also traveled abroad, particularly those that participated in national theaters of the deaf. Bernard Bragg (1928- ) studied with the French mime artist Marcel Marceau in Paris. He was an artist in residence at the Russian Theater of Mimicry and Gesture and traveled to 38 cities in 25 countries, such as Puerto Rico,
Holland, Yugoslavia, France, and Israel, performing using sign mime. Linda Bove (1945- ), an actress featured as a librarian on the television show *Sesame Street* traveled with the National Theater of the Deaf on a world tour (http://www.ntd.org/). Julianna Fjeld (1947- ) co-founded the International Visual Theater (http://www.ivt.fr/) in Paris and traveled the world with the Little Theater of the Deaf, catering to Deaf children (Lang & Meath-Lang, 1995; Moore & Panara, 1996).

*Deaf scientists.* Deaf scientists also benefited from travels abroad. A medical doctor who is famous for his experimental microsurgery techniques, Donald Ballantyne (1922-2006) was raised in Peking, China. His parents sent him to schools in Connecticut, Delaware, and Hong Kong when he was a young adolescent. (Lang & Meath-Lang, 1995; Moore & Panara, 1996; Panara & Panara, 1983). Sir John Warcup Cornforth (1917-2013), from Sydney, Australia, moved to England to attend Oxford University and is known for his groundbreaking work on cholesterol and received the British Nobel Prize in Chemistry in 1975. Gideon Moore (1842-1895) studied abroad at the University of Heidelberg and traveled in Europe. He was the first deaf American to get a Ph.D. in chemistry and achieved summa cum laude honors. Tilly Edinger (1897-1967) from Frankfurt, Germany, worked under difficult circumstances at the *Natur-Museum*. She hid from the Nazis and worked unobtrusively, but after discovery by the Nazis in 1938, she escaped to England in 1939 where she worked as a translator. She then worked at the Museum of Comparative Zoology in Boston for the rest of her life. Her career took her to London, Paris, Switzerland, Holland, and England (Lang, 1994; Lang & Meath-Lang, 1995).
**Deaf astronomers.** Astronomers who were deaf also contributed to the field of astronomy and traveled as well. Annie Jump Cannon (1863-1941), “the census-taker of the stars” (Gerber, 2011, p. 27), worked at Harvard College Observatory, studied variable stars, and curated astronomical photographs. After she graduated from Wellesley, she traveled to Europe with her mother. She classified the stars in the nine-volume set of the *Henry Draper Catalogue* which is an invaluable reference for astronomers. She traveled to Peru to photograph the stars near the South celestial pole. The Dean of Women Astronomers was also awarded the Draper Medal of the National Academy of Sciences. In addition, the Cannon moon crater is named in her honor (Lang, 1994; Lang & Meath-Lang, 1995).

Cannon’s colleague, another deaf astronomer who worked with her at the Harvard Observatory, Henrietta Swan Leavitt, is credited with the discovery of the period-luminosity law regarding the distance of stars in relationship to their brightness. Another discovery she made was that fainter stars are usually redder than brighter stars. Leavitt also traveled to Peru where she did extensive work on the stars, Cepheids. She was nominated for a Nobel Prize in Physics for the period-luminosity law but had already passed away four years earlier. As with Annie Jump Cannon, she has a moon crater named in her honor (Burleigh, 2013; Johnson, 2005; Lang, 1994; Lang & Meath-Lang, 1995).

**Deaf anthropologists.** An anthropologist, writer, and poet, Ruth Benedict (1887-1948) is referred to the mother of visual anthropology as she was interested in the visual aspects of culture, particularly, literature, folk stories, costumes, dance, poetry, architecture, and painting. She trained Margaret Mead when she was a professor at
Barnard College, and the two had a lifelong close relationship. After she graduated from Vassar College, she traveled for one year in Europe. Her dissertation study was about the Native Americans’ vision quests and she pursued studies of various Indian tribes. She published work about the personalities of cultures, Japan, and race. She was an intercultural specialist and was the founding member of the Institute of Intercultural Studies. In addition, she was a member of the American Folklore Society and edited their journal.

**Deaf educators.** Frances Parsons (1923-2013) lived in Tahiti from 1935 to 1941 when the family returned to the U.S. She pursued a career in education, taught art, and coordinated the international history collections at Gallaudet University. She promoted *Total Communication* around the world as an ambassador visiting Deaf schools where she taught sign language. The first Deaf Peace Corps program in the Philippines was started under her leadership. She traveled to the seven continents, including Antarctica, China, the Caribbean, Australia, Italy, Argentina, South America, Nepal, India, Iran, Asia, Africa, and India. She established the Frances Parsons International Endowment to assist in the teaching of English as a Second Language (ESL) to deaf persons in the world. Many of the students she visited were later able to attend Gallaudet University after developing English language skills (Moore & Panara, 1996).

Madan Vasishta, from India, traveled to Gallaudet to pursue his studies and became a superintendent of a Deaf school and a university professor (Vasishta, 2006). The first deaf president, Frederick A. P. Barnard (1809-1889), of two universities, Columbia University and the University of Mississippi, traveled to Europe in connection with his work in Belgium and France (Lang, 1994; Lang & Meath-Lang, 1995).
**Deaf missionaries.** Andrew Foster (1925-1987) founded more than 70 Deaf schools on the African continent as well as the African Bible College for the Deaf. Fund-raising tours took him to Mexico, the Caribbean, Europe, and 25 African countries (Carroll & Mather, 1997; Lang & Meath-Lang, 1995; Moore & Panara, 1996). Father Cyril Axelrod (1942- ), a South African and a Deaf-Blind priest, travels world-wide ministering to Deaf and Deaf-Blind individuals. He has founded schools for Deaf Africans in South Africa, did missionary work in China, founded a social service center, and associations of the deaf. He worked in the Philippines where he established the Philippine Federation of the Deaf and is a pastoral coordinator for the Deaf-Blind in England (Axelrod, 2005).

**Deaf inventors.** John Robert Gregg (1867-1948), born in Ireland, moved to America from Liverpool, England as a penniless immigrant and invented the Gregg shorthand system. He arrived in Boston and eventually settled in Chicago where he established the Gregg Shorthand School (Carroll & Mather, 1996; Gannon, 1981; Panara & Panara, 1983). Emerson Romero (1900-1972) moved from Cuba to New York City and invented captioning by splicing captions into films when silent films ended and the talkies arrived. He had a short career as a silent film actor. He also invented alarm clocks and alerting signalers for the Deaf community (Gannon, 1981; Lang & Meath-Lang, 1995).

**Deaf writers.** Dorothy C. Fisher (1879-1958), a best-selling author, studied at the Sorbonne and was the first woman to get a Ph.D. in Romance Languages at Columbia University. She studied under Maria Montessori in Italy and brought that philosophy to the U.S. During WW I, she worked with wounded soldiers and orphaned children in
France. Ellen Glasgow (1873-1945) was a Pulitzer-prize winning author and traveled to Egypt, Asia, Italy, Switzerland, France, Norway, and Greece (Lang & Meath-Lang, 1995).

**Deaf publishers.** T. J. O’Rouke (1932-1992), a publisher of Deaf sign language materials was involved with world Deaf organizations (Lang & Meath-Lang, 1995). Matthew Moore (1958- ), who publishes the Deaf Life magazine and Deaf related books travels to Japan and the Philippines and advises the Deaf community on their Deaf Life publications (Moore, personal communications, January 2013). The next section discusses Deaf people involved in the travel and/or international fields.

**Deaf travel agents and international development consultants.** Peggy Prosser, a Deaf woman, lives in Japan and has a travel agency in which she plans trips for deaf individuals and groups. She works in partnership with another Deaf woman, Robin Ching. Ms. Prosser also advises on inclusive international development planning with Deaf people (P. Prosser, personal interview, May 10, 2014). Peggy frequently travels and volunteers time to some developing countries such as China, Cuba, Democratic Republic of Congo, Haiti, Kenya, The Palestine Territories, The Philippines, South Korea, Taiwan, and Zambia. Peggy was a Liaison Officer for the World Federation of the Deaf in Helsinki, Finland (http://www.gallaudet.edu/education/students_-alumni/peggy_prosser.html).

Hands On Travel is another popular travel agency catering to Deaf individuals and group tours. Terry Giansanti, a Deaf man, is the founder of this successful agency (http://www.handsontvl.com/handsontvl_new/intro/aboutus). Another talented Deaf man, Joel Barish created his production company within DeafNation (a trade show expo...
business) and travels the world interviewing Deaf people for his online video show *No Barriers with Joel Barish* (http://deafnation.com/joelbarish/). He has traveled to at least 70 countries and produced over 3,000 videos of deaf individuals from all over the world (Putz, 2013). The next section will talk about the commonalities that Deaf people worldwide share, despite different sign languages and cultures.

**Universality of the Deaf experience and contrasts between Deaf cultures across countries.** According to Mindess and Holcomb (2007),

Deaf Culture possesses all the elements of a rich culture. Shaped by sign language and a strong group affiliation, Deaf cultures have existed in almost every country of the world for hundreds of years. Often hidden from the gaze of outsiders, Deaf people continue to pass on their values, traditions, folklore, and most importantly their sign languages to succeeding generations of Deaf children (Deaf Culture, 2007, p. 1).

Attending international events is valued by many Deaf people. In contrast to hearing people, they experience ease in communication when meeting other Deaf foreigners. Because Deaf people share the commonality of living in a world where they develop creative communication strategies with non-signers, the barriers to communication are minimized and “Deaf people can be considered the first truly international community” (Mindess & Holcomb, Gallaudet University and Deaf Culture, 2007, p. 1).

An interesting observation by Joseph Murray (2007) is that in the Western Deaf world, during the 19th and 20th centuries, Deaf people made transnational connections through travels, and organized international conferences despite “vast geographical
Murray (2007) points to an address given by Draper who explains why Deaf people travel. Draper said at a St. Saviour’s Church meeting, “in all essentials our experiences are probably the same. If you have troubles, we can sympathize with you, for we have the same troubles; or if you have joys, those joys are ours, and we rejoice with you” (p. 100). This Deaf common experience, of living as members of a visual community in a dominant auditory world strengthens the bond of Deaf people and transcends national boundaries (Murray, 2007).

In addition, Deaf people kept up with the news of other Deaf communities through international deaf periodicals and a correspondence club. Many deaf people during the 19th and 20th century enjoyed writing letters as it was a means of keeping in touch with their transnational and national friends. A transnational network from the early 20th century was the Cosmopolitan Correspondence Club which was initiated by an Australian, Daisy Muir. She read the *Silent Worker* and *British Deaf Times* and gathered names of deaf people from several countries and invited them to join the club. After a group of eight to 10 members was established, Daisy wrote a letter with attachments and passed it to the next person in the group. This person would read her letter and add her own, and passed on the two letters to the next person in the group, each adding her letter. Members included the French writer, Yvonne Pitrois, a Scotsman, John Brodie, Americans such as the Silent News columnist, Ella Florence Long, the sculptor, Douglas Tilden, traveler, Annabelle Kent, poet and writer, Howard Terry, and teacher, Bessie Edgar, a Canadian, Sylvia Chapin Balis, an Irishwoman, Ethel Egan Desmond, and a Wales man, the Reverend John Bodvan Anwyl. They discussed their lives, work, travel,
and social and political issues, such as the Women’s Suffrage movement and WWI (Anderson & Carty, 2014).

There is a Deaf Union Flag created by a French Deaf artist, Arnaud Balard that symbolizes this universal Deaf experience. The flag features a turquoise hand shape outlined in gold against a background of dark blue. The turquoise color symbolizes sign language cherished by the Deaf community, the color gold represents light, hope, knowledge, and enlightenment, and dark blue signifies Deafhood, a journey to challenge audism and embrace Deaf Gain (A. Balard, personal communication, October, 2013); (http://www.dailymotion.com/video/xylr6u_deaf-flag-drapeau-sourd-arnaud-balard_creation); (https://handeyes.wordpress.com/tag/deaf-union-flag/). See the flag in Figure 1.5, which is from the People of the Eye blog written by Patricia Durr; http://handeyes.wordpress.com/tag/deafhood/

![Figure 1.5. Arnaud Balard, signing STAND, with the Deaf Union Flag. People of the Eye blog, 2014. A flag of our own. Retrieved from https://handeyes.wordpress.com/tag/deafhood/](image)

This universality has been evident in the worldwide Deaf Way I and Deaf Way II celebrations Gallaudet hosted in the past. More than 10,000 people from 100 countries
attended the rich multicultural celebration of the Deaf signing arts, particularly the performing arts, and visual arts. Articles about international Deaf communities from these conferences have been published (Erting et al., 1994; Goodstein, 2002). There are common themes that are seen in Deaf artwork the world over. Canvases show the reverence for sign language and hands, as well as the joy in communicating with one’s peers. The artwork also show the pain of oppression and not being allowed to use sign language (Durr, 1999; Folchi & Rossetti, 2007; Gallaudet University, 2002; Goodstein & Brown, 2004; Karepov & Pichugin, 2011; Sonnestrahl, 2002; Werner, 2005). See the images in Figures 1.6 and 1.7 from Betty G. Miller. The first image celebrates sign language by using the butterfly sign and neon lights, as light is valued by the deaf community. The second image shows the pain of not being able to express oneself in sign language with chained hands


Similar themes also are shown in sign poetry (Christie & Wilkins, 2006, 2007). One striking example is *Hands* by Clayton Valli (2007), an American ASL poet, a celebratory poem about the natural cycle of seasons using the five hand shape (Figure 1.8). The conveyed message is that sign language is natural for Deaf people.

Figure 1.8. Hands video screenshot. YouTube, 2010. Retrieved from http://youtu.be/1g80jylKLJg

This is similar to a Dutch poem, *Groei* signed by Wim Emmerik (Hiddinga & Pot, 2000), which shows a plant flowering and rooted in its natural language, sign language, also using the five hand shape. This poem shows different angles of the poet’s hands, from above, below, and other positions which is an emerging form of cinematographic
poetry that makes creative use of the three dimensional space captured by the videographer.


Figure 1.10. Dandelion video screenshot. YouTube, 2013. Retrieved from http://youtu.be/1XzFWYWv7fM
Similarly, there is a resistance poem, *Dandelion*, which shows that sign language continues to grow despite attempts by the oralists to weed out the sign language. See Figures 1.9 and 1.10 for examples of the videos. See also Nancy Rourke’s art work depicting Valli’s *Dandelions* poem (Figures 1.11 and 1.12) on canvas.

A particularly moving dance, the thousand-armed Goddess of Compassion was performed by 21 Deaf dancers of the China Disabled Persons Performing Art Troupe who travel the world to raise funds for persons with disabilities See Figure 1.13.

Autobiographies or personal narratives by Deaf people across nations echo the theme of discovering sign language, a welcoming community, and the pain of growing up without access to sign language, oppressive experiences, and audism (Naturale & Conley, presentation, June, 2010). Creative works by 16 international writers have been compiled as well (Stremlau, 2002).
Deaf communities have fought for legal recognition of their sign language by petitioning their government and holding protests, which is an example of resistant, social, linguistic, and navigational capital. Many governments throughout the world have recognized their country’s sign language legitimacy, particularly in the decades of 1990s-2000s. Deaf communities in the world share similar values in the fight for the recognition of sign language and improving Deaf education by hiring more qualified signing Deaf instructors (Jankowski, 1997).

New Zealand (NZ) won their 20-year battle to have New Zealand Sign Language (NZSL) recognized as a language in April 2006 when Parliament declared NZSL an official language of NZ. New Zealand Sign Language became the third official language joining Maori and English (Deaf Association of New Zealand, 2007). The official NZSL Bill can be viewed via this document (http://www.odi.govt.nz/documents/nzds/nzsl-
In Ontario, Canada, they celebrated the 15th anniversary of the 1989 protest movement to improve Deaf education by including Deaf teachers and American Sign Language (ASL) and Langue des Signes Québécoise (LSQ) as languages of instruction. Ontario altered its Education Act in 1993 and formally recognized ASL in 2007 attributing to it the rights of fellow minority languages (MacKinnon, 2004). In 2010, Chile enacted Law No. 20,422 that recognizes sign language as the natural means of communication of the Deaf community (http://www.leychile.cl/Navegar?idLey=20422).

While there are commonalities of Deaf cultures across countries, there are also differences. Each country has its own sign language, and even within the country, there are sign language varieties. In addition, Deaf culture in each country also absorbs some of the values of the larger hearing culture, so there are minor differences in Deaf cultures in the world. Study-abroad participants can compare and contrast American hearing and Deaf cultures with the host country’s hearing and Deaf cultures (Brelje, 1999; Erting, et.al, 1994; Power & Leigh, 2004). The next section discusses legal considerations that support the design of a Deaf-centric study-abroad program.

**Legal considerations.** Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA), ADA Amendments Act of 2008 (P.L. 110-325) (ADAAA) are laws universities and colleges need to be cognizant of in providing services for persons with disabilities. This section discusses the application of the laws as it pertains to deaf students in study-abroad programs. Section 504 prohibits discrimination in connection with programs that receive federal financial aid, which applies to most colleges and universities. Title II of the ADA applies to state and local government-operated higher education institutions; Title III applies to private colleges.
and universities. The current ADA Amendments did not add clarity to whether ADA and Section 504 apply to programs taking place outside of the United States. Nevertheless, institutions should develop study-abroad programs with the presumption that these laws do apply (McCoy et al., 2013; Scheib & Mitchell, 2008; Whitlock & Chamey, 2012).

The importance of participating in global education initiatives, including study-abroad programs has affected deaf students who seek equal access to such programs. The number of interested students with disabilities who want to participate is expected to increase in the future (Whitlock & Chamey, 2012). Study-abroad program accommodations decisions are complex and involve several factors. The ADA (Title II and III), ADAAA, Section 504 of the Rehabilitation Act of 1973, state disability laws, and the institution’s mission statement provide guidance for private and public universities and colleges in developing sound policies. Universities must be aware of legal precedents from court decisions, settlements, and administrative rulings from the Office of Civil Rights (OCR) and review policies periodically. Institutions that do not understand the intent of the law may be at legal risk. Reasonable accommodations must be provided to students with disabilities unless the financial or administrative costs present undue hardship for an institution (Kanter, 2003; McCoy et al., 2013; Pepnet, n.d.; Scheib & Mitchell, 2008; Whitlock & Chamey).

These court cases illustrate some of the problems and confusion institutions and students with disabilities have encountered in gaining accommodations to study-abroad programs. Bird v. Lewis & Clark College (2000/2002) concerned a wheelchair user in a college-sponsored study-abroad program in Australia. The student could not use her wheelchair because of physical and architectural barriers. The study-abroad employees
decided to carry her rather than provide alternative means of transportation. The federal
district court in Oregon argued that she was an American student attending a faculty-led
program from her college. The college had the responsibility to understand the ADA and
the Section 504 requirements even though the program was overseas. The presumption
against extraterritoriality should not apply in this case. On appeal, the Ninth Circuit Court
denied the Section 504 and ADA claims, finding in favor of the college due to its
accessibility to students with disabilities. However, the court also concluded that the
college had a fiduciary relationship with the student under state law. The college had
assured the student and her parents that it would accommodate her disability (Kanter,

OCR decisions add to the murky confusion about this issue. The Arizona State
University (ASU) case involved (OCR Region VIII, November 29, 2001) a Deaf student
who wanted to attend an Irish university for a year. He asked for a sign language
interpreter, and ASU denied his request. The student filed a complaint with OCR. In this
case, OCR stated that ASU did not have to provide an interpreter as this was not part of
the university’s program. OCR stated, “Section 504, and Title II protections do not
extend extraterritorially . . . nor does either statute otherwise prohibit discrimination on
the basis of disability in overseas programs” (Close, 2001, p.1).

In three other cases, OCR concluded that Section 504 and the ADA do apply to
study-abroad programs. Only one case is illustrated as it pertains to a Deaf student. In the
College of St. Scholastica (OCR Region V, September 15, 1992), a Deaf student
requested an interpreter for her college’s study-abroad trip to Ireland. The Office of Civil
Rights (OCR) argued that due to Section 504, the college did not have the right to deny a
qualified student with a disability an educational opportunity to participate in a study-abroad program and mandated that they pay for interpreter services for this student. The college also did not address the student’s concerns, did not investigate the cost of interpreter services, and had no formal grievance procedures. The OCR decision was that Section 504 and the ADA applied to study programs abroad (Kanter, 2003; McCoy et al., 2013; Pepnet, n.d.; Whitlock & Chamey, 2012).

Whitlock and Chamey (2012) argued that the regulations and OCR opinions related to domestic off-campus externships and trips may also extend to disability laws in study-abroad programs. Section 504 and the ADA only require that schools provide reasonable accommodations. Some questions institutions have are, “At what point can we inquire about a student’s disabilities in order to arrange for accommodations?” and “To what lengths must we go to accommodate a student with a disability who is studying abroad?”

Institutions should proceed on the assumption that the extraterritorial application of Titles II and III of the ADA and Section 504 of the Rehabilitation Act apply to study-abroad programs. This will result in greater access to study-abroad programs for students with disabilities and mitigate potential legal risks. The administration of this policy requires the supervision and the coordination of the disability services and study-abroad departments, procedures to promote identification of persons with disabilities in need of accommodations, careful consideration of the reasonableness of the request, detailed planning to provide accommodations, and employee training involved in the study-abroad programs (Kanter, 2003; McCoy et al., 2013; Scheib & Mitchell, 2008; Whitlock & Chamey, 2012).
The legal problems deaf students have faced when studying abroad bolster the argument that a deaf friendly study-abroad program ensuring access may be the best solution. The Deaf-World has always been a closely connected world, and Deaf people have traveled everywhere to attend conferences, visit friends, and explore other Deaf communities. The next section discusses the problem statement for deaf college students participating in study-abroad programs.

**Problem Statement**

There are few culturally and linguistically accessible study-abroad programs for deaf college students enrolled in a Northeastern university and a need for an alternative model (Director of international outreach, personal communication, January 14, 2013). The challenges that the Deaf students face are concerns about language access and interpreters. There is a preference for direct signed instruction over interpreted instruction (Foster & Brown, 1989; Hopper, 2011; Kurz, 2004; Kurz & Langer, 2005; Oliva, 2004; Oliva & Lytel, 2014; Schick et al., 2006; Smith, 2013). Creating a culturally responsive program may assist students in developing intercultural and global competences and help them remain competitive in the workforce. The global Deaf community has linguistic, aspirational, social, navigational, resistant, and familial capital that comprise DCCW and can be incorporated within study-abroad programs (Listman et al., 2011).

**Implications of Deaf community cultural wealth for study-abroad programs.**

Yosso’s theory has implications for redesigning study-abroad programs so they are culturally and linguistically accessible for this unique population, Deaf students. Interestingly, this is similar to the Deaf-Gain lens in which we reframe the hearing loss model by focusing on what is positive about being Deaf visual beings and contributions
Deaf people make to the world in education, technology, architecture, culture, and linguistics (Bauman & Murray, 2009, 2010). A Deaf scholar asserts that the capital that comprise DCCW result in Deaf-Gain and she has found another capital, called spatial capital that relate to how Deaf people use physical space in design, lighting, and seating (F. Fleischer, personal communication, January 2014). There is a dearth of research focusing on the Deaf students’ development of cultural capital in study-abroad programs. Research in this area will contribute to the body of knowledge in the fields of study-abroad, Deaf Studies, and Deaf Education. Little is known about which study-abroad models, materials, class design, or teaching strategies work best for Deaf students in attaining optimal outcomes.

**Theoretical Rationale**

There are many theoretical models that explore aspects of social or cultural capital. One popular model by Yosso (2006) introduced a different perspective of cultural capital from the minority community’s perspective. She is a Chicano/a Studies scholar and professor and has been researching some of the educational challenges this population has had. She proposed a community cultural wealth (CCW) model, which challenged the traditional interpretation of cultural capital by using the critical race theory (CRT) from the discipline of Legal Studies (Yosso, p. 50). Cultural capital is educational, social, and intellectual knowledge that parents of privileged communities, such as middle (or upper), White, and hearing class pass on to their children. Bourdieu believed that schools reproduce social inequality because poorer children were being compared to affluent children who had opportunities to attend concerts, films, theater, and art shows and developed cultural capital that led to school success. Educators used a deficit model
and viewed the poorer students as lacking in cultural capital because they were comparing them to middle-upper class standards and values (Bourdieu & Passeron, 1977).

Likewise, educators had negative perceptions of the Chicano/a community (Yosso, 2006, p. 37). Yosso asserts that all communities have cultural capital that consists of six forms: aspirational, familial, social, linguistic, resistant, and navigational capital (p. 50). Other researchers have found additional capital, such as intercultural and spiritual capital (Huber, 2009; Nunez, 2009). Aspirational capital “refers to the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers” (p. 41). Linguistic capital “includes the intellectual and social skills attained through communication experiences in more than one language and/or style” (p. 43). Familial capital “refers to those cultural knowledges nurtured among familia (kin) that carry a sense of community history, memory and cultural intuition” (p. 48). Social capital refers to “networks of people and community resources that provide both instrumental and emotional support to navigate through a society’s institutions” (p. 45). Navigational capital “refers to skills of maneuvering through social institutions” (p. 44). Resistant capital “refers to those knowledges and skills fostered through oppositional behavior that challenges inequality” (p. 49).

The research Yosso (2006) has conducted using counter-stories shows that significant changes can occur when working with an empowered community. The shift from deficit thinking to considering the CCW model has implications for curricula changes as well. This can lead to transformation of the school culture, which addresses
educational inequities, and improves students’ outcomes by focusing on the strengths the students bring from their culture and community.

**Statement of Purpose**

The purpose of the current study is to examine the perceptions and experiences of deaf students when participating in culturally and linguistically accessible classes and study-abroad programs designed for this population. The characteristics of deaf students who choose this type of program will be analyzed. Factors affecting the deaf students’ experiences will also be studied so that the following research questions can be addressed.

**Research Questions**

The primary research question is: What do deaf college students share about perceived cultural capital gains as they participate in a sign-accessible multilingual-multicultural study-abroad program which emphasizes Deaf culture in the host country? Follow-up questions focus on what capital the deaf students believe they developed from the study-abroad experience.

**Potential Significance of the Study**

This study adds to the literature regarding deaf students’ study-abroad experiences and how to increase their participation by designing culturally and linguistically accessible programs using the Deaf Cultural Community Wealth (DCCW) model (Listman et al., 2011). Characteristics of deaf students are examined to increase participation rates in study-abroad programs. There is a need to develop practices in study-abroad programs that use the local Deaf community of the host country. While there are a few published research studies about the administration of study-abroad
programs for deaf students, no one has examined the deaf students’ perspectives of study-abroad programs, or the design of culturally responsive study-abroad programs for this population. Findings could prove instructive for educational leaders that challenge study-abroad program established practices for these students. Much is left to be done so that deaf students may also realize the academic, cognitive, creative, cultural, social, and emotional gains derived from study-abroad experiences.

Definition of Terms

**Ableism** – the systematic exclusion of people with sensory, emotional, physical, or cognitive impairments, based on deeply held beliefs about health, intelligence, productivity, and beauty. There is an ingrained prejudice against performing activities that might be more efficient for disabled people but that are different from how non-disabled perform them (Berberi, 2008, p. 3; Hehir, 2005, p. 15).

**Audism** – “The notion that one is superior based on one’s ability to hear or to behave in the manner of one who hears.” (Bauman, 2004; Humphries, 1977; Lane, 1992).

**CODA** – a hearing child of Deaf parents, who is well versed in the language and culture of Deaf people.

**Counterstories** – a form of social science research through the use of composite characters and issues from a culture. Counterstories challenge social and racial injustice by listening to and learning from the voices and experiences of marginalized communities. Storytelling is a “genre of action” (Yosso, 2006, p. 171).

**Deaf Adults** – adults who are culturally Deaf and use American Sign Language as their primary language (Padden & Humphries, 1988).
*Deaf Culture* – a cultural, linguistic minority group in which people who have varying levels of hearing lose who share similar experiences, values, norms, traditions, and use American Sign Language to communicate (Padden & Humphries, 1988).


*De’VIA* – an acronym for Deaf View/Image Art. In 1989, before the Deaf Way I conference, nine Deaf artists met to discuss art created by Deaf artists’ perceptions about the Deaf experience and created this new term to describe this movement in Deaf Art. De'VIA can be identified by formal elements such as Deaf artists' possible tendency to use contrasting colors and values, intense colors, contrasting textures. It may also most often include a centralized focus, with exaggeration or emphasis on facial features, especially eyes, mouths, ears, and hands. Currently, Deaf artists tend to work in human scale with these exaggerations, and not exaggerate the space around these elements. (Durr, 1999; Miller, 1989).

*Deaf* (uppercase D) – refers to a culture composed of people with varying levels of hearing lose who share cultural values and use sign language.

*deaf* (lowercase d) – refers to various levels of hearing loss, from profound to moderate.

*Hearing* – people who are not deaf; individuals who have no trouble detecting the sound of everyday conversations and activities of life around them.
**Oralism** – the view that deaf students be taught without the aid of sign language and that they should develop and use speech and amplification aids to develop residual hearing (hearing aids and cochlear implants) in order to communicate with the hearing world.

**Simultaneous Communication** – the use of speech and sign language at the same time.

**Total Communication** – the view that one should use any and all means of language or gestures to cater to the individual needs of deaf students depending on the situation. This is not to be confused with *simultaneous communication*.

**Chapter Summary**

Creating inclusive study-abroad programs for the deaf student population is a challenge at most universities. This chapter provided a framework for exploring how the DCCW model can influence class and program design, increase participation rate, and benefit students’ development of various capital. The definition of terms relevant to this study and discipline were provided and the proposed research design was briefly summarized. Subsequent chapters will expand on the literature search findings related to study-abroad and cultural capital and describe the research design and methodology in detail.
Chapter 2: Review of the Literature

Introduction and Purpose

Study-abroad programs have been growing at higher education institutions due to demands from our government and businesses to graduate students who have intercultural and global competencies and who can thrive in our globalized economic society. Study-abroad programs are opportunities for American undergraduate students to travel to college programs abroad, enroll in courses, and receive credit. The Commission on the Abraham Lincoln Study Abroad Fellowship Program has a goal of sending one million students abroad annually (Twombly et al., 2012). According to the 2014 Open Doors Report, 289,408 U.S. students participated in a study-abroad program for credit in 2012/2013, which represents an 80% increase over the past decade (IIE, 2014). Due to the growth of study-abroad programs nationally at higher education institutes and the increase in student participation, researchers are concerned about documenting academic, social, personal, and cultural learning outcomes (Twombly et al. 2012).

There is scarce research on the study-abroad experiences of deaf and hard-of-hearing students, so this chapter had to broaden its scope and include studies of the experiences of general college, minority, and disabled college students. The insights offered in these studies might be applicable to deaf college students. Implications for including research on these college students’ experiences are explored for future studies.
Review of the Literature

**Intercultural and global competencies development.** Numerous studies show positive outcomes when participating in study-abroad programs. Intercultural and global competences are strengthened when experiencing a new culture, participating in cross-cultural communications, and becoming more open to a wider global perspective and worldview (Twombly et al., 2012).

**Demographic profile of study-abroad students.** Despite the importance given to study-abroad programs, only a small percentage (1.5%) of all levels of U.S. higher education students (out of a total of 19,859,928) studied abroad in 2012/2013. However, 9.4% of undergraduates pursuing associates’ and bachelors’ degrees studied abroad prior to graduation as of 2012/2013. Moreover, among undergraduates pursuing bachelors’ degrees, the study-abroad participation rate is 14.3% as of 2012/2013 (IIE, 2014).

The demographic profile of participants indicates they are primarily women (65.3%), White (76.3%), financially affluent, young, single, non-disabled, and fine arts, humanities, and social sciences majors enrolled at liberal arts colleges. The IIE (2014) conducted a study of minority participation in study-abroad programs and found these groups (African American, Hispanic/Latino, Asian/Pacific Islander, Other) make up 38% of the student population in higher education. Diverse minority participation in study-abroad programs was 23.7% (down 0.1% from the previous year) for the 2012/2013 school year. Hispanic/Latino was the largest group to participate at 7.6%, Asian, Native Hawaiian or Other Pacific Islander was the next largest at 7.3%, African American was 5.3%, multiracial was 3.0%, and American Indian or Alaska Native was 0.5% in the participation rate of study-abroad programs (IIE, 2014).
It is more difficult to obtain accurate data of students with disabilities who study abroad. In 2008, Mobility International USA (MISUA) collaborated with the IIE and other groups to include a disability category in their survey. Open Doors Disability and Education Abroad (2014) statistics note that only 18% of higher education institutes responded, and many still do not track the disability status for 81% of the study-abroad students. Students with disabilities make up 9-11% of the student population. During the 2012/2013 year, 5.1% of study-abroad students had disabilities, up 0.1% from the previous year. Those with sensory and mobility disabilities were the smallest groups to participate, at 3.8% and 5.9% respectively (IIE, 2014).

**Barriers to participation.** Some families of minority students are first generation college students and do not value study-abroad experiences due to several factors: financial concerns, work and family commitments, and fears of racism. They also do not have access to information about study-abroad programs that describe the advantages obtained through participation. Much of the marketing study-abroad material does not include pictures of minority students pursuing study-abroad programs (Dessoff, 2006). Heritage programs are attractive to some of these students because they may have second language skills from their families or have an interest in the family’s culture. Other groups are interested in exploring their roots, such as Asian, African Americans, or Latino/Hispanic Americans who wish to visit China, African, Caribbean, or Latin American sites. There is a need for a similar class and program design for deaf students to maximize the skill development of intercultural and global competencies and cultural capital.
The members of the Deaf-World share heritage themes and values about sign language, art, and culture. Sign-accessible multilingual, multicultural study-abroad programs are perceived to be multicultural heritage programs for Deaf students as they are immersed in that country’s sign language, history, and culture. For example, many deaf people celebrated Abbe de l’Epee’s 300th birth anniversary in November 2012 because of his influence on international Deaf education and the spread of sign language throughout the world (Moore & Naturale, 2014; Van Cleve, 1987, p. 416-418); (http://www.eud.eu/news.php?action=view&news_id=155; http://www.fnsf.org/300ans/).

Since this celebration, RADSCC has started an annual tradition celebrating l’Epee’s birth anniversary and focusing on historical celebrations within the Deaf community. See Figure 2.1 for the l’Epee light box artwork we display for the occasion. For example, the 301st anniversary celebrated the release of a 1914 film called, The Preservation of the Sign Language by George Veditz. The film captures and preserves the sign language used by the Deaf community when oralism became the primary philosophy in Deaf education. There was concern that sign language would be lost. This year’s celebration (2014) focused on the 25th anniversary of De’VIA art.
The next section will discuss quantitative and qualitative studies that discuss pre-departure class preparation and effects on the study-abroad experiences of students. The studies indicate that such classes strengthen the students’ intercultural and global competency skills, which increase cultural capital. Furthermore, this section of the chapter will discuss the positive outcomes when participating in study-abroad programs, the profiles of study-abroad students, and the barriers that under-represented groups experience when considering participation in study-abroad programs.
Influence of pre-departure classes on study-abroad experiences and quantitative studies. Pederson (2009) describes the Intercultural Development Inventory or IDI (Hammer & Bennett, 2002) pre- and post-test results of two different study-abroad study classes. This test is based on Bennett’s Developmental Model of Intercultural Sensitivity (DMIS) (Bennett, 1993). Bennett’s model shows how individuals respond to cultural differences which evolve over time. There are six stages divided into three ethnocentric stages (the individual’s culture is the central worldview) and three ethnorelative stages (the individual’s culture is one of many equally valid worldviews).

The first ethnocentric stage is denial. This means the individual denies the difference of other cultures, and erects barriers which lead to being isolated and separate from other cultures. Defense is the second ethnocentric stage. The individual believes in the superiority of one’s own culture and perceives other cultures in a stereotypical way. The third ethnocentric stage is called minimization. The individual has a superficial knowledge of cultural differences but still believes all cultures are similar (Sincrope et al., 2007).

The acquisition of a more complex worldview is developed in the next ethnorelative stages of development. The first stage is called acceptance and the individual respects cultural differences. Adaptation is the second phase in which an individual develops the ability to understand cultural diverse worldviews through empathy. The last phase, integration occurs when an individual shifts perspectives and incorporates other worldviews into his own worldview. These six stages illustrate a continuum of intercultural competence development (Sincrope et al., 2007).
A two-week study-abroad psychology class included cultural comparative pedagogy with an emphasis on multiple perspectives and guided reflection. Two year-long study-abroad classes were compared to each other; one with pedagogy similar to the two-week study-abroad class, and one without that curriculum intervention. In addition, a campus group who hoped to participate in the study-abroad program the following year was studied. The first study evaluated a two-week psychology class (13 students) studying in Amsterdam and Copenhagen and given the curriculum intervention as described above. Results of a paired sample t-test indicated statistically significant change in the direction of growth on disinterest and defense clusters. The DD Scale measures a worldview that simplifies and/or polarizes cultural difference. This orientation ranges from a tendency toward disinterest and avoidance of cultural difference (a denial interpretive cluster) to a tendency to view the world in terms of us and them, where us is superior (a defense interpretive cluster). The denial cluster includes two additional interpretive clusters, disinterest in cultural difference and avoidance of interaction with cultural difference. This worldview is considered ethnocentric, meaning that one’s own culture is experienced as central to reality in some way (http://goo.gl/DTcj8H).

The denial/defense as stated indicates a worldview that simplifies and/or polarizes cultural difference; mean scores changed from 4.14 pre-test to a post-IDI subscale score of 4.40. Paired sample t-test found this change to be significantly significant (t = 2.94, p < 0.05).

The defense (and the tendency to view the world in terms of us and them where us is superior) cluster mean scores changed from 4.06 pre-test to a post-IDI mean score of
4.38. Paired sample t-test found this change to also be significant ($t = 2.57$, $p < 0.05$). The denial cluster has a factor called disinterest (which measures disinterest in cultural difference) and mean scores changed from 3.98 pre-test to a post-IDI mean score of 4.33. Paired sample t-test found this change to be statistically significant ($t = -2.29$, $p = 0.05$).

In contrast, results from the same course taught (without the intervening pedagogy and guided reflection used abroad) on campus found no significant changes on the IDI subscales. These results indicate that the use of multiple perspectives pedagogy and guided reflection influence intercultural effectiveness in short-term study-abroad programs.

The second study looked at a year-long island program at the University of Minnesota-Duluth where students traveled to Birmingham, England and took classes together (Pederson, 2009). For one semester, 16 students took a psychology class that had the intercultural effectiveness pedagogy and guided reflection intervention. Another group (16 students) took the same class and did not get the intervention. The IDI scores were analyzed from pre-departure and one month after return from study abroad. The study included a repeated measures design with the control group of 13 on-campus students.

The IDI subscale means from pre-test to post-test varied depending on the group. The $M$ Scale measures a worldview that highlights cultural commonality and universal values through an emphasis on similarity (a tendency to assume that people from other cultures are basically like us) and/or universalism (a tendency to apply one’s own cultural values to other cultures). This worldview is considered to be transitional from more ethnocentric orientations measured by the DD and R (measures a world view that
reverses the “us and them” polarization where them/they are superior. Reversal orientation is the mirror image of the denial/defense orientation) scales to more culturally sensitive (ethnorelative) worldviews (http://goo.gl/zGSKch). Results of two-way analysis of variance showed statistically significant interaction between group intervention and scores on the following:

1. Overall intercultural sensitivity (f = 3.7, p = 0.05)
2. Minimization subscale (f = 6.2, p < 0.05), which indicates a worldview that highlights cultural commonality and universal issues
3. Similarity cluster (f = 4.62, p < 0.05) within the minimization subscale that measures the tendency to assume that people from other cultures are basically like us.

In addition, the students who received the intervention indicated greater accuracy in their perceptions of their own intercultural competence and significantly less disengagement and confusion regarding their own cultural identity.

The year-long study-abroad group that received the intervention showed the most growth overall. The second group that experienced positive change scores was the short-term study-abroad group that also received the intervention. Moreover, this group changed more from pre-test to post-test than the year-long study-abroad group that did not receive the intervention. The group with the least number of positive change scores and the most negative change scores was the control group (campus students). These results provided evidence that intentional intervention in study-abroad classes led to growth in the area of intercultural skills. Findings supported Vande Berg’s assertion that intentional intercultural intervention in study-abroad coursework, guided and reflective
pedagogy, and training in IDI coaching will strengthen intercultural growth in students (Vande Berg, Connor-Linton, & Paige, 2009). This has implications for designing a sign accessible bilingual/bicultural pre-departure class for deaf students to strengthen their intercultural skills.

The next study supports Pedersen’s findings using larger samples of students. Engle and Engle (2004) tested a sample of 187 advanced French learners studying for one semester and a group of 25 students studying for one year in France using the IDI instrument, a test that is based on Bennett’s development model of intercultural sensitivity. The researchers were interested in the correlation between specific program design and quantifiable results. Students signed a pledge to use French for all activities and were exposed to consistent use of the French language in classes such as history, civilization, literature, film, and language. Participation in extracurricular activities such as a weekly language partner exchange with a local French learner of English, a personal activity of interest within the French community, and at least two hours of weekly community service were required. Students were housed in home-stays with French families. This inquirer will investigate Deaf Studies classes such as deaf history, literature, and sign language as well as extracurricular activities in the Chile pilot study-abroad program because there are few studies of deaf students’ experiences in such programs.

Engle and Engle (2004) administered the IDI (Hammer & Bennet, 2001) to 187 students during the first and last weeks of their semester abroad for six semesters. Students who took two years of a foreign language and chose to study abroad in a full-immersion program showed the best results. Incoming students arrived with a score of
19, a relatively small 6-point gap separating them from the perfect score of 25. Over the six semesters of testing, student groups attained on the average, 33% of collective achievable progress, with average group scores varying from semester to semester with a range of 20% to 39%. An average of 14% of the students declined in their cross-cultural competence as measured by the IDI. However, this is counter-balanced by the fact that 52% of the tested students made between 30% and 100% of their achievable progress on the IDI scale.

Over a four-year period, full year students (25) took the test three times: upon arrival, at the end of fall term, and once again at the end of the spring term. IDI scores suggest that full-year participants made significantly more progress in cultural understanding and cross-cultural communication. The rate of progress increased significantly in the spring term. These students achieved an average 28% of their achievable progress in the first semester. While this was slightly less than the 36% achievable progress by single-semester participants, these full-year students went on to achieve an average of 40% of their remaining achievable progress in their second semester on site.

These objective results confirmed the researchers’ observations of the progress in cultural adaptation and in complexity of worldview. Two factors developed cross-cultural competence: intense participation in the host culture and skilled mentors who facilitated the learning process. The preliminary analysis assists in the understanding of student outcomes and invites future cross-program comparisons. As more students are tested from various institutes, patterns will emerge to help determine the best program design to achieve desired outcomes. This study indicates that deaf students may benefit from deaf
cultural mentors who can provide a richer experience participating in the host culture by developing a pre-departure class and by requiring language practice in the target language. A study like this would provide additional information on the best class and program design for deaf students which this inquirer will do.

The next large-scale, multi-year study conducted by the Georgetown Consortium Project provides more detailed information and documentation of intercultural outcomes. The evidence supports development of pre-departure classes in strengthening the intercultural skills of students. Vande Berg et al. (2009) studied 1,159 study-abroad students in 61 study-abroad programs and compared them to 138 on-campus students (control group) on three campuses. The IDI instrument (Hammer & Bennet, 2004) was used to measure gains in the intercultural development of students. The study-abroad students completed their pre-tests after their programs began and their post-tests before their program ended. In addition, 592 study-abroad students completed another post IDI test five months after the completion of the study-abroad program.

The findings revealed that study-abroad students made significantly greater progress (p < 0.05) in their intercultural learning than control students. There was a statistically significant difference with study-abroad students showing gains in their Development score, in contrast to the control group, which showed a slight decrease in the score. Study-abroad programs provide important opportunities for increasing intercultural competence.

Female study-abroad students made statistically significant gains (p < 0.05) in their intercultural development, while male study-abroad students did not and decreased slightly. Designing study-abroad programs that strengthen the intercultural learning needs
of male students need development. Additional research on the learning styles of female and male study-abroad students need to be conducted to identify learning issues and effective training approaches that can address them (Vande Berg et al., 2009).

Study-abroad students who never lived in another culture or lived in a culture for less than one year showed a statistically significant IDI score change between pre- and post-tests (p < 0.05). Prior language study is associated with gains in the area of intercultural skills. The amount of prior language study is correlated with post-IDI scores. Those who studied in high school and those who studied the target language between 9 and 14 semesters prior to going abroad showed a statistically significant increase in their IDI score between their pre-and post-tests (p < 0.05). According to this study, promoting target language education prior to college, and promoting target language study in college from the first semester until departure for study abroad, will increase intercultural learning.

Participants with no prior study-abroad experience or experience of less than one month, showed a statistically significant increase in their IDI score between pre-and post-tests (p < 0.05). Program duration is associated with IDI gains. Study-abroad students who studied for 13-18 weeks or a semester showed the greatest gains in their intercultural development (p < 0.05). Those students who studied in longer or shorter programs did not show gains. These results show that intercultural teaching intervention strategies and cultural mentors should be used to reinvigorate or sustain the intercultural learning process for these students.

Students who took some or all of their content courses in the target language developed stronger intercultural skills. They showed statistically significant greater IDI
gains ($p < 0.05$) than students who took courses in English. Study-abroad students who enrolled in target language classes also made significant gains ($p < 0.05$) than students who did not. Classes with other students or a mixture of U.S., international, and host country students showed significant IDI gains ($p < 0.05$) than classes made up of host country students. Students in host university courses need greater support and interventions to realize gains in their skills.

Intercultural mentors who met and worked with students on their intercultural learning often to very often have an impact as these students showed the greatest gains and approach significance. Designing programs that feature mentors will maximize students’ learning. Students who reported that the new culture was somewhat dissimilar or dissimilar from their home culture showed a significant change between their pre- and post-IDI scores ($p < 0.05$). Intercultural mentoring appeared to be useful for students in helping them to respond in non-judgmental ways.

Students who lived with other U.S. or host country students showed significant gains in their IDI scores between their pre- and post-tests ($p < 0.05$). Interestingly, students who lived with a host family or with international students did not experience significant changes in their scores. This may be because these students already had the highest pre-IDI scores (Vande Berg et al., 2009).

Students who spent 26-50% of their time with the host families showed statistically significant gains between their pre- and post-test scores. Those who spent 51-75% of their time with the host families showed the greatest IDI scores. The ways that students respond to their host families and take advantage of interactional opportunities are important learning techniques.
The intercultural gains were greatest and statistically significant ($p < 0.05$) when students spent less than 25% of their time with other U.S. students. Interestingly, the amount of time students spent with host national was statistically significant from 1-50% ($p < 0.05$). Spending more time (51-100%) with host nationals did not make a significant difference. Students who spent the least amount of time with host nationals had the lowest IDI scores. This suggests that intercultural mentors be available to help increase students’ time with host nationals.

These findings indicate that study-abroad students made significantly greater gains than control students in developing intercultural skills ($p < 0.05$). In addition, 592 study-abroad students and 85 on-campus students took the IDI five months after the completion of their study-abroad program. The results revealed that the study-abroad students showed neither gains nor losses, but maintained their gains.

Students left on their own, even though they are immersed in the culture, do not necessarily develop intercultural competence. There is a need to intervene and design programs to improve intercultural learning, such as providing cultural mentors who can offer support, reflection, and teaching strategies to foster cultural learning, encouraging students to take courses in the target language, or take target language courses, and facilitate strategies to spend more time with host family members. Interventions such as pre-departure orientation training positively influence intercultural development. There is a lack of studies on whether pre-departure training also assists deaf students in developing intercultural skills and whether there are differences in the acquired skills of male and female deaf students (Vande Berg et al., 2009).
These quantitative studies discussed the importance of intercultural mentors, pre-departure planning classes, and language practice to bolster students’ intercultural and global competencies when studying abroad. (Engle & Engle 2004; Pederson, 2009; Vande Berg et al., 2009). There is a dearth of research on deaf students’ experiences, class and program design, and how they can best develop their skills in study-abroad programs.

**Qualitative studies on intercultural and global skills competencies in study-abroad programs.** The following studies also support the quantitative studies’ results on study-abroad programs and the development of students’ intercultural skills. Smaller samples of students are studied using journal entries, interviews, and focus groups. These studies show more detail on how students developed their skills by providing quotes and descriptions of their experiences.

Cushner and Mahon (2002) conducted a qualitative study of 50 study-abroad student teachers by asking five open-ended questions. In addition, seven students kept journal entries from before, during, and after the program. The students studied in Australia, Ireland, and New Zealand between 8 and 15 weeks. Responses were coded and emerging patterns from the data collection and analysis were noted.

Findings revealed that students increased cultural awareness, improved self-efficacy and self-awareness, and developed global-mindedness. These categories improved the ability to interact and teach in diverse cultural settings. Students challenged their beliefs about the world and its people, developing empathy and trust. The lack of language fluency also increased empathy and understanding as the students felt isolated, disconnected, and lonely. This experience helped the student teachers reflect on how they would become more aware of students’ differences and assist these students in adapting
to the classroom. One student expressed the desire to teach about different cultures to her students. Others showed a deeper understanding of the effort and time required for true cultural learning to occur.

The students also developed increased self-confidence, resourcefulness, persistence, and a stronger sense of self. Many had to rely on themselves and trust their capabilities when confronted with new situations. They had to make choices in various scenarios while facing their anxieties. Some students reported an increased ability to work with a diverse group of people and open-mindedness to new ideas. Many also revealed that they discovered new attributes about themselves that led to self-assurance and a sense of accomplishment. As students became more global minded, they shifted their perspectives and views of the world. They expressed more interest in world events and became less ethnocentric.

Students who teach with, work with, and continue to learn from people different from themselves develop cross-cultural skills, which they carry into the classroom. The responses from students show an increase in cognitive sophistication and flexibility, which is linked to cultural sensitivity. Pre-departure classes were not mentioned, and if they implemented such classes, perhaps more dramatic benefits would occur. The researchers recommended that Schools of Education consider overseas teaching opportunities for their students.

This study indicates that deaf education programs could also consider overseas teaching assignments for deaf students who can study comparative pedagogy. The benefits show that students gained empathy for others, developed self-confidence in confronting new situations, became more open-minded about new ideas, and could work
with a diverse group of people. The study this inquirer will conduct will explore the benefits deaf students gained from their Chile study-abroad trip, particularly in service learning.

The next study shows similar benefits, although it is a smaller study of 15 Chinese students who were English majors from Hong Kong. In this study, the researcher also prepared students in a pre-departure class. Jackson (2005) traveled with this group to Oxford, England for a five-week fieldwork course. The students took the Literary Studies Seminar, which prepared them for the plays and literary site visits. They also took the Applied English Linguistics Seminar, which introduced students to ethnography and its tools (participant observer, note taking, diary keeping, interviewing/conversing, audio recording, and analysis of discourse). Students were required to develop an ethnographic project in which they had to investigate some facet of the host culture. They were also required to keep a diary to record their thoughts. Jackson reviewed several diary entries and helped students to distinguish between descriptive and interpretive writing.

Upon arrival to Oxford, each student lived with an English family, took literary and cultural studies courses, and conducted their ethnographic projects. The students had to record their observations and reflections on their use of English, interactions with their host families, participation in activities, and descriptions of their coping strategies. At the end of the program, the students e-mailed their entire diaries to Jackson.

Two months later, the students and Jackson met to discuss their experiences and diary entries. They talked about culture shock, particularly since this was the first time many traveled alone without their families. Some missed their families and were homesick. Many students experienced anxieties interacting with strangers in an
unfamiliar environment. Some students did not want to go home to the English families, and instead, chose to hang out with their friends. They were surprised about the dining and sleeping patterns of the English families as they ate and slept early. Some students found the pace of life, especially at night, slow and boring.

Several students described how beliefs can impede communications across cultures. For example, one student found it frustrating to explain to her host family why she did not eat fish ’n chips. Many of the students were also embarrassed by the open displays of affection and emotion. The students expressed perceptions of discrimination when it was miscommunications across cultures. For example, the students rarely said please or thank you and may have appeared rude to others. Another difficulty the students experienced was initiating and continuing an informal English conversation. They also found English humor hard to understand. When the English Centre hosted a karaoke party, many students felt uncomfortable or embarrassed although they wanted to sing and participate.

Diary entries showed personal growth and intercultural communicative competence. Students used participant-observer skills to break the ice and talk about the weather. One student thought it strange that her host mother asked her son politely to pick up the luggage and then thanked him. At first, the student thought this person was an international student living in the house, as her host mother was so polite. Chinese mothers order their sons to finish the tasks and rarely thank them.

When they first arrived to Oxford, the students reacted negatively to anything that was different. After becoming more comfortable, they worked harder to understand and appreciate differences. Some of the students changed their attitudes about displays of
emotions and accepted them. At the farewell barbecue, more students conversed with other international students rather than staying together as a group. The students also engaged more with their host families. These incidents showed a growth in social skills and self-confidence. Some students showed openness to new ideas, such as playing with pets, and explored eating new food such as yogurt. The diaries encouraged students to be candid and reflective about their intercultural learning experiences. The entries provide an *insider* view and a closer look at their experiences. Jackson used a variety of rich data-gathering sources which strengthened the credibility of her study.

It would be instructive to learn from deaf students’ journal entries what they experienced over the duration of their study-abroad program and how they handled interactions with people in the host country, both hearing and deaf. It would also be interesting to train deaf students as ethnographers and ask them to analyze an aspect of the culture they are in and compare differences and similarities between the home and host countries’ deaf and hearing cultures. We do not have any such studies on deaf students to draw from.

The next study showed that students exposed to learning outcomes of study-abroad programs using a creative project are more likely to achieve them. Williams (2009) did a study of 204 students using a multidimensional, qualitative approach to study-abroad assessment. Using the Reflective Model of Intercultural Competence, she employed photographs, photograph descriptions, evaluations and open-ended questions to assess student growth. The photographs and descriptions were entered in contest categories related to learning outcomes. The winning entries were posted on the study-
abroad website, exhibited, and used for marketing materials. The students also answered an online open-ended questions evaluation survey to gauge learning outcomes.

The data from the survey and photograph contest measured how the students achieved the learning outcomes. When students articulate the outcomes and reflect upon their experiences, they make gains in developing intercultural competence. By providing multiple methods of reflection, this creative model also meets students’ diverse learning styles.

Deaf students have different learning styles, although most are visual learners (Luckner, Bowen, & Carter, 2001; Marschark & Hauser, 2012; Nover & Andrews, 1998; Reeves, Wollenhaupt, & Caccamise, 1995; (http://vl2.gallaudet.edu); (http://wfdeaf.org/databank/policies/education-rights-for-deaf-children). A creative project utilizing photographs and videos and asking them to write descriptions of the photographs and captions for the videos might be a motivating project for them. Focusing on the cultural differences or similarities in the photographs and videos may assist in developing intercultural skills. In addition, having a contest to select the best photograph and video for marketing purposes would help recruit future students. We do not know what types of projects deaf students benefit from the most and there is a need for such a study.

Only one deaf study-abroad study article. The next study was the only peer-reviewed article this inquirer found that described Deaf students’ experience abroad. This article discussed the first internship experience of Deaf interns in China at a Deaf school (Martin et al., 1999). This was a qualitative case study based on observations and document analysis of the interns’ journals. Gallaudet University worked to design a
barrier-free program for these students. Possible candidates had to go through a rigorous application and interview process and be willing to learn Chinese Sign Language (CSL) as well as basic written Mandarin.

The selected candidates were themselves Deaf, had Deaf parents, attended Deaf schools, and were enrolled in the Master’s Deaf education program. The interns learned about Chinese history and culture as part of their pre-departure training. Gallaudet professors identified a Deaf school, The Dalian School for the Deaf. It was necessary to have someone at the school fluent in written English and to locate a professor of Deaf Education at a nearby university, Liaoning Normal University. This professor met with the interns weekly to observe and give them feedback on teaching practices. The interns lived with a host family who had a Deaf family member. One of the surprising benefits in having the interns live with them was family members using Chinese Sign Language (CSL) more in their interactions with each other (Martin et al., 1999).

China’s Deaf education philosophy advocates for the oral (speaking and listening) approach, and it was Gallaudet’s hope that these interns would help break down barriers in their collaboration with the Dalian School. The school believed that CSL was a tool, not a language to use for direction interaction in the classroom. Initially, a hearing professor joined the interns to serve as an informal interpreter during the transition to teaching Deaf Chinese children. The interns developed CSL vocabulary; taught the students using a variety of visual approaches such as mime, gestures, and pictures; and were successful in their interactions with the Deaf students. They also used the active learning approach, encouraging student projects and discussions. Since no Deaf teachers had worked at the school, the interns served as inspiring role models to the children. Few
Chinese students had opportunities to become professionals and were trained in fields like printing, factory work, and hairdresser or barber work. The interns exposed the school community to successful deaf professionals and promoted a Deaf-Can spirit. This showed the importance of Deaf cultural and social capital (Martin et al., 1999).

The interns kept a diary, which indicated developing intercultural skills from both the American Deaf interns and the Chinese community at the school. Several themes came up in the interns’ journals, such as their surprise at the lack of Deaf teachers, the low expectations of Deaf students, and emphasis on speech training. However, the interns enjoyed their Chinese peers’ feedback, information sharing with caring colleagues, and giving presentations at the university about American Deaf Education. They also appreciated the students’ social skills and the respect the students had for their teachers. Some of the benefits of this experience were developing strong questioning and analytical skills, increasing their tolerance for differing views, and using their diplomatic skills when communicating with the Chinese community. The interns saw the value of this rich multicultural experience and felt they had made a difference in the Deaf school and in the lives of the Deaf children (Martin et al., 1999).

A documentary of the interns teaching Deaf children was created by the Chinese community, which influenced educators in recognizing the importance of Deaf role models, increasing their respect for Deaf teachers and gaining a better appreciation for stronger communications using CSL. When Dr. Martin visited the school eight months later, he found an unexpected outcome. In his observations of classes, all of the teachers used CSL with or without voice; whereas, in the past the emphasis had been on speech-only instruction (Martin et al., 1999).
This was a crucial study and validated the benefits that Deaf students can achieve when they are in a barrier-free environment such as a Deaf school where they can contribute their Deaf cultural and linguistic knowledge and skills. In addition, they were able to use comparative Deaf education pedagogy to recommend some needed improvements. For example, having Deaf role models were important for Deaf children in broadening their career goals, providing aspirational capital. The students taught the teaching colleagues what Deaf teachers are capable of. Their presence assisted the school in accepting the use of Chinese Sign Language as a valid language for use in the classroom, an example of linguistic capital. The interns broke down some cultural barriers and promoted navigational and resistant capital by showing there was an alternative way to educate Deaf children.

These qualitative studies indicate a need for understanding how to capitalize on the Deaf community cultural wealth (DCCW) model to provide a barrier-free study-abroad environment for deaf students where they can be active participants. Such participation will develop leadership skills, intercultural skills, and various capital. A paradigm shift is needed in the study-abroad class and program design for deaf students.

**Mixed methods study.** The next study also validated the findings found in quantitative and qualitative studies that pre-departure training strengthens intercultural skills. This study used the Maximizing Study Abroad materials to prepare and support students in language and culture learning. Paige, Cohen, and Shively (2004) used a mix of the IDI (Hammer & Bennet, 1998; 2001), Strategies Inventory for Learning Culture (SILC) (Paige, Rong, Kappler, Hoff, & Emert, 2002), Learning Strategy Survey (LSS) (Cohen & Chi, 2001), Speech Act Measure of Language Gain (SAMLG) (Cohen &
Shively, 2002), a demographic questionnaire, the Follow-Up Interview Protocol (FUIP), curriculum materials, and e-journals to assess the impact of study-abroad experiences and curriculum intervention on students’ intercultural skill development. They tested 86 study-abroad students from seven Minnesota colleges who went to Spanish- or French-speaking countries and studied the language for at least three semesters.

The study-abroad students were divided into cohorts: A (42) and B (44). Then, students in both cohorts were randomly assigned to the control group, C, or the experimental group, E. There were 21 students in each of the C and E groups from cohort A. Cohort B began with 23 students in each of the C and E groups, but two dropped out of the E group before the end of the study.

Females outnumbered males, Spanish language majors were more numerous than French majors, sophomores and juniors were in the majority, and students studied in one of 13 different Spanish- or French-speaking countries. Respondents represented 38 different majors and lived in 32 different cities. English was the native language of 82 students.

Four learning outcomes were measured by the following instruments: IDI, SILC, LSS, SAMLG, e-journals, and interviews. The outcomes were intercultural sensitivity, language gain, learning strategies, and language learning strategies.

The E experimental group was given weekly reading assignments and had to write entries in e-journals biweekly about their language and culture learning and how they used their study materials. Two to four months after their return, one-on-one, one-hour and semi-structured interviews utilized the FUIP with E group students and discussed how they used the study materials, what strategies they used, and suggestions for
improvement. All of the students also participated in the online post-tests (IDI, SILC, LSS, and SAMLG).

Statistical analyses were conducted on the pre- and post-test data to examine changes over time on the IDI, SILC, and LSS. The E and C groups were compared regarding the frequency of their use of language and culture learning strategies (LSS, SILC) and intercultural sensitivity (IDI). Thematic analysis of the E group e-journals, interview transcripts, and analyses of language gain were not completed at the time of the study’s publication.

The IDI results of paired sample t-tests show that the study-abroad group shifted in the direction of intercultural sensitivity. Their overall intercultural sensitivity score increased over time and was significant (p < 0.05), and there were declines in all three of the ethnocentrism scales (denial/defense, reversal, and minimization), one of which (reversal) was statistically significant. (p < 0.05). In addition, there was a significant increase in the acceptance/adaptation scale (p < 0.05).

The SILC results of paired sample t-tests showed that three of the five scales (interpreting culture, nonverbal communication strategies, and culture shock/coping strategies) showed statistically significant shifts between pre- and post-tests in the direction of greater frequency of strategies use (p < 0.05). The LSS test results of a paired samples t-test showed that four of the five LSS factor groups of items were found to have significance from pre- to post-test: speaking, listening, reading, and structure/vocabulary (p < 0.05).

The IDI, LSS, and SILC scores of the C and E groups were compared. The data were analyzed using one-way analysis of variance and chi square analysis. No
statistically significant differences between the groups on overall intercultural sensitivity occurred on the IDI, LSS, and SILC except for a few items on the tests. Several differences on individual language and culture strategy items were found between the groups.

In addition, the e-journals from the E group showed that they benefited greatly from the Maximizing Study Abroad materials because it provided structure and guidance. The materials helped the students engage more actively in the study-abroad experience and allowed them to use the recommended language and cultural strategies to increase their learning. A guidebook like this is a valuable tool for getting the most out of a study-abroad experience. The qualitative evidence suggested that the influence of the guide is greater than the quantitative results report.

This study provides evidence that study abroad has a positive effect on intercultural development. The IDI test results showed statistically significant decreases in the ethnocentric scales and increases in the ethno-relative ones as well as an increase in overall intercultural sensitivity. The analyzed results show that study-abroad programs and the curriculum intervention resulted in statistically significant outcomes.

There has been no in-depth studies done on deaf students’ skills development in study-abroad programs, and it would be instructive to compare these findings with studies on deaf students to see if there are similarities or differences. There is a need to validate that pre-departure planning and curriculum intervention assists in attaining optimal outcomes in language and cultural development.
Chapter Summary

All of the studies showed that study-abroad students gained in the areas of intercultural and global competencies. They increased their intercultural sensitivity, shifted to developing ethnorelativism, strengthened their cultural understanding and tolerance of diverse people, and increased their ability to adapt to different cultures. In addition they showed cognitive growth in developing more interest in world affairs, geography, and language learning, and they developed more interest in academics. Other noted skills of development were an increase in empathy, respect for others, open-mindedness, self-confidence, resilience, identity development, maturation, and independence.

Factors that helped to increase gains were using cultural comparative pedagogy, reflective thinking in discussions, interviews and/or journals, and pre-departure classes. Guidebooks that recommend language and cultural strategies while abroad, immersion in the language of the host country, having cultural mentors to facilitate language, and cultural learning all strengthened learned skills. Study-abroad programs should develop teaching techniques that address learning before, during, and after the experience.

Understanding the impact of study-abroad experiences, its effects on the development of intercultural, and global competencies and program design are considerations for international curriculum development. While there are many studies of college students who benefit from study-abroad programs, there are serious gaps in the research literature. Few studies analyze the outcomes of study-abroad experiences of deaf students.
Some of the gaps related to the deaf students’ study-abroad experiences may be addressed by using the DCCW resources of the international Deaf communities in developing linguistically and culturally accessible study-abroad programs. Creating sign language, Deaf culture, and history classes of the host countries under study; developing adapted visual materials; and teaching pre-departure classes are areas to explore. Using signing cultural mentors to facilitate language and cultural strategies; promoting multilingual and multicultural comparisons of American and international Deaf and hearing cultures; and documenting the cultural, linguistic, academic, social, and emotional outcomes gained are important to investigate and study.
Chapter 3: Research Design Methodology

Introduction

The data gathered from the unique perspective of deaf and hard-of-hearing students may be used to further develop best practices guidelines for future sign-accessible study-abroad programs employing the Deaf community cultural wealth model (DCCW) (Listman et al., 2011; Yosso, 2005, 2006).

The primary research question was: What cultural capital gains do Deaf students perceive they develop when they participate in a sign-accessible, multilingual-multicultural, study-abroad program which emphasizes Deaf culture in the host country? Follow-up questions focused on what capital the Deaf students believe they developed from the study-abroad experience.

The theoretical lens the researcher employed was the community cultural wealth model (CCW) (Yosso, 2005, 2006) which was applied to sign-accessible study-abroad programs designed for Deaf students. This theory also applies to the Deaf community as discussed by Listman et al., 2011. A priori constructs from Yosso’s theory were used to explore and grasp the underlying meanings of the Deaf students’ experiences in a sign-accessible study-abroad program (Yosso, 2005, 2006). Characteristics of culturally and linguistically accessible programs were analyzed for possible development and replication in the future.

Choosing a qualitative phenomenological approach to the study. The researcher chose to conduct qualitative research because there was a need to describe,
explain, and understand a complex problem or issue in a group, particularly those groups
where little research exists (Creswell, 2013). This approach also empowered the
individuals, particularly from minority groups, to tell their stories and they shared their
perspectives about an issue through interviews. Qualitative research helped in
understanding the deeper thoughts and behaviors that participants experienced and that
affected their responses. One of the purposes of understanding these common experiences
is to develop optimal practices or policies affecting the Deaf study-abroad participants.
Since quantitative measures are limited in capturing complex interactions and individual
differences, the qualitative approach was a better fit for this study (Creswell, 2013,
pp. 47-48, 81).

Since this is new territory and there is a gap in the literature concerning the
experiences of Deaf students in sign-accessible study-abroad programs, this study is
needed to contribute to our knowledge base. After a demographic survey was delivered
and received, qualitative interviews were set up with Deaf student participants that
provided an in-depth understanding of how they experienced a sign-accessible study-
abroad program. This data may provide a foundation for needed empirical studies in the
future for best practices in sign-accessible study-abroad programs for these students.

*Phenomenological case study structure.* In this case, the study focused on the
signed accessible Chile study-abroad experiences of Deaf students. Based on Creswell’s
(2013) recommendations of interviewing at least five to 25 individuals, this researcher
interviewed seven individuals who have experienced the same phenomenon. The inquirer
conducting this qualitative study interpreted and analyzed data from in-depth interviews
and noted themes that constitute the common nature of this experience. The researcher
developed a composite description of the essence of what and how the participants experienced the phenomena. In addition, this inquirer interpreted the meaning of the experiences. In order to fully describe how participants view the experience, the inquirers must bracket out their own experiences as much as possible. Other forms of selected data such as class observations, videos, the Chile class syllabus and materials, course and program evaluations, and student presentations will assist in strengthening the credibility of the study (Creswell, pp. 76-81).

**Phenomenological interview question construction.** Creswell (2013) suggests that researchers using the phenomenological approach ask participants two broad, open-ended, and general questions. What have you experienced in terms of the phenomenon? What context or situation affected your experience? These two questions helped the researcher gather crucial data that provided an understanding of the participants’ common experience (p. 81).

**Phenomenological data analysis of interviews.** After the interviews, the transcripts were analyzed for significant quotes and highlighted, called horizontalization. These quotes help gain an understanding of how the participants experienced the phenomenon. The next step was to analyze the quotes, develop clusters of meaning, and develop themes. After this, a textual description of the participants’ experiences was written drawing upon themes and quotes. Following this, a structural description was written to describe the context that influenced how the participants experienced the phenomenon. From these descriptions, the researcher then wrote a composite description that presents the essence of the phenomenon. The results of the study were shared in
order to recommend best practices and changes in study-abroad program and class design for Deaf students (Creswell, 2013, pp. 81-82).

**Research Context**

The study involved seven deaf and hard-of-hearing students from a university in the Northeast region of the United States. These students participated in a sign-accessible Chile study-abroad program. This university was given a pseudonym and is called *Annie Jump Cannon University*. Within this university, there is a Deaf college (given the pseudonym *Ruth Benedict College*) which grants terminal associates degrees and 2 x 2 associate degrees that transfer to bachelor degree programs. Some qualified deaf students are cross-registered in any of the other eight colleges. As of September 2014, there were approximately 1,237 deaf students; 526 were cross-registered and 558 enrolled at the Deaf college (Ruth Benedict College Annual Report, 2013). The total university population is 16,606 students and the deaf students make up about 7% of the population (Annie Jump Cannon University President, 2012).

This university was chosen as the context for this study due to the diverse and large population of enrolled deaf students. This environment allowed the researcher to explore in depth some of the supports and barriers these students experienced when they wanted to participate in a study-abroad program. She explored program and class designs that foster participation or non-participation in study-abroad programs.

**International education at the university.** The university also has an Office of International Education and Global Programs and an Associate Provost of International Studies. The Study Abroad Department offers opportunities to participate in various types of programs, mainly in Europe. The programs vary by length of stay: one year, one
semester, and from two to six weeks. The university recognized the importance of global education in remaining competitive in today’s workplace by strengthening this office and creating a provost position to oversee international education.

**Statistical information of deaf study-abroad participants.** An average of 300 hearing and 15 deaf students participate annually. The study-abroad office keeps statistics of deaf participants, their majors, and regions of study. However, the statistician does not track the ethnicity, secondary disabilities, language skills, school backgrounds, and age of the deaf participants. More detailed information is needed on the characteristics of deaf study-abroad students. Over this five year period, (2007-2012), 1,143 hearing and 40 deaf students studied abroad (University Study abroad researcher, personal communication, January 16, 2013).

**Deaf college study-abroad program alternatives.** Because of the high cost of using interpreters for this university’s study-abroad programs and Deaf students’ preference for direct signed instruction, Ruth Benedict College and Annie Jump Cannon University looked into alternative study-abroad program offerings (Director of international outreach, personal communication, January 22, 2013). There is also an international program director at the Deaf college who works with deaf students.

**Deaf college study-abroad pilot program.** This study focused on a pilot deaf faculty-led Chile study-abroad program. This professor, also a trained attorney, chose Chile because of his prior experiences working there. He used to work at the National Association of the Deaf (http://www.nad.org), and a colleague suggested they travel to Chile to learn about the Deaf community and support their efforts for a better education.
and recognition of Chilean Sign Language (Professor, personal communication, December 2, 2013).

During the fall semester of 2013, the professor created a pre-departure class to prepare the deaf students for the trip. He provided the students with background information on the culture and history of Chile, including Chilean Deaf culture and history. In addition, he taught Chile Sign Language and basic Spanish using videos and PowerPoint presentations. The course materials were posted in a course management system and the class met twice a week in 1-½ hour sessions. Thirteen students enrolled (11 deaf) and another professor and staff (two interpreters skilled in Spanish and ASL, and the international program director) participated in the class, as they planned to also travel to Chile. They traveled to Santiago, Chile during the January 2014 intersession for two weeks. The professor also designed a re-entry online class for spring semester 2014 to assist students in synthesizing their experiences. See the syllabus attachment in Appendix B. The following section gives some background information about Chile and the deaf community.

**Data Collection**

The data collection process included the following:

1. an online demographic survey (see Appendix C)
2. informed consent form (see Appendix E);
3. one-on-one interviews (see Appendix F);
4. document collections (course materials); and
5. video course materials.

This triangulated rich data set were used to frame and interpret the phenomena.
**Demographic survey data collection process.** The online demographic survey gathered information about ethnicity, age, gender, secondary disability, family background, SES, educational background and standing, major, communication and language skills, financial aid assistance, and generational status in the U.S. (Fowler, 2009). The rationale for conducting this survey was to determine characteristics of Deaf students who choose sign-accessible study-abroad programs and to gain more insight into the population that may need further exploration. Semi-structured, one-on-one interviews with Deaf participants were conducted after the surveys were completed. The survey is an important piece of the triangulation process enabling the researcher to gather detailed demographic information not discussed during the interviews.

**Creating the online demographic survey.** The results of the survey gave the researcher data as to the characteristics of Deaf study-abroad students that may assist in future marketing and study-abroad program design. Clipboard was used, which is a web-based survey tool at the university which compiled the demographic information. There were advantages in using such a tool: assigning participants a number and they cannot be identified by name, guaranteeing anonymity, and calculating response totals from different categories asked within the survey. Using a web-based survey tool was more convenient, cheaper, and increased response time. Based on recommendations, the researcher followed up with the students in person to strengthen the response rate. The university has computer labs and students have email accounts making this electronic method a convenient way to gather demographic information (Fowler, 2009). The survey instrument was modified using some elements of surveys created by Kasravi (2009) from her dissertation study.
**Individual interviews.** One-on-one interviews captured rich details of the participants’ study-abroad experience and meaning of this phenomena. Before the interview, the participant was informed of the interview’s purpose in both written English and American Sign Language (see Appendix F) and the researcher stressed the voluntary nature of this project. Interviewees were told they could withdraw at any time without penalty. The researcher’s workplace was the venue for the interviews and had access to a room equipped with video-recording activities. There were dual cameras and computer equipment that videotaped both the interviewer/interviewee. These video cameras showed subtle language and cultural cues (Kvale & Brinkmann, 2009). The videos were saved to the researcher’s password protected google drive, and burned onto DVDs which are locked in a file cabinet. The online videos were shared with a Deaf transcriptionist who is an expert in ASL-English translation (http://www.tswriting.com/). She typed the English transcripts of the signed interviews. These transcripts were sent to the interviewees to check for accuracy. These online videos and transcripts assisted the Deaf researcher in compiling field notes as she was unable to simultaneously interview in ASL and write field notes.

The researcher asked a general question asking the interviewee to describe their study-abroad experience and included questions about the development of different capital (see Appendix F). Each interview took approximately 30-50 minutes.

**Field notes.** After reviewing the online video interviews, the researcher wrote field notes which included her observations of interviewees’ verbal and non-verbal cues.

**Document collection.** The participating instructor shared his syllabus and class materials, including videos of Chile Sign Language and the Chile Deaf community,
textbook chapters about Chile history and culture, and students’ presentations (YouTube videos) and papers.

**Instruments Used in Data Collection**

The researcher served as the principal interviewer during the semi-structured interviews. The goal of this investigator was to be a learner and listener, suspending judgment, rather than act as an expert or an authority (Creswell, 2013; Kvale & Brinkman, 2009; Shaleen, 2004). The interviewer is Deaf, has a M.Ed. in Deaf Education and a MILS in library and information sciences, specializing in Deaf Studies resources at a university library in Northeast U.S. She has worked in the field of Deaf Education since 1985 and as a school librarian since 1992 before obtaining the current librarian position in 1999. In total, she has approximately 30 years working in the field of Deaf education, particularly in the interdisciplinary areas of Library Studies, Deaf Studies, and Liberal Arts.

**Researcher positionality.** The current investigator is employed at a university library in the Northeast region of the United States. As a librarian, she has developed relationships with deaf students as well as faculty and staff who are employed at a Deaf college within this university. The role of this researcher is to provide curricula support to the Deaf college. In addition, the international staff and faculty at the Deaf college, along with this researcher, are investigating best practices for study-abroad programs designed for these students.

The goal of this investigation is to use the data from the demographic surveys and interviews to further develop optimal sign-accessible multilingual-multicultural class and study-abroad programs. The demographic surveys were administered to participating
students in the Chile study-abroad program. Additional qualitative data obtained through interviews with students offer insights into making recommendations for changes in culturally responsive study-abroad program offerings for these students.

As a librarian, and primary investigator, she was aware of her impact on the participants and possible bias influencing her interpretations. Due to her multiple roles, a research journal using bracketing helped in reflecting upon the data and determining any unintended impact she might have on the research study. It was important to seek feedback to ensure the participants’ experiences and reality matched the researcher’s notes. Self-awareness meant not adding in her own ideas, feelings, and interpretations to the reality that the participants experienced. The students and professor participating in the Chile trip checked the data and interpretations to verify its credibility (Creswell, 2013).

**Timeframe for the study.** The goal of this research was to conduct a study of the Deaf students’ experiences during a sign-accessible study-abroad program. The study started with a demographic survey of Deaf student participants. The data collection activities covered a two- to three-month period beginning May 2014 and ending August 2014. The online surveys were completed by the end of May 2014. Data analysis followed, and the qualitative interviews of seven deaf students were conducted in May 2014.

**Institutional Review Board process and pilot survey: April/May 2014.** After approval of the proposal, applications for the study were sent to the Institutional Review Board (IRB) at Saint John Fisher College (http://www.sjfc.edu/academics/irb/) and Annie Jump Cannon University by the end of April 2014. Required information included a
study-abstract, the purpose of the study, number of participants, which group will participate, a copy of the demographic survey, research questions, interview script, consent form, confidentiality procedures, the e-mail form for recruiting students, and other related documents. Approval took up to four weeks (Creswell, 2013; Fowler, 2009). See Appendix C for the survey, Appendix D for the interview script, Appendix E for the consent form, and Appendix F for the email form letter.

**Informed consent and protection of research subjects.** Students signed a consent form that explained the voluntary nature of the study, participant confidentiality, and the minimal risks to the participants before they participated in the research study. To protect confidentiality, names were coded as numbers and files stored in a password-protected computer and backed up using a USB that is locked in a file cabinet (Creswell, 2013; Kvale & Brinkmann, 2009). The inquirer was available to explain in sign language the document content and answered questions before participants signed the forms.

**First phase of the study: May 2014.** The first phase of the study was disseminating an online demographic survey, introducing the researcher, and explaining the study that was emailed by the researcher to the Deaf participants in early May of 2014. Additional information in the e-mail included contact information, an invitation to be interviewed for this important study, and $40 cash that participants receive upon completion of all of the interviews. The cover letter and consent form go into detail about the study, the process, and the cash payment (see Appendices E & F). Interested students contacted the investigator, took the online survey, and requested an interview appointment. None of the student participants needed in-person interpretation or explanation of the demographic survey items (Creswell, 2013; Fowler, 2009).
Second phase of the study: May 2014. The second phase of data collection was semi-structured, one-on-one interviews conducted in May of 2014. The deaf students who participated in the Chile study-abroad program and volunteered for the study were chosen. The face-to-face interviews were conducted using open-ended questions intended to encourage discussion of the sign-accessible Chile study-abroad experience (Creswell, 2013). Follow-up questions in an adapted interview script from Shaleen’s dissertation study (2004) focused on the various forms of capital the students believe they developed from their experience. The inquirer was flexible in questioning, following the interviewee’s lead. These interviews were videotaped in a private room to protect the confidentiality of the interviewee. After completion of all interviews, the participants were paid $40 cash. A Deaf transcriber viewed the signed video and typed an English transcript. The videos and typed transcripts were compared and found to be accurate by the researcher. See Appendix D for the interview script questionnaire.

Third phase of the study: May-October 2014. The third phase (May 2014) were follow-up emails of the transcripts to the study participants for member-checking and verification of the transcript’s accuracy in capturing the video interview. Triangulation and document analysis selection of the most important materials such as the Chile pre-departure class syllabus, course materials, students’ presentations, class observations, videos, and course/program evaluations helped develop interpretations and impart trustworthiness and credibility to the findings (Creswell, 2013; Kvale & Brinkmann, 2011). The final paper was shared with the deaf study participants and instructor to obtain feedback in September of 2014. The goal was to complete the study by November 2014.
**Data Analysis**

**Demographic survey data analysis.** The analysis of the demographic survey data was documented in both narrative and table formats reporting the numbers of the survey responses and elaborating on factors that are of note regarding the characteristics of Deaf participants. There was a total of 38 questions and different types of questions that have been constructed for this survey. Some questions were close-ended and required a yes/no response or selecting the best response from a list, and others were open-ended and required a short written response. The first group of questions consisted of demographic data. The second group of questions related to educational and language background. The third group of questions was about family background. The fourth group of questions was about other influences such as friends’ cultures and backgrounds. The final section of questions was how they found out about the study-abroad programs and the influence of others on their decision to study abroad. The results were documented in both narrative and table formats (Creswell 2013; Fowler, 2009).

**Interview data analysis.** Based on Creswell’s (2013) recommendations the researcher used the following steps in order to analyze the data from the qualitative interviews. The first step was organizing the data into computer files, reading through the transcripts several times, comparing and contrasting the interview data, adding reflective notes, and extracting the overall meaning of the Deaf students’ experience. The next step was to upload the transcripts using the software Atlas.ti and coding the data to generate themes and categories. A librarian colleague, Adwoa Boateng, trained the researcher on the use of the Atlas.ti qualitative research software program. This colleague reviewed the free codes and showed the inquirer how to create categories from merging codes.
Although the inquirer used a priori codes (various capital), she was open to discovering other emerging categories. Examples of a priori codes are: Yosso’s community cultural wealth theory (2006) composed of linguistic capital, aspirational capital, social capital, resistant capital, navigational capital, intercultural capital, and familial capital.

As the researcher read through the transcripts, she discovered new codes using the open coding process (Miles, Huberman, & Saldana, 2013). After the categories were organized, themes were created by refining and merging code categories. Connections were made between categories and axial codes were created (Miles et al., 2013). The network view showed a tree of related and grouped categories and themes. Individual transcripts were analyzed and compared independently; and then collectively to pick up on common themes that were expressed. The final step involved writing a description of the experience and developing a holistic interpretation based on the researcher’s understanding of the findings (Creswell, pp. 182-188).

**Trustworthiness.** In order to ensure the credibility of the data analysis, the researcher used bracketing, reviewed the data and findings with a critical friend, engaged in member checks, and used triangulated data. In addition, the researcher reviewed a priori codes, open codes, axial codes, themes, and preliminary study findings with critical peers who are researchers in qualitative fields. Transcripts were shared with participants via e-mail to ensure accurate translations. Specific words, quotes, and excerpts used in the data analysis were also sent to participants to verify the accuracy of the translations. All of these steps led to strengthening the veracity of the data analysis and study.

**Data management.** An organized system for protecting data was essential for the researcher and for the participants. The field notes conducted after the interviews and
watching the online videos had the researcher’s name, the number assigned to the
participants, topics, and the dates. The data was typed onto a Word document and saved
in a password protected folder on the researcher’s computer. The video interviews did not
identify the participants by name, but by number codes. In order to safeguard
confidentiality for this small group, each participant had unique numbers assigned and
used for all related documents of that participant (survey, field notes, video files,
documents, and other related materials). In addition, due to the small Deaf Chile study-
abroad group, quotes or excerpts in the results section were examined to ensure that a
participant’s identity could not be revealed. The researcher is the only person who has
access to confidential information that must be accessed via a password protected system
on the computer. The online videos were backed up onto DVDs and kept in a locked
filing cabinet.

**Summary of the Methodology**

This chapter has explained the data collection process used in a qualitative
phenomenological case study that explored the experience of Deaf students participating
in a sign-accessible study-abroad program and factors that influenced students to choose
such a program. In addition, exploring the attributes of a successful program and various
capital Deaf students developed during their study-abroad experience were investigated.
The objective of the study was to obtain rich triangulated data regarding sign-accessible
study-abroad programs that has not been researched from the perspective of this
population, Deaf students. The data included demographic information, one-one-one
interviews with the participants, field notes, and documents. This section explains the
details in choosing the triangulated data method and how to proceed in gathering such data.

For this study, the data provides an in-depth understanding of what benefits Deaf students derive from multilingual-multicultural sign-accessible study-abroad programs and an explanation of why such sign-accessible classes and programs were developed. In addition, the characteristics of deaf students who choose such programs were studied. Using the DCCW model has implications for best practices in class and program design to strengthen the intercultural, academic, personal, and career-related gains for this unique population which may affect future planning of alternative study-abroad offerings.
Chapter 4: Results

Introduction

This chapter describes the data analysis findings. This study is guided by one primary question and follow up questions. What cultural capital gains do Deaf students perceive they develop when they participate in a sign-accessible, multilingual-multicultural, study-abroad program which emphasizes Deaf culture in the host country? Follow-up questions focused on what capital the Deaf students believe they developed from the study-abroad experience.

The combined community cultural wealth (CCW) and DCCW theories (Listman et al., 2011; Yosso, 2006) as well as other research on study-abroad experiences of students, minorities, and those with disabilities framed these questions. The research questions focused on the commonalities of the shared study-abroad experience deaf students described and discusses identified capital from the CCW and DCCW theories (Listman et al.; Yosso) as well as discovering new capital. The following data were compiled: participant demographic surveys, individual interviews with student participants, interview videos, and document artifacts including the course syllabus, course evaluations, curriculum materials, and student video projects. Several themes emerged from the data analysis which are related to the study’s research questions in understanding how a culturally Deaf and sign-accessible study-abroad program affected the Deaf students’ experience in gaining cultural capital.
The first data analysis will focus on the student demographic survey. This survey adapted from Kasravi (2009) examined demographic information such as ethnicity, gender, academic standing, academic major, grade point average, parent’s highest level of education, annual family income as a measure of SES, primary language, and previous international lived or travel experience. A total of 11 students participated in the program, nine deaf students (two males and seven females), and two hearing female interpreting students. Seven deaf students (one male and six females) participated in this study. The following tables show the students’ survey responses. Table 4.1 analyzes the students’ gender, race, and country of birth data.

Table 4.1

<table>
<thead>
<tr>
<th>Student number</th>
<th>Gender</th>
<th>Race</th>
<th>Born in the U.S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Female</td>
<td>Caucasian</td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
<td>Female</td>
<td>Caucasian</td>
<td>Yes</td>
</tr>
<tr>
<td>3</td>
<td>Female</td>
<td>Caucasian</td>
<td>Yes</td>
</tr>
<tr>
<td>4</td>
<td>Female</td>
<td>Caucasian</td>
<td>Yes</td>
</tr>
<tr>
<td>5</td>
<td>Male</td>
<td>Latino</td>
<td>No</td>
</tr>
<tr>
<td>6</td>
<td>Female</td>
<td>Caucasian</td>
<td>Yes</td>
</tr>
<tr>
<td>7</td>
<td>Female</td>
<td>Caucasian</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Table 4.2 shows that most of the Deaf participants are female, Caucasian, and born in the U.S. which supports other study-abroad findings of college study-abroad participants (IIE, 2014). One student participant is male, is a Latino (one-half Mexican
and one-half El Salvadorian) and was born in Mexico. When he was a toddler, he moved to the U.S. as his family sought Deaf education and sign language opportunities for his development. Table 4.2 shows the students’ family background.

Table 4.2

*Students’ Family Background*

<table>
<thead>
<tr>
<th>Student number</th>
<th>Deaf family members</th>
<th>Hearing family members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Distant relatives</td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
<td>Deaf family – parents and two brothers</td>
<td>No</td>
</tr>
<tr>
<td>3</td>
<td>3rd generation all deaf family</td>
<td>No</td>
</tr>
<tr>
<td>4</td>
<td>Deaf family – parents and two brothers</td>
<td>Yes, one hearing sister</td>
</tr>
<tr>
<td>5</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>6</td>
<td>Deaf family</td>
<td>Yes, one hearing brother</td>
</tr>
<tr>
<td>7</td>
<td>No</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Table 4.2 shows that four out of seven students have Deaf parents and family members. Two of these students also have hearing siblings. This is an interesting finding given that less than five percent of the Deaf students come from Deaf families nationally (Gallaudet Research Institute, 2013; University researcher, September 14, 2014). Three of the students have hearing parents and family members. One has Deaf distant relatives (mom’s second cousin, dad’s cousin’s son). Table 4.3 shows what languages students use as a first language(s).
Table 4.3

*Students’ Language Use*

<table>
<thead>
<tr>
<th>Student number</th>
<th>English is my 1st language</th>
<th>ASL is my 1st language</th>
<th>My family uses another language</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>2</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>3</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>4</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>5</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes (Spanish)</td>
</tr>
<tr>
<td>6</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>7</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
</tbody>
</table>

The responses in Table 4.4 show that all seven students indicated that American Sign Language (ASL) is their first language, although only five of these students’ families use ASL. This discrepancy may be because two students used ASL in their school environment where they spent most of the day and are from hearing families who do not know ASL. One student indicated that his hearing family members use another language as their first language, Spanish. When the family moved to the U.S., the student’s mother learned ASL and both parents learned English. Interestingly, three students from Deaf families indicated that English was not their first language, whereas the other four participants indicated that English and ASL are their first languages. On the other hand, four students who indicated that English is their first language and that
their families use English have hearing family members. Table 4.4 illustrates students’ language and communication preferences.

Table 4.4

**Students’ Language and Communication Preferences**

<table>
<thead>
<tr>
<th>Student number</th>
<th>ASL only</th>
<th>ASL or speech</th>
<th>Sign language and speech</th>
<th>Written communication</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>2</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>3</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>4</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>5</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>6</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>7</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
</tr>
</tbody>
</table>

In Table 4.4, most students (six) from Deaf and hearing families prefer using ASL when interacting with others. One student from a hearing family who prefers ASL also uses ASL or speech depending on the individual’s language and communication skills she is interacting with. Another student from a Deaf family who prefers ASL also uses written communication with hearing persons. One student from a hearing family indicated that she prefers to communicate in ASL or speech or use sign language with speech (simultaneous communication). Table 4.5 shows the SES status of the students’ families.
<table>
<thead>
<tr>
<th>Student number</th>
<th>Family income</th>
<th>Family education</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>$50,001-$75,000</td>
<td>Parents – high school (HS) diploma; Sister – BA degree</td>
</tr>
<tr>
<td>2</td>
<td>$100,001 or more</td>
<td>Parents – BA degrees; Siblings – BA degrees</td>
</tr>
<tr>
<td>3</td>
<td>$25,000 or less</td>
<td>Parents and siblings – HS diplomas</td>
</tr>
<tr>
<td>4</td>
<td>$50,000-$75,000</td>
<td>Parents – MA or MS degrees</td>
</tr>
<tr>
<td>5</td>
<td>$25,001-$50,000</td>
<td>Parents – no HS diplomas; brother – HS diploma</td>
</tr>
<tr>
<td>6</td>
<td>$25,000 or less</td>
<td>Father – HS diploma; mother – associate or vocational degree</td>
</tr>
<tr>
<td>7</td>
<td>$50,001-$75,000</td>
<td>Father – MA or MS degree; Mother – associate or vocational degree; sister – some college</td>
</tr>
</tbody>
</table>

As shown in Table 4.5, when asked about their fathers’ education level, there was a 4-3 split favoring (by count 1) those who did not have a high school diploma and completed high school over those who have a BA/BS or a MA/MS degree. The students’ mothers have a similar educational profile, differing only in one student with a father who had a high school diploma and a mother who completed an associate or vocational degree. The income level for those parents who did not complete HS or have HS diplomas shows a wide range of family incomes: less than $25,000 (two Deaf families), $25,001-$50,000 (one hearing family), and $50,001-$75,000 (one hearing family). This suggests a low to mid to mid-high SES levels for this group. This is an interesting finding
because most study-abroad students come from mid-high to high SES levels (Salisbury et al., 2008).

The fathers’ educational levels for the other three students show one with a BA or BS degree, and two with an MA or MS degree. Their mothers’ educational levels show one with a BA or BS degree, one with a MA or MS degree, and one with an associate or vocational degree. Income levels for this group ranged from $50,000-$75,000 (one Deaf family and one hearing family), and $100,001-more (one Deaf family). This suggests a mid-high to high SES level for this group, which is expected for this educational level.

The Deaf families’ income ranged from less than $25,000; $50,000-$75,000; and $100,001-more, which crosses all income levels from low to high SES levels. This is in contrast to the hearing families’ income which ranged from $25,000-$50,000 to $50,001-$75,000 from low-mid to mid-high SES levels.

In total, the families’ income ranked from $50,001-$75,000 (three families), $25,000 or less (two families), $25,000-50,000 (one family), and $100,001 or more (one family). Students’ educational background data is provided in Table 4.6.

In Table 4.6, looking at the student’s enrollment within the colleges of Annie Jump Cannon University, four of the students were enrolled in the College of Liberal Arts while two were enrolled in the College of Interdisciplinary Studies (CAST) and one at the College of Business. This enrollment is similar to general study-abroad participants who have majors in the social sciences and the humanities. Five students were in their senior and two students were in their junior year when they participated in the Chile study-abroad program. The mean overall GPA of the respondents was 3.06 which aligns
with the national data of study-abroad participants who tend to be strong upperclassmen students and have high GPAs (IIE, 2014).

Table 4.6

*Students’ Family Income and Education*

<table>
<thead>
<tr>
<th>Student number</th>
<th>Year in college</th>
<th>College and major</th>
<th>GPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Graduating senior</td>
<td>CAST – Hospitality major and Sociology minor</td>
<td>2.8</td>
</tr>
<tr>
<td>2</td>
<td>Graduating senior</td>
<td>COLA – Psychology major and Deaf Studies concentration</td>
<td>3.0</td>
</tr>
<tr>
<td>3</td>
<td>Graduating senior</td>
<td>COLA – Psychology major</td>
<td>2.9</td>
</tr>
<tr>
<td>4</td>
<td>Junior</td>
<td>COLA – International Studies major (Religious Studies)</td>
<td>3.04</td>
</tr>
<tr>
<td>5</td>
<td>Junior</td>
<td>CAST – Civil Engineering Technology</td>
<td>2.92</td>
</tr>
<tr>
<td>6</td>
<td>Graduating senior</td>
<td>COB – Business Management</td>
<td>3.53</td>
</tr>
<tr>
<td>7</td>
<td>Graduating senior</td>
<td>COLA – Psychology</td>
<td>3.2</td>
</tr>
</tbody>
</table>

*Note.* CAST-College of Applied Science and Technology; COB-College of Business; COLA-College of Liberal Arts.

Students’ majors vary from the social sciences, hospitality, engineering, and business. The most popular major is psychology (four students) and one is an international studies major at the College of Liberal Arts. Two students had a major and a minor or a concentration (Psychology and Deaf Studies, and International Studies and Religious Studies). Studies of general study-abroad participants show similar majors in the social sciences (IIE, 2014). Other majors ranged from a hospitality major and
sociology minor, civil engineering technology, and business management. Five students hope to obtain masters degrees and some are attending graduate school upon graduation. Two students will be satisfied with bachelor’s degrees and do not plan to attain more advanced degrees.

Table 4.7 shows that most of the students (six) attended a Deaf school. Two students did not experience other education options, only a Deaf school (both are from Deaf families). Four of the students who attended a Deaf school also attended integrated classes at a public school (two are from Deaf families and two are from hearing families). Three students who attended a Deaf school also attended a Deaf class within a public school (one is from a Deaf family, and two are from hearing families). One student from a Deaf family experienced both a Deaf school and a public school with integrated classes only. Three students experienced all three settings: a Deaf school, a Deaf class within a public school, and a public school with integrated classes (one Deaf family, two hearing families). One student from a hearing family attended a Deaf class within a public school and integrated classes at a public school. Only one student indicated that she has a secondary disability (ADD/ADHD).
In Table 4.8, it shows that all of the students had prior travel experiences in various parts of the world. One student from a Deaf family (with the highest SES) had the most extensive travel experience, traveling to Guatemala, Mexico, Costa Rica, Honduras, Hungary, France, Italy and Belize. Another student from a Deaf family traveled primarily in the Central and South American countries. Yet another student from a Deaf family traveled to the Dominican Republic, Canada, and Jamaica. The final student from a Deaf family traveled to Jamaica and Puerto Rico. One student from a hearing family has traveled to Caribbean, Jamaica, Aruba, and Haiti. Another student from a hearing family traveled to El Salvador and Mexico where his parents are from and traveled to Canada, Jamaica, Grand Cayman, and Haiti.
The final student from a hearing family has traveled to multiple countries in Europe and in the Caribbean. This finding supports research that indicates that those with prior travel experiences are more interested in study-abroad experiences. Four students said their family members did not travel or study abroad, while three students said their families did. Six students indicated that their friends traveled or studied abroad.

Table 4.8

*Students’ Prior Travel Experiences to Chile*

<table>
<thead>
<tr>
<th>Student number</th>
<th>Central/South America</th>
<th>North America</th>
<th>Europe</th>
<th>Caribbean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No</td>
<td>Yes, Canada</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>3</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>4</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>Yes.</td>
</tr>
<tr>
<td>5</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>6</td>
<td>No</td>
<td>Did not mention</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>7</td>
<td>No.</td>
<td>Did not mention</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

In Table 4.9, most of the students worked (six) and participated in various activities. The next most popular outside activity is social clubs (five students).
Table 4.9

*Students’ Extracurricular Activities*

<table>
<thead>
<tr>
<th>Student number</th>
<th>Fraternity/sorority</th>
<th>Service/volunteer work</th>
<th>Work</th>
<th>Social Clubs</th>
<th>Athletics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>3</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
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<tr>
<td>4</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
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<tr>
<td>5</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
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<tr>
<td>6</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>7</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
</tr>
</tbody>
</table>

The following codes are being used in Table 4.10 to explain the influence of others in students’ decisions to study abroad. The codes are: Significant Other-SO; Very Influential-VI; Influential-I; Somewhat influential-SI; Not influential-NI.

Most of the students (five) report that their friends or significant other were very influential (VI) in learning about study-abroad programs. The next ranked person who was very influential (VI) was their professor (four students). Five students report that their academic advisor was not influential (NI) in learning about study-abroad programs. Former participants did not appear to have great effect for four students on learning about study-abroad programs. This indicates that the students’ social network of friends and the professor are crucial ways to impart information to the students.
Table 4.10

*Others’ Influence Participation in Chile Study-Abroad Program*

<table>
<thead>
<tr>
<th>Student number</th>
<th>Academic advisor</th>
<th>Professor</th>
<th>Study abroad advisor</th>
<th>Friends/SO</th>
<th>Former participant</th>
<th>Parents</th>
<th>Siblings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>VI</td>
<td>I</td>
<td>I</td>
<td>VI</td>
<td>VI</td>
<td>VI</td>
<td>VI</td>
</tr>
<tr>
<td>2</td>
<td>VI</td>
<td>VI</td>
<td>VI</td>
<td>VI</td>
<td>SI</td>
<td>VI</td>
<td>VI</td>
</tr>
<tr>
<td>3</td>
<td>NI</td>
<td>VI</td>
<td>VI</td>
<td>VI</td>
<td>NI</td>
<td>NI</td>
<td>NI</td>
</tr>
<tr>
<td>4</td>
<td>NI</td>
<td>SI</td>
<td>SI</td>
<td>NI</td>
<td>NI</td>
<td>I</td>
<td>NI</td>
</tr>
<tr>
<td>5</td>
<td>NI</td>
<td>VI</td>
<td>NI</td>
<td>VI</td>
<td>NI</td>
<td>NI</td>
<td>NI</td>
</tr>
<tr>
<td>6</td>
<td>NI</td>
<td>VI</td>
<td>I</td>
<td>VI</td>
<td>NI</td>
<td>I</td>
<td>I</td>
</tr>
<tr>
<td>7</td>
<td>NI</td>
<td>NI</td>
<td>NI</td>
<td>SI</td>
<td>SI</td>
<td>VI</td>
<td>VI</td>
</tr>
</tbody>
</table>

In Table 4.11, four students reported that they learned about the Chile study-abroad programs through their friends or significant other, their professor, and/or a flyer. Again, the social network and their professor appear to influence their decisions for participating in a study-abroad program. All of the students mention that their friends participated in the Chile study-abroad program, emphasizing the social network connection. Most of the students (six) report that they did not receive information about the study-abroad program from their academic advisor.
Table 4.11

*Finding Information About the Chile Study-Abroad Program*

<table>
<thead>
<tr>
<th>Student number</th>
<th>Academic Advisor</th>
<th>E-mail</th>
<th>Study abroad Advisor</th>
<th>Flyer</th>
<th>Professor</th>
<th>Study abroad website</th>
<th>Class presentation</th>
<th>Family Member</th>
<th>Friend/ SO</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Yes</td>
<td>No</td>
<td>No</td>
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<td>No</td>
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<td>No</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
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</tr>
<tr>
<td>3</td>
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<td>Yes</td>
<td>Yes</td>
<td>No</td>
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<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>4</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
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<tr>
<td>5</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
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<tr>
<td>6</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
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<tr>
<td>7</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Table 4.12 shows that most of the students took Chile sign language and/or Spanish to complete a language or class requirement or credit. Three mentioned that they thought the language class would help with their future career. This finding is expected and is similar to findings from general study-abroad studies programs.
Table 4.12

*Students’ Reasons for Taking Spanish and/or Chilean Sign Language*

<table>
<thead>
<tr>
<th>Student number</th>
<th>Language/class requirement or credit</th>
<th>Gain fluency</th>
<th>Help with career</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>3</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>4</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>5</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>6</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>7</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Table 4.13 shows the various sources students used to pay for college expenses. Six students used Vocational Rehabilitation (VR) services to help pay for school. The lone student who did not use VR is from a high income level, so she did not qualify for such services. The next sources of support for four students were scholarships and federal grants. Sources of funding used to pay for study abroad are examined in Table 4.14.
Table 4.13

*Sources of Funding Used to Pay for School*

<table>
<thead>
<tr>
<th>Student number</th>
<th>Scholarships</th>
<th>Federal loan</th>
<th>Personal funds</th>
<th>Family support</th>
<th>Federal grants</th>
<th>VR</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
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<tr>
<td>4</td>
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<td>Yes</td>
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<td>Yes</td>
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<tr>
<td>5</td>
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<td>No</td>
<td>No</td>
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<tr>
<td>6</td>
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<td>No</td>
<td>Yes</td>
<td>Yes</td>
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</tr>
<tr>
<td>7</td>
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<td>No</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

*Note.* VR = Vocational Rehabilitation.

Table 4.14

*Sources of Funding Used to Pay for Study Abroad*

<table>
<thead>
<tr>
<th>Student number</th>
<th>Scholarships</th>
<th>Personal funds</th>
<th>Family support</th>
<th>Federal grants</th>
<th>VR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>3</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>4</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>5</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>6</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
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</tr>
<tr>
<td>7</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

*Note.* VR = Vocational Rehabilitation.
Table 4.14 shows that five students relied on family support to help fund their trip. This was an interesting finding because these students came from low to high income levels. Three students (two who reported not getting family support) indicated they would use personal funds to help pay for their trip. One student indicated she used fund-raising means to help pay for her trip. This supports the discussion the researcher had with a participating professor, who said they made this trip as economical as possible, and the costs for the trip was lower than is usual with study-abroad visits. This enabled those from lower SES levels to participate.

The last part of the survey inquired about exposure to diverse cultures. Five students indicated they have friends from different cultures. One student mentioned having friends from both deaf and hearing worlds. The five students also mentioned that their university is very diverse and they have met people from all over the nation and the world, such as Iceland, Newfoundland, the Middle East, Africa, and other countries. A couple of students mentioned being exposed to deaf international students at their high schools. One student mentioned using Sporcle, a quiz website where they had to learn country names and capital of the world. This stimulated her interest in geography and she is now an International Studies major. These findings are similar to other findings which show that participants who are interested in study-abroad programs have exposure to diverse cultures and peoples.

**Discovery of Themes and Capital**

When the individual interviews were coded into Atlas.ti, several categories emerged and fit into DCCW capital themes (Listman et al., 2011). The capital themes were: social, linguistic, aspirational, resistant, and familial. New capital sub-themes
emerged such as financial, technology, and social justice which are intertwined with the aspirational theme. The themes were ranked from social to familial due to the researcher’s findings which show each capital theme’s strength in terms of student development and experience through the Chile study-abroad program. These themes will be discussed in more detail in the following sections below.

**Social capital theme.** This is defined as “networks of people and community resources that provide both instrumental and emotional support to navigate through a society’s institutions” (Yosso, 2006, p. 45). The study-abroad program was designed so that participants could develop a social network with the deaf Chilean community and make cross-cultural comparisons. The interactions led to discoveries about similarities and differences between deaf Americans and Chileans. One of these differences is the oral deaf identity and group identification which can affect the social capital of the participants. Social connections are hampered when one cannot interact easily with a group. Moreover, there was recognition of the universal experience of being deaf or worldview of the deaf facing similar issues and experiences. The effects of geography on interactional patterns of the Deaf communities were articulated by the students. The participants also noted the influence of technology access and advances such as Facebook which allow the participants to stay in touch with the Chilean community. The next section discusses who the students met in Chile.

**Meeting Deaf Chileans.** All of the study-abroad students commented on meeting diverse Deaf Chileans of various ages in different environments which increased their social capital, as Student #4 explained: “I met a variety of people. I met people who were officers. I met people who were involved with organizations, like a pro bono lawyer
group in Chile. I met people who were involved with deaf associations, like deaf clubs, and I met high school and middle school students and teachers. We hung out with people our age, college-aged people, during our free time. I met many types of people in Chile.”

They worked with students who were in middle or high school at camp. The study-abroad group traveled in January, which is summer break for Chilean students. During their visit, they met a few Deaf professionals such as teachers and a psychologist. They also visited Deaf associations and clubs where they met Deaf members 40 years or older, senior citizens, and oral deaf people. In addition, they visited a legal advocacy organization that works with the Deaf community where they met two Deaf individuals, one an advocate, and the other a law student. Interestingly, a few students met Deaf Chileans their age when they went out at night to bars, where they often congregated rather than at Deaf clubs. Cultural differences between Chile and America are discussed in the following section.

**Comparisons of Chilean and American Deaf cultures.** The students compared American and Chilean Deaf cultures and noted differences. This is a crucial skill to develop, because a deeper understanding of both cultures assists students in critical thinking skills, and cultural sensitivity development which leads to relationship and community building. The predominant comment by six students was that Chilean Deaf people are very close-knit, like family, cohesive, and frequently attend social events as compared to American Deaf people. Student #6 captured the sentiment as expressed by most of the students: “People there love interacting and getting together, wow. Deaf people. There is a strong Deaf community, and Deaf clubs, and they have so many gatherings compared to here.” One student mentioned that the Chile Deaf community is
like the old days (1940s-1950s) of the American Deaf community when there were more frequent Deaf club activities. This observation is shared by Student #5: “In the past Deaf clubs [in America] were strong, but nowadays, they are fading away.” The students mentioned the influence of geography and technology on Deaf communities as possible reasons that American Deaf clubs are not as active as they used to be. One area that may need to be clarified is whether the Chile majority [hearing] culture is also close-knit, and thus the Chilean Deaf community shares this value of close relationships.

Chilean Deaf college-aged people tend to stay up all night until dawn, while American Deaf college students stay up until 2 a.m. then retire for the evening. The reasons for not capitalizing on this social opportunity could be due to several factors: fatigue, the next day’s early schedule, or studies. Because the participants did not stay up until dawn to interact, they might have missed developing even stronger social capital gains and insights into the Chilean Deaf culture. The following section discusses the universality of the Deaf experience, despite being from different countries.

**Universality of the Deaf experience.** Regardless of the different cultures and sign languages, all of the study-abroad students felt they were the same as the Deaf Chileans because they share similar experiences and struggles. Both countries value the Deaf communities and support each other within the community. Analyzing similarities between Deaf cultures appear to assist students in finding commonalities between the communities, increasing critical thinking skills, intercultural skills, interpersonal skills, and developing relationships. An observation by Student #6 that captured the students’ view is: “It mostly felt the same because we are the same community . . . I felt like they were just like us, even if they’re actually different people with a different culture and
values . . . so I felt they were the same.” Differences between oral Deaf Chileans and Americans are discussed in the following section.

**Oral Chilean and American deaf members’ differences.** Another interesting difference identified by the participants about American and Chilean Deaf cultures is the identity and membership status of the oral hard-of-hearing or deaf person which two study-abroad students commented upon. The ability to identify sub-groups and contrast them across countries helps student develop an understanding of the complex and historical factors that influence sub-group membership. In Chile, the oral hard-of-hearing or deaf group members have their own associations and do not believe in sign language. The oral deaf associations also have many gatherings. They experience barriers with their families and the hearing world like their signing Chilean peers, but the two groups do not associate with each other. It was challenging for the students to interact with these oral members because of their views against sign language. As Student #5 observed:

They didn’t know about deaf culture . . . they all grew up in hearing families, and were only exposed to oralism . . . I tried to use basic gestures with them. They were uncomfortable, and couldn’t even understand me . . . [they] asked the interpreter what I said. Wow. Even though we were both deaf . . . it was fruitless. These interactions led to barriers in gaining social capital for the study-abroad participants.

This is in contrast to American Deaf culture where hard-of-hearing and deaf members who are oral join signing Deaf groups and learn about Deaf identity and are open to learning sign language. These new members become *enculturated* and as long as the new members sign, their oral background is not an issue, as asserted by the same
Student# 5: “But in the United States, we have associations for Deaf people, and that includes all people, Deaf, hard-of-hearing, or whatever, even if they don’t know sign. They often learn their identity, but in Chile, it’s split, period.” The next section summarizes the perceptions that Deaf Chileans have of Deaf Americans.

Deaf Chileans’ perceptions of Deaf Americans. One student was surprised by the reception they received, as if the study-abroad students were celebrities and famous, although they were not. She was puzzled by this as she perceived the Deaf Chileans as being the same as the Deaf Americans. This may be due to the different social economic status of the two groups, and the opportunities Deaf Americans have to advance in their education. The Deaf Americans realized they have an exalted status in other countries because they have access to many opportunities that Deaf people in other countries do not have. Understanding the perceptions that other Deaf communities in the world have of Deaf Americans helps students gain an awareness of perceived socio-economic status by others. This awareness may enhance an appreciation of the opportunities the study-abroad students have and thus, their social standing. Student #6 explained:

We were like Hollywood celebrities on the red carpet but we’re not, you know?

They look up to Americans! But I looked at them as if they were the same as us, but some of them were really star-struck because we were Americans.

In the next section, Deaf geography’s effect on locations where Deaf people congregate and technology’s effect on access to information are discussed.

Deaf geography and technology. Five students mentioned that technology influences interactional patterns within the Chilean and American Deaf communities. American Deaf members are more geographically dispersed and communicate more via
technology which Chilean Deaf do not have access to. Chilean Deaf do not have access to such technologies due to financial constraints as iPads and iPhones are very expensive in Chile. Understanding the factors that affect interactional patterns will assist students in identifying unique aspects of the Deaf cultures and enhance a deeper comprehension of themselves and other Deaf individuals from other cultures. As Student #6 noted the theme expressed by five students: “Here, we depend on technology too much, but they still get together with their friends . . . Here, Deaf people are more spread out . . . everyone lives far away.”

Another finding is that five students mentioned they befriended their new Chilean friends on Facebook, a great networking tool in our global world. These social networking technologies also influence interactional patterns and help Deaf communities connect to each other and practice languages and build a network. One student suggested chatting online in Spanish to practice the language using WhatsApp or the chat tool in Facebook. As Student #4 remarked: “They all speak Spanish, so it is good practice for me to use Spanish while chatting with them online.” This language practice aspect overlaps with building linguistic capital. Their contacts with their Chilean Deaf peers have diminished over time, although they occasionally look at Facebook to see what their friends are up to. The next paragraph discusses the revelation that Deaf networks are useful to participants for future career and social development.

**The importance of Deaf networks.** Four students explained that one of the advantages of the trip was developing a network of Deaf people they could tap into when they return to the country. They also mentioned that they would seek out Deaf people when traveling to other countries. Knowing how to develop networks as a result of this
experience will strengthen career and personal goals, particularly for those interested in pursuing international outreach. Having established a network in Chile will help students tap into it when needed in the future. As Student #4 reflected what the other students also mentioned: “I didn’t have networks [in my past travels] in these countries, so I didn’t really connect with deaf people there. But in Chile, there was a network in place, and I networked with people. It was great.” The following paragraph discusses intrapersonal gains experienced by the participants.

**Deaf students’ intrapersonal gains.** All of the students expressed the idea that they learned more about themselves, developed more self-awareness, independence, self-reliance, awareness, maturity, confidence, and patience because of this experience. These are invaluable gains that will sustain them throughout their lifetimes. Student #7 shared what all the students experienced: “In lots of ways, I have become more independent, become more aware of culture, like in America. I am more confident, more independent, and not relying on my family so much since I am the only Deaf person.” A summary of the social capital theme is presented below.

**Summary of social capital theme.** The study-abroad students developed gains in social capital by being exposed to diverse groups of Deaf individuals in Chile which enabled the students to draw comparisons to similar Deaf groups in America. In addition, the students compared and contrasted Deaf cultures in both countries and noted similarities and differences. These experiences increased the students’ cognitive and social sophistication and strengthened their ability to develop successful relationships and promote Deaf global community building. Understanding the perceptions of other Deaf communities also enhanced cross-cultural adaptability and flexibility when interacting
with the communities. The recognition that networks are important in future career and travel endeavors contributed to the growth potential for students as many want to return to Chile and tap into their new network. This experience can influence other networks to develop as they have learned how to reach out to the Deaf community in the country they are interested in visiting. The next strongest theme was aspirational capital, which is discussed below.

**Aspirational capital theme.** This is defined as the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers” (Yosso, 2006, p. 41). The participants had access to Deaf role models such as their professor and the director of study-abroad programs who exposed the students to future career possibilities. Financial, technology, and social justice awareness sub-themes are emerging components of the aspirational capital theme that was discovered for this community in this study and affect future career goals. Financial capital is needed for access to advanced education, use of technology, and interpreting services. The use of technology such as iPhones, captioning, videophones, and phone relay systems as well as class visualizers have an effect on information and educational access and help students gain technology capital. The students experienced increased awareness of social inequities in the Deaf Chilean community which led to the development of social justice awareness capital.

All of the students mentioned that this experience was an eye-opener for them in seeing the struggles that other Deaf people have in developing countries. They were surprised to find that Deaf people still have barriers in obtaining high school and college degrees, and finding gainful employment. Other barriers are gaining access to
interpreters, and lack of advanced technology such as captioning, videophones, and video relay services.

The following section compares the educational systems for Deaf people in both countries. Being able to compare and contrast educational, technology, and support services in both countries helped study-abroad students develop gains in aspirational capital as many stated that they became more determined to attend graduate school for more education and refine their career goals. Student #1 reflected:

It impacted me to really make my career, because before I went, I had thought maybe I wanted to do something with people, help deaf students. But after that, I now know I need to help more, I want them to become leaders like I am today. I want to help my people become leaders.

Student confirmed that the trip strengthened her resolve to attend graduate school and explained:

I am going to graduate school at a university for my master’s degree in sign language education. I want to become an ASL teacher so I can go and enjoy the language exchange. I have always wanted to travel the world and teach ASL, so my trip to Chile confirmed that this was what I wanted to do.

The next section discusses the influence of the professor-attorney as a role model.

**Influence of Deaf professor and attorney.** All of the students mentioned the influence their professor, who is also a trained attorney, had on aspiring Deaf lawyers in Chile. He was also a role model for the study-abroad students. The Chilean Deaf community had great admiration and respect for the professor. Student #2 articulated this in the following quote:
The professor acted as a . . . friend with the Deaf people . . . I could see how the other Deaf people really loved him . . . . He brought us to a pro bono office where he works with a Deaf woman who is in law school because of him. The next paragraph talks about the influence the participants had on the aspirational capital of the Chilean students.

**Influence of the study-abroad students.** The students also inspired the Chilean Deaf people and children they met, who became more interested in learning more about their rights, improving their education, gaining employment, and improving access to support services in search of a better and fuller life. Student #5 talked about the limited opportunities Deaf Chileans have obtaining jobs and noted: “They want to have goals like being a doctor or teaching art, but they cannot because of the barriers. Universities do not provide interpreters or captioning or other support.” Some of the Deaf Chilean students want to visit the United States and obtain their education here. The study-abroad students affected their aspirational capital as well because they met successful American Deaf role models who are well-educated and will pursue careers. After viewing presentations by the American students, Student #7 explained how the Deaf Chilean youth responded: “They seemed excited and interested because they had never seen American students explain about our rights, and education. It was different, and they wanted to be like us.” The educational systems of both countries are described in the following section.

**Educational differences and finances.** All of the study-abroad students recognized the difficulties and barriers these Chilean Deaf face. As Student #2 commented, “most Deaf [Chilean] students max out at high school” and do not continue beyond eighth grade. The Deaf Chilean students were also older students in elementary
grades, such as an “18 year old in fifth grade,” an observation shared by the same student. It is not uncommon for a class to have mixed age levels. They have only one Deaf high school in northern Chile and most cannot travel to that city, thus options are limited and if they want to attend a high school, they “they have to go to a hearing school” but “some cannot afford it,” said Student #2. Those who are able to attend high schools tend to be of higher socio-economic status and thus, have more cultural capital from their families’ background. A few Deaf Chileans attend a public school, but must make do with limited or no interpreters. As Student #2 explains: “Some do not have interpreters. They do not have good services. Some have interpreters, but only for a few hours a day, not all day, so they are in a hard place in school.” The Deaf Chileans who do attend high school tend to graduate later than their hearing peers, at age 22, 23, or 24 as observed by Student #5: “Most Deaf graduating high school in Chile tend to be 24 or 22 years old . . . this is in comparison to Chilean hearing people who are 17 or 18 at graduation.” Less than one-half of the deaf population has completed their primary education, nearly 11.7% have no formal education, 13.2% complete secondary school, and 2.1% complete university studies (Herrera, Puente, & Alvarado, 2010, p. 310).

In contrast, in the United States, there are a variety of programs to offer Deaf students in the elementary and high school levels: Deaf schools, Deaf programs at a public school, and public school classes with support services (interpreters, counselors, captioning, tutors and note-takers) and all Deaf students from all socio-economic groups have the right to attend school without financial hardship for their families because of laws like the Individuals with Disabilities Education Act (IDEA), Elementary and Secondary Education Act/No Child Left Behind Act (ESEA/NCLB), Section 504 of the
Rehabilitation Act of 1973, the Americans with Disabilities Act (ADA), and the ADA Amendment Act of 2008 (Rolmondo, 2010; Shaver, Newman, Huang, Yu, Knokey, & SRI International, 2011). School completion rates are better for those who are American deaf students (22-59 year olds)—approximately 74.5% graduate from high school, 22.6% have an Associate degree, 17.1% have a Bachelor’s degree, 6.8% have a Master’s degree, and 2.2% have a Doctorate/Professional degree (American, 2013).

**College, support services, and finances.** All of the study-abroad students noted the lack of college opportunities for Deaf Chileans and the support for American Deaf students in attending college. If few students attend high school, even fewer have the opportunity to attend college. Again, those who are able to attend college are from affluent families. Student #4 observed: “Finances decide their education. Many have the potential to attend college, but cannot because of money.”

There are limited support services such as interpreting services as well, which Student #4 commented upon: “Deaf people will go to classes without interpreters, except maybe one class a week that is interpreted. Otherwise, they depend on lip reading, writing back and forth with the teacher, and whatever else to get by.” The few students who attend college must be resourceful and able to surmount some of these obstacles. Some Deaf students do not want to tackle such challenges and choose to drop out, as Student #6 mentioned: “Some people just do not want to continue without interpreters or consistent support, so they drop out.”

In addition to these barriers, Deaf Chileans do not have the financial capital support from their government to help them attend college, such as vocational rehabilitation and grant subsidies that the United States has for Deaf Americans, as
explained by Student #5: “Education—Americans have deaf, or disability support, government options, vocational rehabilitation for college. While in Chile, they do not have that.”

Due to the American with Disabilities Act and Section 504 of the Rehabilitation Act of 1973 (P.L. 93-112), Deaf American students have publically funded Deaf colleges or mainstream colleges they can attend, which provide support services such as interpreters, captioning, tutoring, and/or CART or C-print services (typed transcripts or summary of the class lecture and discussions). In addition, many are given financial support by the American government such as vocational rehabilitation services and grant subsidies (if they qualify) which help defray college expenses (Western Region Outreach Center & Consortia, 2009).

**Technology differences and financial capital.** All of the study-abroad students noted differences in technology and made cross-cultural comparisons. An important aspect of support services is the use of technologies that help support visual learning for Deaf students. For example, students do not have access to captioning or overhead visualizers which help them understand concepts that are presented visually, as explained by Student 5: “Universities do not provide closed captioning or other support . . . there is no equipment to show things or visualize pictures or science equipment.” This participant believes that this slows down the students’ progress in learning.

**Text phones versus iPhones and iPads.** The reason one will not find iPhones and iPads in Chile is because they are not affordable there. The Chilean Deaf use text phones as Student #1 stated: “They don’t have iPhone or FaceTime like we do. Our technology is
more advanced.” Deaf Americans, on the other hand, have access to iPhones, popular because of its FaceTime video capability which make visible signing parties on video.

**Skype versus videophones.** The Chilean Deaf community gets by using Skype and do not have access to videophones, as observed by Student #5: “They communicate via texts, no videophones, no. But they do text. Skype. That’s it.” In contrast, the American Deaf community has access to a variety of free videophones by different companies. In addition, the companies obtain subsidies from the government and telephone companies that help sustain the videophone companies’ business. The companies provide video relay operators who can sign and voice for the Deaf and hearing parties.

**Video relay services.** Chile has a primitive relay system as compared to the U.S. For example, it is limited to one city and calls can only be made to others in that city. Student #4 explained:

They call an interpreter via Skype . . . they talk to the interpreter and explain what they need . . . . That interpreter will call the hearing party after disconnecting from the Deaf caller . . . email the Deaf caller after talking with the hearing party. Also, the calls are not synchronous or live as explained by the same student: “It’s not live…they thought that was so cool, that it was the best technology.”

However, in America, videophone relay services are available 24/7 and calls can be made anywhere in the U.S. Calls are also synchronous and live, as messages are relayed from a video relay operator. Chile does not have the infrastructure or financial capital to create such a system.
**Television access.** Four students explained that captioning on television was not available in Chile like it is in America. In Chile, interpreters are available for newscasts for a few hours daily. One Student (#1) explained: “I felt so... so angry. Not angry, but disappointed. Not disappointed in them or in myself, but in the country itself because I want to give access to people.” This indicates growing awareness of social justice issues.

Deaf Chileans prefer interpreters because many are not literate in Spanish, so captioned television programs would still not be accessible, as Student #4 noted: “Many Deaf Chileans prefer that because they are not fluent in Spanish, so that was interesting to me.” Another student, Student #3, described the interpreter on television:

> Live interpreting, in a bubble off to the corner of the screen. However, the interpreter provision is very limited. There is CNN, and some newscasts, that is it. They did not provide interpreters for dramas or shows like that.

The reason there are limited interpreting on television is because of finances. As Student #4 observed: “But the biggest problem is money. You have to get money to support interpreters.”

**Future career goals and social justice.** All of the students want to continue their work with the international Deaf community, either through their careers or in their volunteer time and give back to the community. This study-abroad experience confirmed their interest and inspired more ambitious career goals. The students mentioned the value of gaining a network in Chile, and several plan to use that network in the future through travels or internship. Three graduating seniors are attending graduate schools in fields like Deaf education, sign language education, and social work with hopes of working someday in the international field working with the international Deaf communities. As
Student #2 reflected and her sentiment is shared by the graduates: “I actually want to teach Deaf children in other countries. So, yes, it inspired me. I plan to enter a graduate program in deaf education.”

**Internship and social justice.** One student, now a senior, (an International Studies major) opted to spend the summer of 2014 in Chile, working with Deaf students, teaching them English. This student is interested in joining the World Federation of the Deaf (WFD) teaching internship program and is interested in obtaining an advanced degree in another country. As Student #4 explained:

I am thinking about WFD. It has a program called Front Runner . . . for Deaf youth who want to become teachers . . . [are] sent to Denmark for a one-year program. They learn about different issues affecting Deaf people in the world . . . . I want to be part of that program after graduation.

Three students want to visit other countries and assist Deaf people in their free time.

Student #5 stated: “I am making big plans for more travel in Chile. I would like to help [their] education succeed and . . . find ways to resolve their struggles. And Americans can provide support.”

**Employment of Deaf Chileans.** All of the study-abroad students show an awareness of the problems Deaf Chileans experience with employment, which affects aspirational capital due to a lack of Deaf role models. Most Deaf Chileans do not work or work at menial jobs, as Student #2 commented: “[They have] typical jobs at food stores, jobs involving labor, basic jobs.”
The educated Deaf people they met in Chile tend to be teachers of CSL. They also met a law advocate, a law student, a researcher, teachers of the deaf, and a psychologist who are Deaf, but they are few in number. Student #4 pointed out: “Deaf people who finish college tend to teach at Deaf schools, because that is the limited job options they have.”

This same student noted that there are attitudinal barriers in the majority hearing society due to ignorance about Deaf people and communication and will choose a hearing person over the Deaf candidate: “Hearing people usually do not know about Deaf people because of communication [issues], even if both the Deaf and hearing persons have the same degrees and experience.” This comment shows an awareness of social justice issues. The next section is a summary of the aspirational theme.

**Summary of aspirational theme.** The students recognized that they had a privileged status as perceived by the Chilean community and are aware of the necessity for having financial capital for quality services. The experience of comparing and contrasting access to education, technology, and support services in Chile appear to have strengthened the students’ commitment to advance in their education or volunteer and work in the Deaf global community to assist in addressing inequities. They also had the advantage of positive Deaf role models such as their professor-attorney, and other Deaf staff members who supported the students during the journey. The sub-themes of financial, technology, and social justice awareness components within the aspirational capital theme were influencing factors on the study-abroad students’ cross-cultural analysis of the Deaf experience within the two countries.
Navigational theme. The navigational capital theme is defined as “skills of maneuvering through social institutions” (Yosso, 2006, p. 44). As a course requirement, the study-abroad students presented at a conference about American laws and services at their university, such as the Americans with Disabilities Act, interpreting, C-print, Deaf education, Deaf culture, Deaf history, and other related cross-cultural topics and used interpreters at the conference.

Conference presentations. In order to assist the Chilean participants in understanding the presentations, the students translated their PowerPoint slides into Spanish. In addition, students had to process interpreted information and work with interpreters at the conference (Study-abroad support faculty, October, 2014). The participants modeled navigational capital. Student #7 said: “They seemed excited and interested because they had never seen American students explain about our rights, and education. It was different, and they wanted to be like us.” This quote shows that the students also affected the aspirational capital of their Deaf Chilean peers.

However, one student thought the Deaf Chileans were discouraged because there was such a difference in education access and rights. This shows thoughtful consideration of how to present similar information in the future to groups in developing countries. Student #3 reflected: “They all seemed overwhelmed, and even maybe a bit discouraged, because we had a lot that they did not. So maybe we need to downplay that information a bit, maybe.”

The students then viewed presentations by Deaf Chilean presenters (Deaf law student was one) about Deaf education, and advocacy efforts to improve conditions for the Deaf community. The Chilean presenters’ PowerPoint slides were in Spanish and not
translated into English for the American students (Study-abroad support faculty, October, 2014). The study-abroad students recognized that Chile has financial issues in providing needed services as Student #5 explained: “They have limited resources. There is not much funding, and they are not a rich government.” These presentations by the study-abroad students helped them to see that they were facilitating navigational capital in the Chilean Deaf community by showing them examples of existing accessible solutions to education, interpreters, technology, and legal remedies.

**Use of interpreters.** Being able to use interpreters effectively is also an example of navigational capital and overlaps with linguistic capital. Two interpreters joined in the study-abroad program and traveled with the students. Both of them are Spanish-fluent. They assisted in various scenarios such as interpreting for the students when they had to board the bus. Also, they interpreted the conference, which was quite complex, given that signing presenters had to be voiced in spoken Spanish, then spoken English, and finally, American Sign Language or Chilean Sign Language (Study-abroad support faculty, October, 2014). The next paragraph summarizes the navigational theme findings.

**Navigational theme summary.** The professor-attorney played a crucial role in demonstrating navigational capital by introducing the students to the Chilean Deaf community he worked with and demonstrating how he supported the advocacy efforts of the Deaf community, as well as inspiring and encouraging Chilean Deaf advocates in their work for social justice. The students learned how to present information to the Chilean community, informing them of Deaf access services in other parts of the world, thus increasing the community’s awareness. Learning how to use interpreters at a conference is an important tool for empowerment for the students as they prepare to be
professionals in future careers. They demonstrated sensitivity to the Chilean community by translating their PowerPoint slides into Spanish. The next theme discussed is resistant capital and how this manifested for our study-abroad participants.

**Resistant theme.** The resistant capital theme “refers to those knowledges and skills fostered through oppositional behavior that challenges inequality” (Yosso, 2006, p. 49). In order to challenge inequities, the community must have access to an advocacy organization that can assist them in advocating for their rights. Students explained the inequities in Chile and related that they developed more empathy as they gained awareness of the dire situation for Deaf Chileans, as Student #2 reported: “I developed more empathy. So there is a lot to work on. A lot.”

**Advocacy organization.** All of the students discussed visiting a legal advocacy organization in Chile where lawyers are working with the Deaf community to improve access to education, interpreters, employment, and driving licenses. The Deaf population cannot drive in Chile which shocked the American Deaf students as reported by Student #2: “There are still barriers, like some are not allowed to drive.” This organization in Chile is working hard to increase access, and more opportunities for Deaf people to advance in education and employment. The organization wants more Deaf lawyers because they are more helpful than most hearing lawyers in working with the Chilean Deaf community as Student #5 articulated:

The professor introduced us to a Deaf lawyer, actually a student whose goal is to become a lawyer . . . . Her goal is to help fight for Deaf rights, fight the Chilean government so that they must provide equal access to all Chileans . . . . Currently
there are not many lawyers who are deaf. They want more deaf law students . . . so they can succeed in rights for the future.

**Deaf rights’ comparisons.** Four study-abroad students discussed differences in Deaf rights in the two countries and emphasized that Deaf Chileans do not have the same rights and opportunities that Deaf Americans enjoy. Deaf Chileans shared that they are oppressed, and that the hearing majority society has little respect for them. Student #2 observed: “They do not have equal rights . . . like we have in America. They are of lower status than us . . . they face a lot of struggles; they are really stuck in their cycle.” The students recognized that the Americans with Disabilities Act offers protections, access, and opportunities to Deaf Americans. They had an opportunity to see how the Deaf Chilean community must identify the barriers they face in order so they can use available resources such as the advocacy organization and lawyers or advocates to fight for more access and rights, an example of the students seeing resistant capital development.

**Appreciation for rights and opportunities in America.** The study-abroad students expressed great appreciation for the services they have in the United States and acknowledged that they take them for granted. Some of the students mentioned they will not be as demanding or complaining so much about perceived lack of access here in the United States. Student #3 admitted:

I am more grateful and appreciative of American Deaf culture and the access here . . . . I have always looked at things in America saying we need more, and more, but now I think what we have now, we should be satisfied with. We should not complain; rather, we should be appreciative of what we have now.
Due to the differences between the two countries regarding Deaf rights, the study-abroad students gained a greater awareness of the importance of fighting for other Deaf communities who are not as privileged as they are. Many of the students want to advise these communities in the future in advocating for their rights, developing leadership skills, and giving them needed information and resources to move forward in gaining equity in education, employment, technology, and other areas that need improvement.

**Recognition of CSL as a language.** One interesting difference between Chile and the United States is that the Chilean government has recognized CSL as a language of the Deaf community. The United States government has not yet recognized ASL as a language of the Deaf community although many people have petitioned the government.

One student observed the resistant capital that the Chilean Deaf community has shown by fighting to have CSL recognized as a language: Student #4 explained:

> They are focused on getting more money for recognition of Deaf people. Back in 2010, Chilean Sign Language was formally recognized . . . and we have not done that here in the United States. So that is a plus. But there are still not many support services yet.

The findings of the resistant theme are summarized below.

**Resistant theme summary.** The participants observed how the local Chilean advocacy organization worked with the Chilean deaf community to resolve issues and increase awareness of Deaf rights. In addition, they saw a Deaf law student and a Deaf advocate working at the organization to address inequities such as fighting for drivers’ licenses, interpreters, education, and technology access. Students gained an appreciation for the opportunities and services they have in the United States and became more aware
of the power of laws in providing access. They have extensive resources, knowledge, and networks to tap into when they need to address issues, which other Deaf communities in the world do not have, and thus more resistant capital. Chilean Sign Language is recognized by the government as a language, and the students learned how the Deaf community fought for this recognition in their country. The next section defines and discusses linguistic capital and related findings.

**Linguistic capital theme.** This theme “includes the intellectual and social skills attained through communication experiences in more than one language and/or style” (Yosso, 2006, p. 43). The class design to facilitate learning Chilean Sign Language and Spanish skills was examined. Students applied their acquired language skills by interacting with Deaf Chileans and includes intercultural and interpersonal development. Participants applied their cross-linguistic skills in sign languages and the majority societies’ languages and developed sophisticated analysis skills. Of interest is the commonality of both Deaf communities experiencing delays in acquiring the majority society’s language. The influence of this experience on learning more sign languages is explored. The class design is discussed in the next section.

**Chilean Sign Language class design.** All of the students knew American Sign Language and took Chilean Sign Language (CSL) in their pre-departure class. This class met for 1.5 hours twice a week and focused on CSL once a week. At first, they had video-conferencing sessions with a Deaf CSL instructor from Chile, and experienced some technical issues. Their professor also knew CSL and practiced with the students. Later, they used CSL YouTube videos (from the Deaf CSL instructor in Chile) in their course management system which they could review in their free time. Many of the
students liked this flipped classroom option where they view classroom lectures for their homework and then arrive in class to discuss the videos. The students wanted more CSL sessions as they wanted to practice conversations. In addition, they wanted a CSL book to refer to for independent learning. There are advantages to learning another sign language which helps to develop cognitive, linguistic, and social skills and gains in linguistic capital. However, many wanted to take a Spanish class as well and felt a lack of linguistic capital in this area. The lack of Spanish language knowledge is summarized below.

**A need for Spanish class.** Four study-abroad students also wanted Spanish classes so they could read maps and the menu when they went out to restaurants. These students felt they had a lack of linguistic capital in Spanish. While they made linguistic gains in CSL, they did not make gains in the use of the Spanish language. The students suggested accepting students taking Spanish classes or those who had a knowledge of Spanish in the study-abroad Chile program. Having a knowledge of the Spanish language would help students be more independent in navigating the city such as reading maps or the menu. Student #3 expressed the same concerns the other students had about the lack of Spanish language knowledge:

> When we got to Chile, we couldn’t read Spanish at all. We only learned CSL, that’s all—and we should have learned Spanish as well, or the program should have accepted only students who knew Spanish. That was my challenge; I didn’t understand the Spanish.

The advantages in taking Spanish language classes are discussed in the following section.
**Spanish fluent students.** Two students took Spanish classes and said learning Spanish supported learning CSL signs. One student discussed his experience with learning CSL and Spanish as he is from a Spanish-speaking family, and taking classes also increased his familial capital. He indicated that he became more motivated to learn Spanish with interpreters while he was learning CSL in his pre-departure class. The interpreters helped him gain linguistic capital by using language techniques to help him succeed. These interpreters also joined the class as it helped the interpreters prepare to use Spanish for the Chile trip. Student #5 expressed his thoughts in the following quote:

> When the instructor taught CSL, I became more motivated because I’ve always dreamed of studying more Spanish. I took Spanish II . . . with an interpreter. I was assigned the two staff interpreters who joined us . . . and we worked on learning Spanish together.

Another student took a Spanish class to complete her language requirement credits and gained linguistic capital in both Spanish and CSL. She thought that the knowledge of Spanish helped her with retaining CSL concepts due to initialized signs for the Spanish words. Student #4 articulated:

> I knew some Spanish words. Chilean signs have some initialized signs that use the letters of Spanish . . . in ASL, we sign [shows sign for MONDAY], and it’s made with an M, just like the word itself. In Spanish, that’s Lunes, so it’s signed like this [shows sign for LUNES using L handshape], so that helped. It became easier to remember if you knew Spanish, too.
Learning both Spanish and CSL appear to help retain language concepts and increase linguistic and familial (for one student) capital. Students’ use of CSL with Deaf Chileans and ease in communicating with them are discussed in the next section.

**Communicating with Deaf Chileans.** When they traveled to Chile, they all used CSL in their interactions with Deaf Chileans and expressed surprise that they could be understood. It was the first time for some students to learn another language. One student thought the language was not real until he arrived in Chile and used the language. Some students experienced apprehension in the beginning, but relaxed as they interacted with the Deaf Chileans. All of the students were surprised that even though they used different sign languages, they experienced similar feelings as Deaf people. This reinforces the universality of the Deaf experience. Using a language with the target group is the best way to practice the language and note cultural similarities in the use of sign languages as Deaf people. Student #4 commented on these similar feelings despite being from different cultures: “. . . this is an actual language . . . I actually learned CSL before going to Chile, so that helped me converse . . . . We were shocked to see each other’s different sign languages, and we had similar feelings.” The students’ intercultural and interpersonal skills development are summarized below.

**Intercultural and interpersonal language skill development.** All of the students attained intellectual and social skills while communicating in another sign language with Deaf Chileans. They found ways to communicate through gestures and body language when they were not understood. The ability to find alternative ways to communicate increases one’s flexibility in adjusting one’s communication so that others can understand, a crucial skill in today’s workforce. Five students who did not know Spanish
had more difficulties communicating as they could not ask questions using the Spanish words. As Student #2 explained:

I can communicate in CSL, so it was a little hard because the words were in Spanish and I use English, so when I didn’t understand a sign, how could they explain it to me? That was a bit difficult, but we used gestures and body language.

Students’ analysis of ASL and CSL is discussed in the next section.

**Cross-linguistic analysis of languages.** The study-abroad students also made cross-linguistic comparisons between ASL and CSL which increased their linguistic sophistication. One student talked about the different finger spelled letters for P, S, and A in CSL as compared to ASL, which challenged his comprehension as he conversed. Some students still practice CSL with their friends so they can remember the language. A few students mentioned that ASL appears to be a more developed language than CSL, which does not make use of fingerspelling as much as ASL does. CSL also makes more use of gestures as compared to ASL. One student thought this made CSL easier to learn than ASL.

Acquiring sign language skills increase one’s cognitive and linguistic skills (Emmorey, 2002; Ormel & Giezen, 2014). Learning sign language strengthens higher-order cognitive abilities such as the enhanced ability to discriminate among facial features critical in processing linguistic information (eyes and mouth). In addition, “signers have greater spatial spans, generate images in their memories faster, are more skilled at rotating images in their minds, and have better discrimination between some motions than nonsigners” (Hauser & Kartheiser, 2014). More studies are needed to
determine the “Sign Gain” (Hauser & Kartheiser) of those bilinguals or multi-linguals who acquire more than one sign language.

Another student talked about a pidgin sign language developing as Deaf Americans and Chileans tried to understand each other. As Student #4 observed: “Only a few Chileans, maybe one or two, knew ASL . . . . It sometimes was a blend, like pidgin CSL and ASL, and for practice also.” Similarities in language delays of the majority cultures’ languages are articulated below.

**Language delays of majority languages for both Deaf communities.** Two students noted language issues were similar for Deaf Chileans and Deaf Americans in experiencing language delays of the majority culture languages, although the Deaf Chileans may have more difficulties due to lack of education opportunities. Deaf Chileans also experienced difficulties in comprehending Spanish words that were finger spelled in CSL because of their struggles with understanding the Spanish language. They preferred sign language, pictures, gestures, or facial expressions. Noting differences between the sign languages and factors influencing the development of sign languages increased students’ knowledge of socio-linguistic factors. The following observation was made by Student #4: “I noticed that many Deaf Chileans are delayed in Spanish just like many Deaf Americans with English. It’s the same. They make the same kind of mistakes in their grammar . . . you still have the same mistakes in other countries.” The following section discusses the motivation of all students to learn more sign languages for future travel.

**Learning more sign languages.** All of the study-abroad students expressed an interest and more motivation in learning more sign languages of the world, such as
Mexican Sign Language, Italian Sign Language, or Russian Sign Language as well as Spanish that are offered at the university. After coming back to the U.S., one student enrolled in Mexican Sign Language (MSL) and said she was motivated to learn more Spanish as well. This shows continual linguistic capital being developed. Another wanted to take the MSL class but had a schedule conflict. A third student mentioned she was graduating so could not take advantage of the offered foreign sign language courses. The motivating factor for learning foreign sign languages is to be able to communicate with other Deaf people when they travel to other countries. Acquiring language skills will further one’s ability to communicate with various groups, thus helping to strengthen one’s ability to navigate in other countries. This may help with future career goals as well. The following quote is from an International Studies major, Student #4, who commented:

I need to learn more languages, which will help me . . . because often languages have similarities . . . . It made me realize that I should make more of an effort to interact with Deaf people in other countries because before Chile, I did visit countries but I did not interact with Deaf people.

One possible outcome of learning more sign languages is developing skills as a Deaf interpreter which is needed in Deaf world events. Below is a summary of the linguistic capital findings.

**Summary of linguistic capital theme.** The study-abroad students attained linguistic capital when using CSL, but could have gained more linguistic capital in learning Spanish. Only two students took a Spanish class which enhanced their experiences as they felt that a knowledge of Spanish helped them to retain CSL concepts.
Most of the students made cross-linguistic comparisons between the sign languages, CSL and ASL and commented on a pidgin sign language variety developing as they interacted with Deaf Chileans. As a result of their experience, all of them want to learn more international sign languages, as well as the majority culture’s language. The ability to communicate in another language increases one’s linguistic, cognitive, and social skills and thus more opportunities to grow personally, socially, and professionally in a future career. The next section discusses familial capital findings.

**Familial capital theme.** This theme “refers to those cultural knowledges nurtured among familia (kin) that carry a sense of community history, memory and cultural intuition” (Yosso, 2006, p. 48). The members show how to cope with life’s challenges, how to care for one another, and give moral guidance. Familia show the importance of having a healthy connection to the community one belongs to as helping each other leads to solutions and survival techniques in surviving within a majority society (Yosso, 2006).

The Deaf community would be considered an extended family in this study as it is characterized by its scattered translocality (Haualand, 2007) and members may live a distance from each other. An interesting observation is that the global Deaf signing community will converge and bond at important occasions and occupy that space temporarily. This can be seen in events like Deaflympics, Deaf Way, and the World Federation of the Deaf World Congress where signing Deaf members participate in transnational activities and create a visible Deaf Space (Haualand, 2007).

One such event was the 2001 Deaf World Games in Rome where 4,500 athletes from more than 70 countries participated (Haualand, 2007). Signing deaf members travel great distances to be home again, meeting their extended families from all over the world.
For example, Terrence Parkin, an Olympic winner from South Africa, and a competitor in the 2000 hearing Sydney Olympics where he won a silver medal, stated in international sign language that “being in Rome was like being with my family” (Haualand, p. 41). He had chosen to attend this event rather than another hearing competitive world event because of this sense of belonging to the Deaf world community (Haualand, p. 50).

Given the fact that Deaf students from Deaf families are in the 5% or less range for the total Deaf student population at this college, it appears that there is a high number of such students who participated in this program (University researcher, September 14, 2014). Four out of seven students have Deaf parents and siblings. The professor mentioned that there were other deaf applicants interested in the program; however, they did not know sign language, and used oral means of communication. In order to be accepted into the program, the Deaf students needed to know sign language. The Deaf students who were from Deaf families had sign language fluency. The other students who came from hearing families learned ASL when they were young in school, or had families who learned ASL, so they also had that sign language background. In their case, the educational environment and Deaf community provided familial capital. The following section will discuss the students’ families and educational backgrounds and begin with students from Deaf families.

These students were initiated into the Deaf culture from the beginning of their lives through their Deaf families and the Deaf community which gave them a sense of belonging. Their families shared with them personal and community histories, which the students could depend upon for their own growth and place in the community. They attained Deaf cultural capital from these interactions and when attending Deaf schools,
were often the role models for other students from hearing families. Some of these Deaf students also had Deaf parents and/or siblings attend the Deaf school, so their sense of belonging was reinforced. One student with a hearing sibling indicated he was involved in the Deaf community as an ASL interpreter. Student #3 shared memories of her upbringing:

I grew up in North Carolina and went to the North Carolina School for the Deaf (NCSD). I have a Deaf family, all Deaf, and they all went to the NCSD. I transferred to MSSD, located at Gallaudet, graduated, [and] then came here for five years.

Deaf students from hearing families obtained Deaf cultural capital through their Deaf school environments, Deaf peers, and when they were young children (different from Deaf students from Deaf families who had access since they were infants), had families that communicated in ASL. They experienced more school setting environments (deaf program in a public school and public school) as compared to the Deaf students from Deaf families who attended Deaf schools. Student #5 shared his memories: (from a Spanish speaking hearing family).

When I was born in Mexico, and they found I was deaf, my family moved to America when I was one. They moved to America because of Deaf education and the support available to me. There was the wonderful Americans with Disabilities Act, and my aunt was still in America, so they joined her. Then when I was three, I went to preschool and learned languages in school at the same time Mom learned sign language as well. She learned English; her first language was Spanish, then she picked up sign language. She came home and signed. So that is
how I grew up in California. I went to a mainstreamed program, a Deaf school and a Deaf program that was not residential.

The paragraph below summarizes familial capital findings.

**Familial capital summary.** In this study-abroad program, more than half of the students came from Deaf families and the other students had early access to American Sign Language and the Deaf community. This familial capital assisted the students in learning more about themselves, their language, and the communities they belong to. The participants were able to access global knowledge of the Deaf community, and were aware of global sign languages. Knowledge of one or more sign languages increases mobility and freedom as well as the possibilities for participating in transnational activities (Haualand, 2007). All of these factors appear to increase self-confidence, risk-taking, resiliency, and curiosity about the world.

All of the students gained familial capital in that they developed a bond with the Chilean Deaf community which they plan to tap into when pursuing future careers and travel plans. In addition, this study-abroad experience developed the sense of having similar values and feelings as other Deaf communities despite differences in culture, education, and privileges. This sparked an interest in learning more about other international Deaf communities students plan to meet in the future. An emerging sub-theme, “Deaf global community capital” has been discovered in this study. The next section summarizes the results of all the capital findings.

**Summary of Results**

In summary, the data revealed DCCW capital themes (Listman et al., 2011). The strongest theme, social capital was predominant as all of the students discussed the
variety of Deaf and hearing people they met, compared and contrasted both Deaf Chilean and American cultures, and noted similarities and differences. They explained how they interacted with Deaf Chileans and expressed surprise that despite the different cultures, they are similar to Deaf Americans in its cultural values, experiences, and feelings. The students also reflected upon the ease of interacting with Deaf Chileans, despite being novice learners of CSL. Facebook is an important social media tool for these students who shared that they still keep in touch with their Deaf Chilean friends. All of the students commented that they developed more self-awareness, independence, confidence, and patience because of their interactions with Deaf Chileans.

The second strongest theme was aspirational capital which all of the students developed. Financial, technology and social justice awareness are emerging components discovered in this study with this community. The students want to work with the international Deaf community through their careers or in volunteer work. Some said the experience they had confirmed their career choices for graduate school, such as Deaf Education Sign Language Education or Social Work. They were exposed to influential Deaf role models, such as their professor/attorney, and the few Deaf professionals they met in Chile. This experience provided more motivation to pursue a career and give back to the community. The students mentioned that the network they developed in Chile will always stay with them, and that they plan to use their developing network as they visit different countries in the future. The students observed that there is a lack of technology capital such as captioning, video relay services, videophones, iPhones, and iPads because they are too expensive. Also, there are limited interpreting services, and most Deaf Chileans obtain an eighth grade education with limited employment prospects.
students observed many barriers that hinder educational and employment success for Deaf Chileans. Students developed social justice awareness capital by seeing inequities in Chile and making cross-cultural comparisons to the United States, a stark contrast in access and opportunities for the Deaf communities.

The next theme is navigational capital. The students gained professional experience at a conference by presenting on Deaf topics and showed sensitivity to the Chilean community by translating their presentations into Spanish. In addition, they had to learn how to pace themselves during the presentations and work with the interpreters in order to comprehend and disseminate the information at the conference. Knowing how to use interpreters effectively is an important empowerment tool which the student will use in future careers and overlaps with linguistic capital. The presence of role models such as their professor-attorney and other Deaf professionals in the program enabled students to observe professional interactions and networks.

The next ranked theme was resistant capital. All of the participants expressed great appreciation for the access they have in America. Visits to an advocacy organization opened their eyes to resistant capital and how a few people are working in the system to address the inequities in education, employment, and interpreters for Deaf Chileans. Their professor, also an attorney, is an example of someone who possesses resistant capital by supporting Deaf Chilean law students and advocates. The study-abroad students gained an awareness of the resources, laws, and professionals in the U.S. that they can access if they need to challenge inequities in the system. They discovered that they have leadership potential in assisting other Deaf communities in fighting for
their rights in various areas and expressed interest in giving back to these communities in need.

The next strongest theme, linguistic capital, was evident in the students’ fluency in ASL and English, and developing fluency in CSL and Spanish (for two students). The students already had command of ASL as they used the language since they were young children as four students came from Deaf signing families, and three students from hearing families accessed ASL through their Deaf school programs. All of the students were English fluent in writing and reading, and a few also possessed speech fluency. Knowledge of sign language prepared them to learn a foreign sign language and compare both ASL and CSL which developed sophisticated cognitive skills. Several students who took Spanish asserted that knowledge of Spanish also helped with the acquisition of CSL skills.

The final theme, familial capital, showed the importance of the early education, language, family, and cultural environments in assisting students in developing Deaf cultural capital. Four students came from a Deaf family, which provided an accessible signing environment since they were infants. Their Deaf family members passed on their cultural knowledge and Deaf community network. They also attended Deaf schools which further developed their cultural and linguistic development which gave them a sense of belonging. Students from hearing families also had accessible school and home environments, though most learned when they were sent to a Deaf program at age three. Then, their hearing family members also picked up sign language and interacted with their Deaf children which promoted their development. They, too, also had familial capital gained from the Deaf community and peers they met at the Deaf school programs.
they attended. As a result of the study-abroad experience, the participants developed a relationship to the Chilean Deaf community, who can be considered familial because they share similar world views. All of the students expressed a desire to develop more international Deaf networks in their future travel and work plans.

The reality is that for dramatic change to happen, students recognize there is a need for an investment in the Deaf Chilean community, and this requires educating the Chilean hearing and Deaf communities, increasing awareness of ways they can foster a more equitable society, and financial capital. This capital is needed to fund support services such as interpreters, technology such as captioning, videophones, and relay system, and more school options and programs. The country needs to be educated as to the returns their investment will generate as the Deaf Chilean community becomes more educated and employable.

The study’s final chapter synthesizes literature and data related to the discussion of the research questions. Implications and recommendations for Deaf-centric study-abroad programs best practices and future research are expounded upon. The study’s limitations are identified for future research studies.
Chapter 5: Discussion

Introduction

Examining the deaf students’ study-abroad program experience which included the pre-departure class, the Chile study-abroad trip during the January intersession, and the re-entry class was the purpose of this phenomenological study. The Deaf Community Cultural Wealth Theory (DCCW) (Listman, Rogers, & Hauser, 2011) adapted from the Community Cultural Wealth theory by Yosso (2005, 2006) was used to determine whether linguistic, social, navigational, resistant and familial capital were gains the participants perceived they developed from the study-abroad program.

The problem statement of this study focuses on culturally and linguistically inaccessible study-abroad programs for deaf college students and a need for an alternative model (Director of international outreach, personal communications, January 14, 2013). Many deaf students prefer direct signed communication over interpreted instruction as it is more inclusive. It is difficult for the student in this fast-paced auditory environment to direct his visual attention on the interpreter, instructor, other students, board, computer, and take notes. In addition to being on the periphery in mainstream interpreted programs, there are attitudinal barriers deaf students may face with untrained faculty, staff, and peers which could lead to exclusion and discrimination or audism (Foster & Brown, 1989; Hopper, 2011; Humphries, 1980; Kurz, 2004; Kurz & Langer, 2005; Listman, 2013; Marschark, Pelz, Convertino, Sapere, Arndt, & Seewagen, 2005; Oliva, 2004; Oliva & Lytel, 2014; Schick, Williams, & Kuppermintz, 2006; Smith, 2013).
The global Deaf community has linguistic, social, navigational, resistant, and familial capital that comprise DCCW and can be incorporated within study-abroad programs (Listman et al., 2011). Creating Deaf-friendly culturally and linguistically responsive programs may assist Deaf students in developing global and intercultural competencies that help them to remain competitive in our global age (Twombly, Salisbury, Turnaut, & Klute, 2012).

The perceptions of the deaf students’ Chile study-abroad experience support the value of a Deaf-centric study-abroad program where they interacted with the Chilean deaf community (including deaf schoolchildren), presented at a conference, learned Chile Sign Language, and visited various deaf and advocacy organizations to learn more about issues confronting the Chilean deaf community in education, employment, and access. The deaf students were able to tap into the DCCW capital and perceived growth in these areas.

This chapter summarizes the phenomenological study method used to pull DCCW themes and emerging sub-themes from interviews with deaf study-abroad undergraduates. Themes such as the capital from the DCCW theory are compared with reviewed literature in this study (Listman et al., 2011; Yosso, 2005, 2006). The study’s key capital themes were in rank of strength: Social, Aspirational, Navigational, Resistant, Linguistic, and Familial. New capital sub-themes emerged for this study such as financial, technology, social justice, and deaf global community capital, which developed as deaf students compared and contrasted American and Chilean deaf cultures. The DCCW theory worked well in analyzing the deaf participants’ experience of the program.
The increase in the importance of a global and international education has influenced curricula and study-abroad programs at universities and colleges nationally as they prepare students for living and working in a global era (Twombly et al., 2012). More students than ever before are enrolling in study-abroad programs, including deaf students who have expressed dissatisfaction with mainstream interpreted study-abroad programs (IIE, 2014). *Ruth Benedict College* has recognized this issue and is initiating culturally responsive study-abroad programs utilizing deaf instructors and staff, hearing faculty and staff as allies, and interpreters. The study of the Deaf community, its sign language, and visits to deaf organizations where opportunities to interact and practice the learned sign language are provided in the program and class design of this Chile study-abroad experience. The phenomenological study data illustrates the cultural and linguistic needs of deaf students in designing and improving sign-accessible study-abroad programs to higher education administration, faculty, and staff at Anne Jump Cannon University and *Ruth Benedict College*. The chapter concludes in highlighting the limitations of this study and suggestions for higher education personnel concerning the study-abroad experience of deaf student undergraduates and gains they made when participating in a Deaf-centric study-abroad program.

**Research Process Summary**

This study used the phenomenological study interview method to provide answers to the study’s research question: What do deaf college students share about perceived cultural capital gains as they participate in a sign-accessible multilingual-multicultural study-abroad program which emphasizes Deaf culture in the host country? Follow-up
questions focused on what capital the deaf students believe they developed from the study-abroad experience.

The study’s research question was developed based on this researcher’s interest in learning more about the needs of deaf students enrolled in study-abroad programs and the realization that there is a dearth of research about the unique perspectives of this population. As a result, the qualitative phenomenological approach and the DCCW theory lens were chosen to describe the deaf students’ experience about their sign-accessible Chilean study-abroad program (Creswell, 2013). The face-to-face interviews helped in understanding the deeper thoughts and behaviors of the participants’ common experience. This data may provide a foundation for future empirical studies for best practices in sign-accessible study-abroad programs for this unique population.

A total of eleven students participated in this faculty-led Chile study-abroad program. Two of them were interpreting students and were excluded from the study, leaving nine deaf students (two males and seven females) to draw from for this study. Seven participants were purposefully selected based on their full-time undergraduate status and enrollment in this study-abroad program. The participants also filled out an adapted demographic survey of gender, race, education majors, family background (hearing/deaf status, education, and income), education background, language background, and prior travel experiences. Other questions in the survey asked about the influence of various parties on their choice of the Chile study-abroad program, reasons for taking Chilean sign language and/or Spanish, sources of paying for school and study-abroad program, and extracurricular activities (Kasravi, 2009).
Based on education, family, and SES status, this was a diverse group. It would be beneficial to the university and college to create a database of deaf participants and demographic characteristics for future studies. They could track the demographic characteristics using some of the categories mentioned in the above paragraph and other emerging categories.

**Demographic Findings Summary**

**Gender, race, and family.** Six of the seven participants are female, Caucasian, and born in the U.S. which supports other findings of study-abroad participants (IIE, 2014). One student participant is a male, a Latino, born in Mexico, and moved to the U.S. when he was a toddler. The Gallaudet Research Institute (2013) reports that 28.4% of the deaf students are from Hispanic families. An unusual finding was that four out of seven participants have Deaf parents and family members (two also have hearing siblings). This is unusual given that less than 5% of the Deaf students at *Ruth Benedict College* (and nationally) come from Deaf families. Three of the students have hearing parents and family members.

**First language.** All seven indicated that American Sign Language (ASL) is their first language, although only five of these students’ families use ASL. According to the Gallaudet Research Institute (2013), 9.5% of the students’ families use ASL while 81.6% of the families use English in the home. Two of these students used ASL in their school environment where they spent most of the day and are from hearing families who do not know ASL. Only 29.5% of the schools use ASL so it is unusual that these students had access to ASL in the school environment (Gallaudet Research Institute).
One student indicated his family uses Spanish in the home but his mother learned ASL and both parents learned English. There is a growing trend in Spanish-speaking families with deaf children. Approximately 19.4% of deaf students’ families speak Spanish (Gallaudet Research Institute, 2013). Three students from Deaf families indicated ASL as their first language, whereas the other four students indicated both English and ASL are their first languages. Six students from both Deaf and hearing families prefer using ASL when interacting with others. This is significant given that only 22.9% of families use sign language and 72.1% do not sign at home (Gallaudet Research Institute).

**Families’ SES.** There is a diverse SES profile of the students’ families’ educational and income background. Four students’ parents did not have a high school diploma or completed high school. The income levels for this group ranged from less than $25,000 (two Deaf families), $25,001-$50,000 (one hearing family), and $50,001-$75,000 (one hearing family). This suggests a low to mid to mid-high SES levels. Three students’ parents have either a BA or MA degree and showed income range of $50,000-$75,000 (one Deaf family and one hearing family), and $100,001- (one Deaf family). This suggests a mid-high to high SES level for this group. These findings diverge from other studies which show that most study-abroad students come from mid-high to high SES levels (Salisbury et al., 2008).

**College enrollment.** Four students were enrolled in the College of Liberal Arts while two were in the College of Interdisciplinary Studies and one enrolled in the College of Business. This enrollment is similar to general study-abroad participants’ enrollment in colleges who tend to come from the social sciences and humanities programs, although
STEM programs are now leading. Five students were in their senior year and two were in their junior year when they participated. The mean overall GPA was 3.06 which aligns with the national data of study-abroad participants (IIE, 2014).

**Majors.** Students’ majors vary from the social sciences, hospitality, engineering, and business. The most popular major is psychology (four students) and one is an International Studies major at the College of Liberal Arts. One student is a hospitality major with a sociology minor, another is a civil engineering technology major and the final student is majoring in business management. Studies of study-abroad students show similar majors (IIE, 2014). Five students hope to obtain masters’ degrees and some are attending graduate school upon graduation.

**Educational background.** Six students attended a Deaf school. Two of these students only experienced the Deaf school option. Four of these students also attended integrated classes at a public school. Three of these students also attended a Deaf class within a public school. Three students experienced all three options: a Deaf school, a Deaf class within a public school, and a public school with integrated classes. One student attended a Deaf class within a public school, and integrated classes at a public school. This indicates all had familiarity with Deaf peers and possibly, Deaf role models. There are more education choices available for deaf students as these statistics reveal. Statistics indicate that 29.6% of the deaf students attend a deaf school, 51.1% attend integrated public school classes, and 23.8% are enrolled in a deaf class within a public school (Gallaudet Research Institute, 2013).

**Prior travel experience.** All of the students had travel experiences in various parts of the world. They traveled to countries in South America, Central America, North
America, the Caribbean, and Europe. These findings support research that indicate that those with prior travel experiences are interested in study-abroad programs (Salisbury et al., 2008; Twombly et al., 2012).

**Extracurricular activities.** Most of the students (six) worked at part-time jobs and five participated in social clubs.

**Others’ influence.** Five students reported that their friends or significant other were very influential in learning about study-abroad programs. Four students indicated their professor was influential. The students’ social network and the professor are important contacts for students.

**Finding information.** Four students reported learning about the Chile study-abroad program through their friends or significant other, their professor, and/or a flyer. All of the students indicated that their friends also participated in the Chile study-abroad program, emphasizing the social network connection.

**Chile Sign Language or Spanish class.** Most of the students took Chile Sign Language and/or Spanish class(s) to complete a language or class requirement or to obtain credit. Three students mentioned that knowledge of the language would help with their future career. This dovetails with the reasons most study-abroad students take a language class (Twombly et al., 2012).

**Sources of college funding.** Six students used Vocational Rehabilitation to help pay for school. Other sources of support were scholarships and federal grants.

**Sources of study-abroad funding.** Five students relied on family support to help fund their study-abroad trip. Three students mentioned using personal funds and one of them said she used fund-raising to help pay for her trip.
Interview Findings

The intent of using the DCCW theory was to highlight capital students perceived they developed from their Chile study-abroad trip (Listman, Rogers, & Hauser, 2011). This research study and literature on community cultural wealth theory (Yosso, 2005, 2006) as applied to minority communities support the findings of the DCCW theory.

The researcher’s study findings focused on a specific group of deaf undergraduate participants who joined the Chile study-abroad program. When the interviews were coded into Atlas.ti, several theme categories emerged and fit into capital themes with emergent sub-themes. The capital themes are discussed below ranked by strength.

The study-abroad students developed gains in social capital which was the strongest and predominant theme as all of the students discussed the diverse groups of Deaf people they met which enabled them to draw comparisons to similar American Deaf groups. Comparisons of Deaf cultures in both countries helped the study-abroad participants to note similarities and differences between the cultures. The participants expressed the realization that despite the different cultures, the Deaf Chileans are similar to Deaf Americans in their cultural values, experiences, and feelings. Even though the students were beginner learners of CSL, they interacted easily with Deaf Chileans. Studies have shown that Deaf people do not experience difficulties in communicating with other Deaf people from other countries in contrast to hearing people (Haualand, 2007; Holcomb, 2013; Mindess, 2014; Mindess & Holcomb, 2007; Murray, 2007).

Some of the students used Facebook and used the WhatsApp Messenger tool to keep in touch with their Deaf Chilean friends. This tool is a cross-platform mobile messaging app which allows you to exchange messages without having to pay for SMS.
It is available for iPhone, BlackBerry, Android, Windows Phone and Nokia and those phones can all message each other. Because WhatsApp Messenger uses the same internet data plan that you use for email and web browsing, there is no cost to message. Users can create groups, and send each other unlimited images, video or audio media messages (http://www.whatsapp.com/).

These interactive experiences strengthened the American students’ cognitive and social sophistication, their ability to develop successful relationships, and promote deaf global community building. Deaf cultures that cross national boundaries lead to enhanced cultural understanding by encouraging social interactions. They developed adaptability and flexibility in these cross-cultural interactions which enhanced intercultural skills and show growth in their ethnorelative stage of development (Cusher & Mathon, 2002; Jackson, 2005; Martin et al., 1999; Paige, Cohen, & Shively, 2004; Pederson, 2009; Engle & Engle, 2004; Sincrope, Norris, & Wataware, 2007; Twombly et al., 2012; VanBerg et al., 2009; Williams, 2009).

The second strongest theme was aspirational capital which all of the students developed. Financial, technology and social justice awareness were emerging components discovered in this study with this community. The participants recognized their privileged status as perceived by the Chilean community and are aware of the need for financial capital, technology, and advocacy to have quality services. Comparing and contrasting access to education, employment, technology, captioning, interpreters, videophones, video phone relay, and other support services was an eye-opener for the American students. As a result of this experience, the students want to work with the international Deaf community through their careers or in volunteer work. This experience
appears to have strengthened some of the American students’ resolve and motivation to advance further in their education, such as attending graduate school for Deaf Education, Sign Language Studies or Social Work to help address inequities found in the Deaf global society. They were also exposed to influential Deaf role models, such as their professor/attorney, the staff who accompanied them, and the few Deaf professionals they met in Chile (Carroll & Mather, 1997; Gannon, 1981; Lang, 1994; Lang & Meath-Lang, 1995; Moore & Panara, 1996; Panara & Panara, 1983).

In contrast, most Deaf Chileans obtain an eighth grade education with limited employment prospects and thus have few Deaf role models. Observations of the barriers that hinder educational and employment success for Deaf Chileans assisted the participants in developing social justice awareness capital by seeing inequities in Chile and making cross-cultural comparisons to the United States, which differs dramatically in provision of services and access. This experience led to a greater understanding and desire to improve technology, services, and opportunities for deaf communities throughout the world. The sub-themes of financial, technology, and social justice awareness components within the aspiration capital theme were influencing factors on the students’ cross-cultural analysis of the Deaf experience within the two countries.

The next theme was navigational capital. The students gained professional experience at a conference and learned how to present on Deaf-related topics (translating their Power Points to Spanish) to the Chilean community about services the American Deaf community have, increasing the awareness of the Chileans. They learned how to work with the interpreters effectively and pace themselves. Knowing how to use interpreters effectively is an important empowerment tool which the student will use in
future careers and overlaps with linguistic capital. The presence of role models such as their professor-attorney and other Deaf professionals in the program enabled students to observe professional interactions and networks. Their professor-attorney demonstrated navigational capital by introducing them to the Deaf Chilean community in various deaf organizations. The students had opportunities to see role-models in action in cross-cultural environments. Having skilled cultural mentors who help facilitate the learning process for participants using various means such as a pre-departure class, encouraging reflections during their journey, and enrolling in a re-entry class to discuss and synthesize their discoveries improve students’ outcome in study-abroad programs (Engle & Engle, 2004; Jackson, 2005; Martin et al., 1999; Paige et al., 2004; Pederson, 2009; Van Berg et al., 2009; Williams, 2009).

Resistant capital was next in the findings. All of the participants expressed great appreciation for the access they have in America. The study-abroad students observed how the local Chilean advocacy organization worked with the Chilean deaf community to resolve issues and increase awareness of Deaf rights. They met a Deaf law student and a Deaf advocate working at the organization to fight for access to drivers’ licenses, interpreters, technology, education, and employment. Their professor, also an attorney, is an example of someone who possesses resistant capital by supporting Deaf Chilean law students and advocates. The Chilean Deaf community was successful in lobbying the government to recognize Chilean Sign Language as a language which the American Deaf students learned about from the community.

The study-abroad participants became more aware of the power of legislation and laws in providing the opportunities, access, and privileges they enjoy. They have
extensive resources, knowledge, and networks to tap into if they need to address inequities that many Deaf communities in the world do not have, and thus the students possess resistant capital. The discovery of their leadership potential in helping Deaf communities fight for their rights was expressed by all the students. The professor had reviewed U.S. laws related to disabilities that Americans benefit from and encouraged cross-cultural comparisons. In addition, he discussed the United Nations Convention on the Rights of Persons with Disabilities to educate the students on advocacy efforts taken to promote human rights throughout the world. The deaf community need to become part of the accepted international community so they can become active within groups such as the United Nations. There was a Finnish Deaf representative, Dr. Lissa Kauppinen, at the United Nations who provided guidance on the rights of deaf people, particularly linguistic rights. A former WFD President, she was awarded the 2013 United Nations Human Rights Award Prize from the United Nations on Human Rights Day on 10 December 2013 in New York. (http://wfdeaf.org/news/former-wfd-president-liisa-kauppinen-receives-2013-united-nations-human-rights-award-prize-2).

The next strongest theme, linguistic capital, was evident in the students’ fluency in ASL and English, and developing fluency in CSL and Spanish (for a few students). All of the students used ASL since they were young children. In addition, all were English fluent in writing and reading, and a few also possessed speech fluency. Learning Chilean Sign Language contributed to the Deaf students’ linguistic capital. Five students wanted more fluency in learning Spanish. Interestingly, the two students who took Spanish classes felt that it helped with retaining Chilean Sign Language concepts. Most of the
students made cross-linguistic comparisons between CSL and ASL and commented on a pidgin sign language variety developing as they interacted with Deaf Chileans.

All of them have an interest in learning more international sign languages, including the majority culture’s language. The ability to communicate in another language increases one’s linguistic, cognitive, and social skills which lead to opportunities to grow personally, socially, and professionally in a future career. In addition, there are more Deaf interpreters pursuing sign-to-sign interpreting careers between two different sign languages, another manifestation of our Deaf global community interacting more frequently at various events throughout the world. Pre-departure classes which included Chile Sign Language (CSL) classes prepared students to meet Deaf Chileans whom they could interact with using CSL. Reading and writing in the majority language still remains important and necessary in order to navigate within a culture (Engle & Engle, 2004; Jackson, 2005; Martin et al., 1999; Paige et al., 2004; Pederson, 2009; Van Berg et al., 2009; Williams, 2009).

The final theme, familial capital, showed the importance of the early education, language, family, and cultural environments in assisting students in developing Deaf cultural capital. Four students came from a Deaf family, which provided an accessible signing environment since they were infants. Students from hearing families also had accessible school and home environments at an early age. All of these factors assisted the students in strengthening their self-identity, language skills, and belonging to a community. The students gained familial capital in that they developed a bond with the Chilean Deaf community and despite differences in culture, education, and privilege, discovered similarities in values and feelings. As a result of this experience, the students
consider the collectivistic global Deaf community their family and this influenced their desire to work with international Deaf groups in the future. This is especially important for those from hearing families so they can develop community and global relationships to enhance their sense of belonging. Another sub-theme was uncovered: *Deaf global community capital* (Haualand, 2007; Holcomb, 2013; Mindess, 2014; Mindess & Holcomb, 2007; Murray, 2007).

**Implications of the Study**

**Study-abroad administrators.** There is an alternative model for administrators to consider for deaf and interpreting students who want to participate in study-abroad programs. Because the deaf undergraduate population is a small group, the alternative model could be centralized at several universities where collaborations could occur between higher education institutes and host institutions such as RIT/NTID, Gallaudet, and California State University at Northridge. These institutions have a critical mass of deaf, interpreting, and Deaf Studies students and the sign-accessible programs could be marketed to higher education institutes nationally. There are also other universities and colleges that have Deaf Studies, Deaf Education, ASL, and Interpreting programs such as Utah State University and might be interested in joining such programs. Another possible group to consider are alumni groups who could act as mentors to students enrolled in the study-abroad programs and expand their networking possibilities, especially for deaf students in need of role models. Another consideration is to make participation in a study-abroad program a requirement for deaf students as the communal deaf global experience provide innumerable benefits.
In order to justify the costs of such programs, a minimal number of students need to be enrolled. For example, the Siena program could offer a semester long study-abroad experience for deaf students and provide support services if they have a minimum of twelve students signed up (C. Brown, personal communication, July 2013). According to the National Institute on Deafness and Other Communication Disorders (2014), the deaf population is a low incidence disability group with 0.02% of children born deaf and another 0.01% become deaf before adulthood. Marketing to potential interested groups is needed so interested ASL, interpreting, Deaf education, and Deaf Studies students could enroll in sign-accessible programs which would enrich their cultural and linguistic knowledge of the deaf community under study and boost the number of participants. Marketing efforts could focus on former participants presenting about their experiences and publishing photos, journal entries, videos, and other creative projects.

In addition, if a university has a deaf student who wants to participate in a study-abroad program, it would be more cost-efficient to inform the student of Deaf-centric study-abroad program alternatives rather than join a hearing study-abroad program with an interpreter. The deaf student would have a more satisfying and richer study-abroad experience with signing peers and staff. Deaf-centric study-abroad programs use interpreters, but in a different way. They are used when students are presenting or when they are needed for informal interactions between the deaf students and hearing persons they meet. Often the interpreters are also fluent in the host country’s majority language and sign language.

At Annie Jump Cannon University, there are oversea programs in places like Dubrovnik & Zagreb (Croatia), Dubai (United Arab Emirates) and Pristina (Kosovo) as
well as over 400 other study-abroad programs students can choose from. Some deaf students have tried to apply to these programs and were discouraged by the challenges in enrolling in these programs due to budgetary concerns about interpreters and other issues. One option *Ruth Benedict College* could consider is creating parallel Deaf-centric programs for the most popular offerings that deaf students are interested in. Qualified deaf international students could be recruited as exchange students at *Annie Jump Cannon* University. At present there is one such Dutch faculty and student exchange program in the *American Sign Language and Interpreting Education* program at *Ruth Benedict College*. In addition, there are opportunities to recruit international deaf students as full-time students at *Ruth Benedict College*.

**Professors and staff.** Deaf professors and their hearing allies (other professors, interpreters, and staff) can act as cultural mentors and design inclusive multi-lingual and multi-cultural deaf study-abroad programs which include a pre-departure class, cultural mentoring during the trip, and a re-entry class. It is crucial for hearing allies to be mindful of the impact that *hearing privilege* can have on deaf and hearing cultural relationship dynamics. Most hearing people are oblivious to the advantages they enjoy in an environment favoring the hearing individual and may exploit these advantages for self-enrichment, not realizing how this creates unequal opportunities for the deaf (Bryant, 2010; Tuccoli, 2008).

Paddy Ladd (2014) suggests that we have much to learn from deaf instructors and Deaf Pedagogy who use Deaf cultural principles to engage deaf students (Ladd, presentation, November 9, 2014). Justin Listman (2013) also shares the benefits of deaf mentees gaining navigational capital from their deaf mentors who act as role models.
There are some universities and colleges who have designed successful study-abroad programs that could be adapted for the deaf class. Additionally, professors might want to consider getting training as cultural mentors provided by the Intercultural Development Inventory (IDI) staff and working with researchers to adapt a similar test for the deaf students to gauge program outcomes.

The professors can use foreign sign language teachers to teach sign language vocabulary that the students need to learn so they can converse with the deaf community in the country they plan to visit. This involves researching the best ways to transmit the foreign sign language via technology such as Skype or DVDs as well as finding materials that can be used to reinforce language skills under study. Finding a similar class of students who want to learn ASL in the host country would be interesting for both groups as they could Skype and practice the sign language they are learning. Deaf culture is a collectivist one, and interactions as well as information exchanges are highly valued (Holcomb, 2013; Mindess & Holcomb, 2007; Mindess & Solow, 2014; Padden & Humphries, 1988). In addition, they can use WhatsApp, Facebook, or other innovative social networking technologies to practice the majority culture’s language.

Many Deaf students and teachers are fluent signers and bilingual users of English and ASL. There are communicative, cognitive, social, personal, and cultural advantages of bilingualism for both hearing and deaf communities. Knowing another language helps to provide a bridge to developing new relationships and interacting with a wider variety of people. Skilled bilingual users tend to be more sensitive, patient, and emphatic in their communications with others. Bilingualism appears to foster creative thinking and stronger cognitive development skills. This could be due to the fact that having two languages and
cultures enable one to have dual or multiple perspectives on various issues in society (Baker & Jones, 1998). Due to sign language research which proved that ASL is a language in the 1960s, bilingual Deaf education programs became a popular option as recognition of Deaf people as a cultural and linguistic minority group increased.

There is an innovative bilingual multimedia course, *Sign On* that teach international deaf students written English employing the student’s home sign language to explain English linguistic concepts. This self-directed learning course was created because international deaf people want to communicate with others via the Internet using English. Sign-fluent adult Deaf participants from a consortia of seven partner countries participated in this course from 2004-2007. The partners are universities and research centers that have been involved with deaf education. The written English competence of the participants varied as there were three groups: deaf students who assisted the instructors in piloting the materials and providing feedback; deaf professionals who travel internationally and attend conferences; and deaf people who want to use English to communicate with others on the Internet. In order to cater to individual learning styles and strengthen learner motivation, they chose to make this a self-paced course, ungraded, with no tests. Each lesson starts with an English written text and companion national sign language translation on video (Hilzensauer, 2010; Hilzensauer, Dotter, & Grilz, 2009; Hilzensauer & Skant, 2008, pp. 155-175).

The instructors designed a *deaf friendly* visual program that deaf learners would be attracted to and chose topics that would engage deaf learners. Topics include navigating the Internet, travel information, and deaf-related information such as Deaf sports, Deaf Politics and Deaf Art. Each lesson helps users learn 25 new words/phrases.
Grammar structures from the texts are explained and available as a sign language explanation. Creative exercises adapted from English as a Second Language vocabulary texts were developed using written text and sign language videos. Vocabulary is matched to sign language videos in the Lotto exercise. More complex activities can be constructed such as matching written sentences with signed sentences or unscrambling words or sentences. Another activity was a multiple choice exercise where the video is matched with the correct written word, phrase or sentence. This can also be used for grammar exercises and text comprehension. There is a multi-lingual sign dictionary that is accessed easily which deaf learners liked as they could compare different sign languages (Hilzensauer & Skant, 2008, pp. 155-175). See Figure 5.1 for the screenshot of the course.

The professor could adapt this course using the host country’s sign language, the majority written language, and translations or explanations given in ASL. Also, this course seems to be a perfect fit for the flipped classroom and could be assigned as homework before students attend class. This is available as a website http://www.acm5.com/signon3/Netscape/index.html and on CD-ROM/DVD (Hilzensauer & Skant, 2008, pp. 155-175; Hilzensauer et al., 2009).
Another beginning language course was developed at Gallaudet for a deaf group visiting Costa Rica which employed Costa Rican Sign Language (CRSL), also called Lengua de Senas de Costa Rica or LESCO stories on video with Spanish captions. The premise for using CRSL was that it shares 70% of its vocabulary with ASL, thus it would not be overwhelming to the deaf students to learn. The students focus on CRSL during the first viewing of the video. During the second viewing, they focus on the connection between the signs and the captions. They also read the companion booklet of written Spanish stories. The foreign signs and Spanish captions assisted students in decoding and retaining unfamiliar written vocabulary which strengthened their comprehension. The instructors believe that when linguistic context is provided it helps the students attain understanding of the written language vocabulary when sign language is used (Piñar,
Ammons, & Montenegro, 2008, pp. 137-150). These courses build linguistic capital in both the foreign sign language and written language of the majority culture.

Debra Cole (2008) offers a different slant on teaching foreign sign language and the written language of the majority culture. She set up contact between two groups of Deaf people studying in Siena: Deaf Italians learning English and ASL and Deaf Americans learning Italian and LIS (Italian Sign Language). The two groups used the target language to discuss art and tourism, engaging topics to the students. A Deaf Italian visiting an English speaking museum could use written English to ask common questions such as the closing time, or find an English written brochure. Meeting Deaf Americans at the museums, the Deaf Italian could converse in ASL and the Deaf Americans could respond in LIS. Deaf Americans would go through a similar language learning experience visiting an Italian museum (pp. 183-186).

Separate language classes taught by Deaf instructors are held Monday through Friday for the two groups. For example, in the mornings, the Americans may have an Italian and LIS class while the Italians may have a class on Art History. In the afternoons, the classes are switched. The two groups do not interact within the classes, but do so during field trips and informal evening activities (Cole, 2008, p. 184).

In addition to studying the culture and history of the country under study, the class can learn more about the Deaf community in that country. Travel guides would be an instructive way to teach travel writing and could be incorporated within the curriculum. It is recommended that a review of the American Deaf culture and hearing culture be studied so that comparisons and contrasts can be made with the Deaf and hearing cultures of the host country. Guidebooks such as the teacher and student
Maximizing Study Abroad materials have many activities that promote observational and intercultural skills. Because Deaf Studies is an interdisciplinary area, there are many areas ripe for discovery and study. Comparative studies of deaf cultures, education, laws, history, sign language, sports, visual arts, signing arts, and more could be uncovered assigning creative projects that incorporate writing, photography, and videography.

Designing study-abroad experiences around global deaf events such as the Deaf History International, World Federation of the Deaf, and Deaflympics would add another networking experience for students as they participate, observe, and interact with diverse deaf people from all parts of the world. Deaf travel agencies such as Hands On travel provide sign-fluent guides for the study-abroad group and opens up another possible career venue. In 2012, the 300th birth anniversary of l’Epee, the “Father of Deaf Education” was celebrated at a conference and a banquet as well as other year-long events in Paris, France and attracted hundreds of deaf people throughout the world (http://www.fnsf.org/300ans/). Deaf education programs, for example, would have found this event enlightening as they explore the roots of how deaf education using sign language began and flourished in Europe.

**Study-abroad students.** Deaf students in all majors should advocate for programs that meet their needs such as the multi-lingual and multi-cultural study inclusive deaf program where they can gain social, aspirational, navigational, resistant, and familial capital and develop a life-long international network that will strengthen their cognitive, linguistic, social, and career skills. Participating students should be willing to enroll in a pre-departure, on-site, and re-entry course to extract optimal benefits from the experience. Study-abroad programs appear to develop leadership skills and
promote mobility in the global deaf community. For example, there was a deaf professor from Japan who taught Japanese Sign Language at the University of Rochester, and a former President of the World Federation of the Deaf who likewise was at the same university. Many other deaf people from all career tracks have benefited from the influence of traveling abroad.

**Future researchers.** They could consider comparing and contrasting two or more deaf-centric programs, or a deaf control group that stays on campus to a deaf study-abroad group, or conducting focus group interviews to build on this study’s findings to see if there are similar results. Interviewing other people such as professors, staff, and interpreting students in the study-abroad program to develop an in-depth understanding of the optimal design of programs for this population would be helpful. In addition, they might want to create and adapt the Intercultural Development Inventory (IDI) to measure intercultural gains participants made. They also could investigate the best methods of learning a foreign sign language and the written language of the host country.

Gathering detailed demographic information on the characteristics of deaf study-abroad students would be insightful. For example, my study showed that more than one-half of the participants came from deaf families. Was this an unusual occurrence for only this one study, or are there consistent patterns we can note re: participant characteristics? Are there differences or similarities to the mainstream participants? Are there differences or similarities to other minorities?

Working with professors to evaluate the course design, particularly foreign sign language and written language of the majority culture teaching would provide much needed data on what works best in assisting students in acquiring these skills.
Researchers could consider the principles of second language or foreign language teaching philosophies and adapt them for the classroom.

**Librarians.** In order to develop the global deaf resource collection at the library, sign language DVDs from various countries could be ordered. International sign language films, poetry, and other related topics are topics of interest to the deaf study-abroad community and would provide additional topics for classwork. Travel guide books, pre-departure, on-site, and re-entry training materials would also be helpful for professors’ curriculum planning. LibGuides that provide links to resources to international deaf communities such as sign language dictionaries, YouTube videos, and information about deaf people could also be developed to supplement the curriculum and support research papers or projects. Second language or foreign language teaching collections could be developed that professors and researchers could review for application in the classroom.

Upon her return from Siena in 2013, this researcher built up the deaf Italian resources such as DVDs on the culture and history of Siena including the Palio Festival, Beginning and Intermediate LIS (Italian Sign Language), an LIS/English bilingual dictionary, a Deaf man recounting his memories of WW II, a sign language conference, Deaf filmmakers and their work, a film drama about Italian deaf college students, sign language poetry, and a documentary of the first International Festival of Deaf Street Artists. She also ordered a Longman bilingual Italian and English photo dictionary and a print Italian sign language dictionary. There are travel guides about Italy and scholarly works on Italian artworks. All of these are being compiled into an accessible LibGuide for the college community, soon to be posted.
Limitations of the Study

This study had several limitations which should be noted. For example, the study was conducted with a purposive sample of seven out of nine deaf undergraduate students participating in one study-abroad program and the results cannot be generalized unless more quantitative studies with larger groups are done. There was no time for a focus group which may have provided more insights into the deaf experience. In addition, this study was conducted at an atypical higher education institution that has a critical mass of Deaf students, faculty, and staff as well as support services personnel such as interpreters.

This researcher did not participate in the Chile trip which may have strengthened more of the study’s findings. She did not include the professor, interpreters, staff, or interpreting students in this study which may have added more robust data on the Chile study-abroad experience. Although the researcher observed a few classes, she did not attend the bi-weekly class sessions throughout the semester which would have yielded more data on the pre-departure class design. She did not participate in the re-entry class. In addition, she did not include the journal entries nor the projects the students completed in this study which could have led to more discoveries about the experience.

The inquirer was not able to use the Intercultural Development Inventory or IDI (Hammer & Bennett, 2002) test which is based on Bennett’s Developmental Model of Intercultural Sensitivity (Bennett, 1993). One reason is in order to use the test one must obtain training in the administration, scoring, and interpretation of the test and this researcher did not have the time or finances to undertake this training. Another reason is the challenge in administrating a test not designed for the deaf population. The test would have to be adapted and then tested for its validity and reliability with this population.
Finally, there is a paucity of studies in the deaf students’ experience of study-abroad programs which affected the review of literature. The researcher had to apply studies geared to the general study-abroad population or minorities to the deaf study-abroad group to investigate whether similar findings occurred.

**Summary and Conclusion**

As I reflect upon recent weeks in my work, I see the effect of the global age on the Deaf community. A Norwegian Deaf man, Jon Martin Brauti, (DHI officer) visited Rochester to research the first deaf Norwegian woman, Sarah Larsen, who immigrated to Rochester with her brother, Lars Larsen. The Deaf community was not aware of this until he came to Rochester and informed them of his discovery. He has traveled the world with four other Norwegians and wrote a 2006 book about his experience entitled *Grenselos verden: Visuell kommunikasjon pa tvers av alle grenser: Fire norske dove jorda rundt.*

Emails about DHI business to the current UK DHI President indicated he is currently on a *Round the World* sabbatical.

An inquiry from Kyra Pollitt who works at the *Scottish Poetry Library* (http://www.scottishpoetrylibrary.org.uk/) about sign language poetry led to learning about a new British Sign Language (BSL) poem and UK poet about the first Deaf man who sailed around the world. This is an excerpt from a BSL poem entitled *The Stars are the Map I Unfurl* by Gary Quinn, celebrating the first deaf round-the-world solo yachtsman, Gerry Hughes. The BSL piece is accompanied by versions in English and Shetlandic, specially created in response by poet Christine De Luca. See Figure 5.2 below.
The l’Epee 302\textsuperscript{nd} De’VIA celebration led to meeting a French deaf artist, Arnaud Balard who presented about the Deaf flag and his the development of his manifesto on Surdism as it applies to Deaf Art (A. Balard presentation, November, 2014). I received an inquiry from a UK researcher about a deaf book we owned as our library was the only one in the world to have it. A Dutch interpreter visitor surprised me as she was visiting Ruth Benedict College to discuss the exchange program. A deaf Malaysian alumnus had an inquiry about resources on how to handle interview questions for a university position he was applying for. After answering this inquiry, I then attended presentations by a British scholar, Paddy Ladd on Deaf Pedagogy and Deafhood (Ladd, presentations, November 9, 2014).

The DCCW theory lens applied to the study of the deaf students’ study-abroad experience in Chile proved to be useful in the analysis of the interview data. Findings substantiated inter-related social, aspirational, navigational, resistant, and familial capital,
which converge and build upon each other. New sub-themes emerged and were
discovered: financial, technology, social justice, and Deaf global community capital.

This researcher hopes that at *Ruth Benedict College* where a critical mass of deaf
students, faculty, and staff exist, model Deaf-centric programs can be offered alongside
the other study-abroad offerings at *Annie Jump Cannon University* so that more choices
are available for deaf students. These alternative programs can be marketed to deaf
students nationally who can join these sign-accessible programs and derive social,
academic, cultural, personal, and emotional lifelong benefits. In addition, research in
course design, particularly in language teaching methods and materials for deaf students
would provide much needed insights as to what visual techniques work best for this
student population.

Despite the limitations of this study, this is the only study the researcher knows of
that examines the deaf students’ experience of a Deaf-centric study-abroad experience
and is applicable for future planning of optimal study-abroad program models for this
unique population. Resources are listed in Appendix G to assist researchers find more
information about study abroad programs.

Global and international education is growing at an accelerated pace at our
universities and deaf students want access to culturally and linguistically sign language
accessible transformative study-abroad programs to enhance their social, linguistic,
intercultural, and career skills which will sustain their continual learning and growth
during their lifetimes. I close with this quote by St. Augustine: “The world is a book, and
those who do not travel read only a page.” See Figure 5.3 below.
Figure 5.3. Poster image (http://www.lovethispic.com/image/50613/the-world-is-a-book5).
References


https://ritdml.rit.edu/bitstream/handle/1850/1338/RFPanaraPartOne09-1970.pdf?sequence=1


https://ritdml.rit.edu/bitstream/handle/1850/1341/RFPanaraPresentation1985.pdf?sequence=1


Appendix A

Source: Calculated from the American Community Survey (2010) using DataFerrett.

Figure A.1. 2010 Earnings for D/HH and Hearing U.S. Workers Ages 26-64 by Educational Attainment.
Appendix B

INTERNATIONAL SEMINAR: CHILE SYLLABUS

NDLS 280
Tuesdays and Thursdays
11:00 a.m. – 12:15 p.m. in Sprint Relay Lab

Instructor:
Offices:
E-mail:

Office hours: my office locations and hours are as follows:

**Mondays:** 3-5 p.m.
**Tuesdays:** 2-4 p.m.
**Wednesdays:** 10 a.m.-12 p.m.
**Thursdays:** 2-4 p.m.

You can schedule an appointment during these and other times by visiting my website at

**COURSE BACKGROUND**
This course will provide students with the opportunity to learn about the unique historical, geographical, economic, social, and political circumstances that have forged Chile and its Deaf community. Students will also learn survival Chilean Sign Language and Spanish. Students will combine semester-long classroom learning with hands-on application of the material during a two-week intersession trip to Chile when they will participate in workshops and conferences on the social, political, and legal circumstances surrounding the Deaf community in Chile and further develop their Chilean Sign Language and Spanish skills. Students may earn up to six credits towards graduation (three credits for the Fall 2013 classroom component and three credits for the January 2014 trip component).

**GOALS OF THE COURSE**
Upon the completion of the course, the student will be able to:
• Describe the historical, geographical, economic, social, and political circumstances that forged today’s Chile and its Deaf community
• Employ techniques for second-language acquisition
• Communicate using survival Chilean Sign Language and Spanish
• Practice cross-cultural awareness and appreciation
• Effectively research and present key information to policymakers

**COURSE LOGISTICS**
Students will have a variety of communication preferences, each of which is entitled to respect. We all share the responsibility to make sure that everyone in the classroom can understand what we are each saying. We will have a dialogue on the first day of class about how to communicate effectively with one another. Thereafter, we will discuss periodically whether classroom communication strategies are working, and we will make adjustments as needed.

You will need to use a course management system for this class. All reading assignments will be available on this system. All assignments must be submitted via the feature in the course management system; I will not
accept any hard copies. You will be able to view feedback and grades on this system.

GRADING
You will receive two final grades as a result of participating in the fall semester course and trip.
Each grade is worth three credits.

FALL SEMESTER COMPONENT
Response assignments (40% of the grade)
Response assignments are short responses (500 words) to the topics we cover. I will post questions for you to respond to. You will do five response assignments over the course of the semester. I will not accept late assignments.

Quizzes (30% of the final grade)
There will be periodic quizzes over the course of the semester to check understanding of the reading and course discussions. Some quizzes will be announced while other quizzes will be surprise quizzes. The quizzes will be based on the reading and on material covered in classes. You will not be able to make up a missed quiz unless you tell me beforehand that you will not be able to attend class for good reason or if you can provide a note documenting serious emergency.

In-Class Presentations (30% of the final grade)
You will work in teams to give two 20-minute presentations. The first presentation will be a lesson on an assigned topic on Chilean history or modern Chile. The second presentation will be a practiced version of the presentation you will give in Santiago.

TRIP COMPONENT
Daily Journal (25% of the final grade)
You will keep a daily journal that will chronicle your experiences in Chile and respond to questions about their activities that day.

Participation in Conferences and Activities (25% of the final grade)
You will give a presentation at a national conference in Santiago on deaf issues. You will also participate in community service activities. You will be evaluated on your preparation for the conference presentation and your enthusiasm and level of participation in community service activities.

Final Project (50% of the final grade)
You will select a topic for research in Chile. You will conduct literature research before going to Chile and will conduct interviews while in the country. The final project may be in written or video format.

Calculating Your Final Grade
I will award a passing grade only if you complete substantially all assignments. If you miss most response assignments, do not participate in the debate, do not do the course paper, or do not take part in class discussions, you may receive an F grade regardless of your overall average. If you complete substantially all assignments, I will award final grades as follows:

A = 90-100
B = 80-89
C = 70-79
D = 60-69
F = 0-59

If you are on the edge between two grade ranges, I will take into account your class attendance and participation in determining whether to round up to the next grade. You can check your overall average at any given time through the course management system. If you are unhappy with your grade, I can discuss with you strategies for bringing up your grade.
**Work Attribution**

Excellent writers rely heavily on citations to support their work. The use of citations will strengthen your writing. Written work without citations will receive poor grades. If any part of your paper is plagiarized, you will receive a zero grade on the assignment. I reserve the right to seek additional remedies provided for in this university’s policy regarding academic honesty.
Appendix C

INTERNATIONAL SEMINAR: CHILE STUDY ABROAD INTERCESSION PROGRAM

PART 1 - Demographics, Family and Friends Information

Today’s date____

1. What is your gender?
   ☐ Male ☐ Female

2. What is the date of your birthday? (Month, day, year)____________________________

3. What is your ethnic background? i.e. African American, Chinese American, Korean, Filipino,
Japanese, Mexican, Puerto Rican, Native American, etc.

If multiracial or biracial, please describe/list which ethnic backgrounds.

If Asian or Latino/a please be as specific as possible as to which country:
____________________________________________________________

4. Which of the RIT colleges are you enrolled in? _____________________________

5. What is your current year in college?
   ☐ Freshman ☐ Junior ☐ Sophomore ☐ Senior

6. What is your current major(s)?
   ___________________________________________________________

7. What is your current overall GPA? ____________________________

8. What is your parent’s highest level of education? (please check one box for each parent and for each
   sibling)

   Mother  Father  Sister  Brother
   ☐ ☐ Did not complete high school  ☐ ☐ Did not complete high school
   ☐ ☐ High school diploma  ☐ ☐ High school diploma
   ☐ ☐ Some college  ☐ ☐ Some college
   ☐ ☐ Vocational or Associate’s degree  ☐ ☐ Vocational or Associate’s degree
   ☐ ☐ Bachelor’s degree  ☐ ☐ Bachelor’s degree
9. What is your annual family income?
- $25,000 or less
- $25,001 to $50,000
- $50,001 to $75,000
- $75,001 to $100,000
- $100,001 or more

10. Were you born in the U.S.?
- Yes
- No

11. Have you previously traveled to another country? If yes, where? For what purpose? Length of time?
- Yes
- No

12. Have you lived in another country? If yes, where? For what purpose? Length of time?
- Yes
- No

13. Is English your first language? Does your family use English? Does your family speak another language?
- Yes
- No

14. Is American Sign Language your first language? Does your family use ASL? Do you use other languages?
- Yes
- No

15. Do you have family members who are deaf or hard of hearing?
- Yes
- No

16. If you answered yes, how many of your family members are deaf or hard of hearing? Who are they? Your parents? Siblings?

17. What is your communication preference? Check all that apply
- ASL only
- Speech only
I use ASL OR speech depending on who I am talking to.
I use sign language and speech at the same time.
I use written communication with hearing individuals.

18. What type of school did you attend? Check all that apply
Deaf class within a public school
School for the Deaf
Public school with hearing classes

19. Are you an international student?
☐ Yes ☐ No

20. If you answered yes, where are you from? City, country

__________________________________________________________________________________

21. Have you ever hosted an international student in your home?
☐ Yes ☐ No

22. Has anyone from another culture spent time regularly in your home?
☐ Yes ☐ No

23. Do you have any friends who are from a different culture from yours?
☐ Yes ☐ No

24. What is your culture and how would you describe your culture?

__________________________________________________________________________________

25. What is your families’ culture?
__________________________________________________________________________________

26. What are most of your friends’ culture?
__________________________________________________________________________________

27. Do you have a secondary disability? If so, please describe.
☐ Yes ☐ No
__________________________________________________________________________________

SOURCES OF INFORMATION

28. How did you first hear about this study abroad program? (please check all that apply)

☑ Academic adviser ☐ Email
☑ Study abroad adviser ☐ Flyer
☑ Professor ☐ Study abroad website
☑ Study abroad fair ☐ Study abroad catalog
☑ Former participant ☐ Classroom presentation
☑ Family member ☐ Friend/significant other
29. Besides you, has anyone in your family previously studied abroad? Or traveled abroad? Circle.

- Yes 
- No 
- Don’t know

30. Have any of your friends or significant other previously studied abroad? Or traveled abroad? Circle.

- Yes 
- No 
- Don’t know

31. Are any of your friends or significant other participating in the same study abroad program as you?

- Yes 
- No 
- Don’t know
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<td>Sibling(s)</td>
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INSTITUTIONAL FACTORS

33. **How do you currently pay for school?** (please check all that apply)

- Scholarships
- Private grants
- Federal loans
- Personal funds
- Private loans
- Family support
- Federal grants (i.e., Pell grants, RIT/NTID grants)
- Vocational Rehabilitation

34. **What type of funding do you intend to use to fund your study abroad program?** (please check all that apply)

- Scholarships
- Private grants
- Federal loans
- Personal funds
- Private loans
- Family support
- Federal grants (i.e., Pell grants, RIT/NTID grants)
- Vocational Rehabilitation

35. **What type of extracurricular activities are you involved with inside and outside of the University?** (please check all that apply)

- Student government
- Fraternity/Sorority
- Academic clubs
- Church
- Service/Volunteer clubs
- Work
- Social clubs (i.e. BSU, ASU)
- ROTC
- Athletics
- Other (please state): ______________________

36. **What is the highest degree you plan to receive?**

AOS/AA-BA/BS-MA-MS-MBA-JD-MD-Ph.D.-other_________________________________________
37. Did you take Spanish and/or Chile Sign Language to (circle which language) to: (check all that apply)
- ☐ complete a language requirement
- ☐ for a minor
- ☐ for a major
- ☐ to gain fluency
- ☐ to help with your career

38. What is the current or last classes you have taken or are taking learning another country’s sign language? __________________________________________
Appendix D

INTERNATIONAL SEMINAR: INTERVIEW GUIDE FOR CHILE PARTICIPANTS (STUDENTS)

GENERAL QUESTIONS

1. What was your experience during the Chile Study Abroad program?
2. Knowing that I want to understand how this experience affected you, is there anything else you want to tell me?

SOCIAL CAPITAL

1) Tell me how well you got to know any of the Chilean people that you came in contact with.
   a. Did you get to know any Chilean people well?
   b. How much time did you spend with them?
   c. Tell me more about your interactions with them
   d. Would you call any of them friends? If so, in what way? If not, why not?
   e. Do you think you will stay in touch with them? If so, how will you stay in touch?

2) Tell me if you met people of other nationalities during your trip.
   a. Did you get to know any of them well?
   b. How much time did you spend with them?
   c. Tell me more about your interactions with them
   d. Would you call any of them friends? If so, in what way? If not, why not?
   e. Do you think you will stay in touch with them? If so, how will you stay in touch?

3) Did you encounter any cultural differences with the people that you met?
   a. What influenced your feelings toward the people of other cultures you met?
   b. What, if anything, helped you with better cultural understanding?
   c. What differences, if any, did you notice between American and Chilean Deaf Culture? What are some similarities?
   d. What about similarities and differences between hearing American and Chilean culture?

5) What was your exposure to other cultures prior to the Chile program? How diverse are your family and friends? How diverse was your community and high school? Your college? What did you know about the Chilean culture before arriving?
   a. How do you think it compared to the US culture?
   b. How immersed did you feel in the Chilean culture? What aspect of the program allowed/enabled the deepest level of immersion?

LINGUISTIC CAPITAL

6) Tell me what languages you used (Spanish/Chilean Sign Language/English) daily?
   a. Tell me what language you used the most? With whom?
   b. What language did you use the least? With whom?
   c. Tell me what helped you to use the language(s)?
   d. Tell me what, if anything, helped you with better language skills?
e. Tell me what you noticed about Deaf Chilean language use?

f. Tell me what barriers, if any, did you experience in communicating with either Deaf or hearing Chileans?

g. Tell me how best deaf people can learn another sign language? What classes/strategies/materials helped you the most? The least?

h. Tell me how best deaf people can learn another written and spoken language? What strategies/classes/materials helped you the most? The least?

7) How much Spanish and Chilean Sign Language did you take before you left for Chile?

a. Did learning Chile Sign Language motivate you to learn Spanish?

b. Which language did you think was easier to learn? Why?

8) How much Spanish and Chilean Sign Language do you think you will complete now?

a. Will you study Spanish more? Chilean Sign Language more? Why or why not?

8) Will you take other international sign language classes? If so why? If not, why not?

a. Will you take other written and spoken languages? Why? Why not?

NAVIGATIONAL CAPITAL

9) Tell me if you experienced anything in Chile that you felt culturally unprepared for? If yes, what things? How would knowing this ahead of time might have changed/affected your experience?

10) Tell me if there was anything that you could have done to help with this preparation? Was there any previous experience that you had before departure that you feel helped you? Are there any recommendations you have?

11) Tell me about your academic program experience in Chile. In what ways were the classes and instructors the same/different from home?

a. In what ways did the program affect your knowledge of your major and/or minor?

b. In what ways did the program affect your knowledge of other areas? For example, how much did you know about Chile or the world prior to the program experience?

c. Describe any new areas of interest sparked by the experience.

ASPIRATIONAL CAPITAL

12) Tell me about your upbringing.

a. Tell me about the educational background of your family and any international experiences in your family. Had anyone lived/studied/worked abroad?

b. What importance do your parents place on family, education (including language acquisition), and careers?
c. What role models have you had in your life that influenced your interest in travel

13) Tell me of any influence this trip may have had on a future career or interest in a career that involves international issues.

RESISTANT CAPITAL

14. Tell me of any advocacy efforts you saw in the Chilean deaf community regarding any aspect of their life—can be sign language, education, access to information like videophones, interpreters and other areas.

15. Tell me what you learned re: laws affecting the deaf. Are they ahead or behind the USA? In what ways? Describe some of the advantages and barriers the deaf population has.
Appendix E

Informed Consent Form

Appendix E

St. John Fisher College
Institutional Review Board

Informed Consent Form

Title of study: Seeing the World through Deaf Eyes: The Chile Study Abroad Experiences of Deaf Students

Name(s) of researcher(s): Jean Marie Naturale

Faculty Supervisor: Dr. Michael Wischnewski Phone for further information: (585)345-5265

Purpose of study:
The purpose of this study is to examine the perceived supports and barriers to study abroad experiences of deaf students. Information gathered from the unique perspective of deaf study participants may be used to assist in designing optimal classes and study abroad programs that consider the cultural, visual, and linguistic needs of these students. The study will incorporate Yossi’s community cultural wealth theory and investigate how deaf study participants develop social, familial, aspirational, linguistic, navigational, intercultural, and/or resistant capitals (Lister, Rogers & Haider, 2011; Yossi, 2005, p.78; Yossi, 2006).
The researcher will send an email to the deaf student participants in the Chile Study Abroad program and invite them to participate in the study. The interested students will complete an informed consent form which will be signed in sign language. There will be 2 stages to the study: a demographic survey which takes from 20-30 mins to complete, an interview about their Chile study abroad experiences, and a follow-up interview to share the transcript, conduct member checking and complete unfinished questions. Interviews will be conducted face-to-face or via the videophone/Skype and recorded. The students will be paid $40 at the conclusion of the study. An interpreter will voice the interviewer/interviewee questions and comments and send to an iPhone app for transcription. The researcher will also transcribe the interview and compare the iPhone REV transcription. The students’ names will be coded as numbers.

Study Procedures

Approval of study: This study has been reviewed and approved by the St. John Fisher College Institutional Review Board (IRB).

Place of study: Rochester Institute of Technology, NTID
Length of participation: 1-3 months

Risks and benefits: The expected risks and benefits of participation in this study are explained below:

I don't anticipate any risks, however since this study requires a small sample, I can't guarantee that you will not be identified. Problems involving the identification of participants, recruitment efforts or data collection are not expected.
This study will help us determine whether the Deaf and HH students benefit from a culturally and linguistically accessible pilot class and program. This model may be replicated for other study abroad programs designed for the deaf participants, and more courses offered in the Liberal Arts Support Program at NTID. The goal is to increase study abroad opportunities for deaf students which is an underserved population.

Method for protecting confidentiality privacy:

The interviews will be video recorded so I will have a record to help me remember what participants said. I will also write down things that were said at the meetings. Personal information, such as names, will not be identified in these records. Your videos may be reviewed by my selected research assistants to transcribe the data. In regard to providing consent access to the videotaped record, you may change your mind at any time by contacting the researcher listed above. By signing this form, you acknowledge and give us permission to include your interview in the video recording session for the study.

I will keep your personal information confidential. The participants will be granted number codes to protect you. If the results of this research are published or presented in a talk, information that identifies you will not be used. The transcription of the information from the recording of the interview meeting will be stored on a secure computer in a password protected file. Your name and other information that could identify you will not be part of the computer record made from the video. The video will be destroyed after the termination of this project. The computer record of the interview meeting will be retained for up to 3 years after completion of the project and then will be destroyed. All other personal information collected for research purposes will be kept in locked cabinets in the researcher’s office until the project is finished, including this consent form.

Your rights:

As a research participant, you have the right to:

1. Have the purpose of the study, and the expected risks and benefits fully explained to you before you choose to participate.
2. Withdraw from participation at any time without penalty.
3. Refuse to answer a particular question without penalty.
4. Be informed of appropriate alternative procedures or courses of treatment, if any, that might be advantageous to you.
5. Be informed of the results of the study.

I have read the above, received a copy of this form, and I agree to participate in the above-named study.

Print name (Participant) __________________________ Signature __________________________ Date __________________________
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<th>Print name (Investigator)</th>
<th>Signature</th>
<th>Date</th>
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If you have any further questions regarding this study, please contact the researcher listed above for appropriate referrals.
Appendix F

Recruitment Email

Dear Chile Study Abroad Participant,

I would like to invite you to consider participating in a study being conducted by me, Joan Naturale, a doctoral candidate at St John Fisher College. The study seeks to explore the Chile study abroad experiences of deaf student participants and investigate optimal class and program design for this population. The title of this dissertation research study is: *Seeing the World with Deaf Eyes: The Study Abroad Experiences of Deaf Students.*

The study is important because it will help the international studies offices at our university and throughout the world understand why and how students such as you have chosen the sign-accessible study abroad program.

Furthermore, your input may help our office and other study abroad offices increase the number of deaf students participating in sign-accessible programs. You will advance much needed research in the field and help improve the quality of future study abroad curricula from the deaf students' perspective. It is only with the help and input from students such as you that this study will be successful.

Participation benefits include contributing to an understanding of the topic, adding knowledge, and updating research literature. Compensation will include $40 gift cash after you complete all 3 phases of the study. If you decide to participate in this study, please respond to this email with your consent so we can schedule an interview via email. Your participation will include:

- Completion of the informed consent and demographic survey at the time of the interview
- One hour to one hour and 1/2 of a one-on-one interview (videotaped) via video recording or via videophone/Skype/ooovoo
- One hour of a follow up interview to share the transcript, answered any unfinished questions and conduct member checking. At the end of the interviews, you will be paid $40 for your time.

Criteria to participate in this study include:

- Deaf or hard-of-hearing Chile study abroad participant
• Contact information including your email, videophone and text numbers and your address

• Current or former participating university student

The location, date, and time for the interview will be decided upon the availabilities of both the interviewer and the interviewee. Your participation in this study is completely voluntary and you will have the option of withdrawing your participation at any time without any penalty.

Additionally, your participation will be confidential. During all aspects of the study, your identity will be protected with the use of number codes. Your institution will also be assigned a pseudonym as a further effort in protecting your privacy.

All documents and videos collected or analyzed for this study will be kept in a secured locked file cabinet that only this researcher has access to. These documents and videos will be maintained for three years after the completion of the study after which time, all information will be destroyed by erasure and shredding disposal.

For further information about the study or your role in it, you may contact: Joan Naturale via email at ____________ or my Doctoral Advisor, Dr. Michael Wischnowski at mwischnowski@sjfc.edu. The research study has been reviewed and approved by both St. John Fisher College and the participating university Review Committees. I look forward to your participation in this study!

Joan Naturale
Appendix G

Study Abroad Resources

Journals and Magazines
Research in this field is published in a wide variety of journals, particularly in disciplinary areas. The two most popular journals in the field are Frontiers and Journal of Studies in International Education.

Comparative Education Review
http://www.jstor.org/action/showPublication?journalCode=compeducrevi& Comparative Education Review investigates education throughout the world and the social, economic, and political forces that shape it. Founded in 1957 to advance knowledge and teaching in comparative education studies, the Review has since established itself as the most reliable source for the analysis of the place of education in countries other than the United States.

Compare: A Journal of Comparative and International Education
http://www.tandfonline.com/toc/ccom20/current#.VK_yG2POkQp
Comparative and international studies in education enjoy new popularity. They illuminate the role of education in Development, the effects of globalization and post-structural thinking on learning for professional and personal lives. Compare publishes such research as it relates to educational development and change in different parts of the world. It seeks analyses of educational discourse, policy and practice across disciplines, and their implications for teaching, learning and management.

Frontiers: The Interdisciplinary Journal of Study Abroad
http://www.frontiersjournal.com/
Publishes thought-provoking research articles and insightful essays to provide the field of study abroad an intellectual charge, document the best thinking and innovative programming, create dialogue among colleagues in international education, and ultimately enrich perspectives and bring greater meaning to the work of education abroad.

Frontiers reflects deeply on the critical issues and concerns of study abroad. In particular, this journal is interested in the intellectual development of students in an international and intercultural context. Study abroad offers great promise both to individual students and to institutions committed to international education.

Intercultural Education
http://www.tandfonline.com/toc/ceji20/current#.VK_wlmPOkQo
This publication is a global forum for the analysis of issues dealing with education in plural societies. It provides educational professionals with the knowledge and information that can assist them in contributing to the critical analysis and the implementation of intercultural education.
Topics covered include: terminological issues, education and multicultural society today, intercultural communication, human rights and anti-racist education, pluralism and diversity in a democratic frame work, pluralism in post-communist and in post-colonial countries, migration and indigenous minority issues, refugee issues, language policy issues, curriculum and classroom organization, and school development.

**IIE Networker Magazine: The International Education Magazine**

*IENetworker* publishes pieces on all aspects of international education in the United States and around the world and features new research, as well as resources and articles that deal with everyday practice.

**International Educator**
http://www.nafsa.org/Find_Resources/Publications/Periodicals/International_Educator/International_Educator_Index/Index_of_Articles/

Bimonthly magazine which maintains the highest editorial, intellectual, and design standards to advance international education and exchange.

**International Journal of Educational Development**
http://www.journals.elsevier.com/international-journal-of-educational-development/

The purpose of the *International Journal of Educational Development* is to report new insight and foster critical debate about the role that education plays in development. Aspects of development with which the journal is concerned include economic growth and poverty reduction; human development, well-being, the availability of human rights; democracy, social cohesion and peace-building; resilience and environmental sustainability.

**International Journal of Intercultural Relations**
http://www.journals.elsevier.com/international-journal-of-intercultural-relations/

*JIR* is dedicated to advancing knowledge and understanding of theory, research and practice in the field of intercultural relations, including, but not limited to, topics such as acculturation; intercultural communication; intergroup perceptions, contact, and interactions; intercultural training; and cultural diversity in education, organizations and society. The journal publishes reviews and empirical research (both full length papers and brief reports) with high priority given to manuscripts that join theory and research with applications. *IJIR* provides an interdisciplinary forum for scholars in fields of psychology, communication, education, management, sociology and related disciplines.

**Journal of Hospitality & Tourism Education**
http://www.tandfonline.com/toc/uhat20/current#.VK_y7mPOkQo

The *Journal of Hospitality & Tourism Education* (JHTE) is designed to facilitate scholarly interchange among hospitality and tourism educators, industry practitioners and educators from related disciplines. It aims to serve the needs of all levels of hospitality and tourism education through the presentation of issues and opinions pertinent to the field.
Journal of Research in International Education
http://jri.sagepub.com/
The Journal of Research in International Education is a peer-reviewed journal in international education for schools, examiners and higher education institutions throughout the world. The Journal of Research in International Education seeks to advance the understanding and significance of international education. It sets out to undertake a rigorous consideration of the educational implications of the fundamental relationship between human unity and human diversity that ‘education for international understanding’ requires.

The Journal of Studies in Higher International Education
http://jsi.sagepub.com/
This is the premiere forum for higher education administrators, faculty, researchers and policy makers interested in the internationalization of higher education. Articles discuss theoretical, conceptual and practical aspects of internationalization including regional, national and institutional policies and strategies, internationalization of the curriculum, issues surrounding international students and cross-border delivery of education.

Journal of Teaching in International Business
http://www.tandfonline.com/toc/wtib20/current#.VK_zP2POkQo
The Journal of Teaching in International Business instructs international business educators, curriculum developers, and institutions of higher education worldwide on methods and techniques for better teaching to ensure a global mindset and optimum, cost-effective learning in international business. It is generally assumed that the teaching of international business is universal, but that application of teaching methods, processes, and techniques in varying socioeconomic and cultural environments is unique. The journal offers insights and perspectives to international business educators and practitioners to share concerns, problems, opportunities, and solutions to the teaching and learning of international business subjects.

Notes and Abstracts in American and International Education
http://www.caddogap.com/periodicals.shtml
This publication features research reports, analysis and opinion, dissertation abstracts, and news related to the social foundations of education and comparative education fields.

Study Abroad Research in Second Language Acquisition and International Education
https://benjamins.com/#catalog/journals/sar/main
Reflecting the growth of international exchange programs in an educational context, Study Abroad Research in Second Language Acquisition and International Education has as its focus the role of study abroad in language learning and educational development. In the area of language learning, articles explore all facets of second language acquisition during study abroad such as the nature of linguistic development, input engagement and interaction, and the role of contextual, social and socio-biographical factors underpinning the learner’s experience abroad. The journal also explores issues beyond the linguistic, such as the relationship between study abroad and academic, professional, personal and
social development. A complementary area of focus is educational policy and planning issues in study abroad exchange programs within international education.

**Databases**

AIFS/AIFS Foundation Education Abroad Special Collection  
http://archives.dickinson.edu/browse_aifs_foundation_collection  
The purpose of the AIFS/AIFS Foundation Education Abroad Special Collection is to collect, preserve, and make available for research primary and secondary materials relating to the history and development of U.S. education abroad from its beginnings up through the present day. The collection includes documents, correspondence, publications, photographs, and other materials that contribute to this purpose.

CARLA Bibliography of Publications and Presentations (Center for Advanced Research on Language Acquisition)  
http://www.carla.umn.edu/bibliography/index.html

GlobaledResearch.com: Study Abroad Research Online (Center for Global Education)  
http://globaledresearch.com/

IDP Database of Research on International Education  
This searchable database is managed by the Australian Council for Educational Research (ACER) and contains details of more than 13,300 books, articles, conference papers and reports on various aspects of international education from publishers in Australia and abroad. The database houses material published from 1990 onwards, a period of major change in education systems around the world and in the trade in educational services.

International Education Research Database  
https://ibdocs.ibo.org/research/  
This reference database is a free online resource for students, researchers, teachers and others involved in all aspects of international education research. The IERD is a collaborative effort by a range of different parties interested in the field, and its success depends heavily on the additions of its users. While the IB research team will continually update this resource, new references from our users are highly encouraged.

**Resources**

Access Abroad  
http://www.umabroad.umn.edu/students/identity/disabilities

Association of International Education Administrators  
http://www.aieaworld.org/

The Center for Global Education Research Online  
http://globaledresearch.com/
Costs and Legal Obligations
http://www.miusa.org/resource/tipsheet/obligations
CIEE: The Council on International Educational Exchange
http://www.ciee.org/

Disability Rights & Laws in International Contexts
http://www.miusa.org/researchyourrights

Diversity Network Organization
http://www.diversitynetwork.org/

Financial Aid for International Exchange and Disability
http://www.miusa.org/resources?f[0]=field_resource_topic%3A74&f[1]=field_resource_topic%3A78

Forum on Education Abroad
http://www.forumea.org/
The Forum provides training and resources to education abroad professionals and its Standards of Good Practice are recognized as the definitive means by which the quality of education abroad programs may be judged. The Quality Improvement Program for Education Abroad (QUIP) and The Professional Certification for Education Abroad Program provide quality assurance for the field through use of the Standards in rigorous self-study and peer reviews for institutions and professional certification for individuals.

Funding Tips for Deaf and HH Exchange Participants
http://www.miusa.org/resource/tipsheet/fundingtipsdeafhoh

Institute of International Education
http://www.iie.org/
For education professionals, this site contains extensive Open Doors data tables and analyses, articles and reports on international education, upcoming events in international education, and many more resources for educators

Mobility International USA
http://www.miusa.org/

NAFSA: Diversity
http://www.nafsa.org/Find_Resources/Supporting_Study_Abroad/Resources_for_Supporting_Diversity_in_Education_Abroad/

NAFSA: Association of International Educators
Educating Abroad Advising to Students with Disabilities
http://www.nafsa.org/uploadedFiles/NAFSA_Home/Resource_Library_Assets/Publications_Library/AdvisEASTudDis.pdf
National Clearinghouse on Disability and Exchange
http://www.miousa.org/ncde/

Resource Library – Deaf and HH
http://www.miousa.org/resources

School for International Training
http://www.sit.edu/

Transitions Abroad
http://www.transitionsabroad.com/

UN Enable
http://www.un.org/disabilities/