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Lived Experiences of Mixed-Race Children of Deaf Adults

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Lived Experiences of Mixed-Race Children of Deaf Adults

By
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A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of

Master of Arts in Interpreting Studies and Communication Equity

**St. Catherine University
St. Paul, Minnesota**

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Signature of Program Director _____ Date _____

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ABSTRACT

The purpose of this phenomenological qualitative exploratory study was to examine the impact of Deaf culture upbringing on mixed-race children raised in the United States. The data was obtained through virtual semi structured focus groups with ten mixed-race children of Deaf adults (Codas) over the age of eighteen years old, and an anonymous survey with the phenomenological analysis of participants' experiences growing up as a mixed-race child of a Deaf adult. Growing up mixed-race as a Coda revealed four overarching themes of lived experiences such as: intersectionality of a mixed-race Coda, parental culture transmission, hearing family members, and managing intersecting identities as a mixed-race Coda. Findings from this study expand on the critical mixed-race studies research by connecting parental disability socialization with their child's mixed-race identity, stemming from generational factors. Additionally, data from this study has important clinical and future research implications.

Keywords: Critical mixed-race studies, Children of Deaf Adults (Codas), American Sign Language, Deaf, hearing, Deaf parents

Introduction

This study aims to analyze the experiences and complexities of bilingual, mixed-race individuals, detailing the ways in which those experiences have shaped individuals as well as their communities while adding to the cadre of narratives available to and by biracial adults. These narratives include those conversations around lived experiences among mixed-race identities including users of heritage sign language. The ultimate goal is to develop a character/personal profile for the multi-racial, Deaf/Hard of Hearing/Coda communities from which additional conversations and research can be gleaned. According to the 2020 United States Census, multiracial individuals are one of the fastest growing minority populations in the United States (US Census Bureau, 2020). Despite the increase in population, resources for people of multiple-race backgrounds remain scarce. Even though there is more research on mixed-race issues available than there has ever been, including critical mixed-race conferences and publications, the discussion of disability and more specifically studies including Deaf culture in mixed-race studies, would move the needle on the available research for this topic.

Purpose of Study

It is important to recognize that Deaf communities in the United States are not historically established communities bound together because of a shared race, rather they are drawn together by their use of sign language. Both hearing and Deaf people have been marrying interracially, but most of the research has been focused on hearing people. Language and cultural transmission are widely studied in multiracial families that use spoken languages (Inman et al., 2011), but research on multiracial users of signed languages are sparse. A similar lack of research exists on the ways disability affects family dynamics, more specifically in mixed-race families; it is even more rare to have research that analyzes Deaf/Signing members within a

multiracial family. This study aims to take the context of Deaf parents from differing racial backgrounds and add the experience of growing up in a Deaf household in the United States as a mixed-race child into the field of mixed-race studies.

Researcher Background

The researcher is a cisgender female, mixed-race, child of Deaf adult (Coda) who benefits from hearing and light-skin privilege. Born to a mother who is Deaf and from a Western European ancestry and a father who is Deaf and Puerto Rican. Both parents are native signers. The researcher also has a hearing bilingual second mom who identifies as white and works as ASL/English Interpreter. The researcher has also had the privilege of working with members of the ASL community across the United States in her capacity as an ASL/English interpreter and a bilingual disability rights advocate.

Definitions

Disability Terminology

Person-First language refers to “language that avoids defining a person in terms of his or her disability. In most cases, this entails placing the reference to the disability after a reference to a person, as in a person with a disability rather than the disabled person” (Diversity Style Guide, 2021).

D/deaf Terminology

American Sign Language is a language that is not spoken with a voice but instead uses physical space, hands, arms, and facial expressions to communicate visually, and “a grammatically

complex language” (National Deaf Center on Postsecondary Outcomes, 2019). ASL is primarily used in the United States, whereas other countries have their own sign languages (e.g., Vietnamese Sign Language).

ASL community includes, but is not limited to: people who identify as d/Deaf, DeafBlind, DeafDisabled, Heritage sign language users, American sign language users, and American Sign Language interpreters who regularly communicate in American Sign Language or are skilled in using American Sign Language.

ASL Gloss ASL is a visual language, therefore it does not have a natural written form thus researchers/linguists have developed a descriptive system for recording ASL structure, grammar and syntax in a written form. However, Suppalla, Cripps and Byrne note that ASL Gloss is not intended to be a true writing system for ASL users (2017).

Children of Deaf adults: A hearing person born or raised by Deaf parent(s) or guardian(s), used regardless of whether that individual identifies as a Coda or not.

Coda: An identity significant for hearing people who were raised by at least one Deaf parent and indicate inclusion in the culture of the Deaf community and use ASL fluently. “The Coda label establishes that there are cultural and linguistic differences between hearing adults with Deaf parents and hearing adults with hearing parents” (Bishop & Hicks, 2005, p. xvi). The capitalization on Coda indicates one who identifies with Deaf culture and uses sign language to communicate while the non-capitalization, coda, is not used to mark identity.

CODA refers to Children of Deaf Adults, Inc, the non-profit organization known as CODA International, Inc (Crosby-Martin, 2018, p. 6) “CODA celebrates the unique heritage and multicultural identities of adult hearing individuals with Deaf parent(s)” (<https://www.coda-international.org/>).

Hard of hearing: refers to a person with a degree of hearing loss that may or may not be assisted with assistive technology (Easterbooks, 1997).

The term “**deaf**,” the lowercase “d” refers to the medical condition of not having an auditory function and receiving information mainly through other senses. “This refers only to the condition of deafness” (Padden & Humphries, 2005, p.1). The term “deaf” may also refer to “people who identify as Deaf, deaf, DeafBlind, deafblind, deafdisabled, hard of hearing, late-deafened, and hearing impaired” (National Deaf Center on Postsecondary Outcomes, 2019).

Deaf: Using the uppercase “D” refers to individuals who are deaf and identify with the Deaf culture and Deaf community. Used to describe the cultural practices of a group within a group that focuses on beliefs, practices, and particularly the role of sign language in their everyday lives (Padden & Humphries, 2005).

Deaf community includes, but is not limited to: people who identify as Deaf, DeafBlind, Deaf + Disabled, Oral users, or Hard-of-Hearing who share similar personal experiences of oppression in a hearing-centric society.

The term “**Hearing**,” the uppercase “H” refers to the “population that subscribes to cultural hearing norms” (Crosby-Martin, 2018, p. 6).

The term “**hearing**,” the lowercase “h” refers to one’s “audiological status only” (Crosby-Martin, 2018, p. 6).

Racial-related Terminology

Black, Indigenous, and People of Color (BIPOC) refers to all people of color while specifying Black and Indigenous people’s racial oppression (Diversity Style Guide, 2021).

Biracial refers to people born of interracial coupling of parents (Diversity Style Guide, 2021).

Ethnicity is most commonly referred to as “a social–political construct and includes shared origin, shared language, and shared cultural traditions” (Ford & Kelly, 2005, p. 1658).

Mixed-Race includes, but is not limited to: people born of two parents who are of differing mono-racial races, thereby being identified as being of more than one race. However, not everyone who has two differing monoracial parents identifies as mixed-race and disagrees with this label as it references how close one is to whiteness (Diversity Style Guide, 2021).

Monoracial refers to a person who is born of parents of the same race (Gaither et al., 2014).

Multiracial refers to people of two or more racial ancestry (Diversity Style Guide, 2021).

Race refers to “a social construct that is influenced by social and political factors” (Ford & Kelly, 2005, p. 1660).

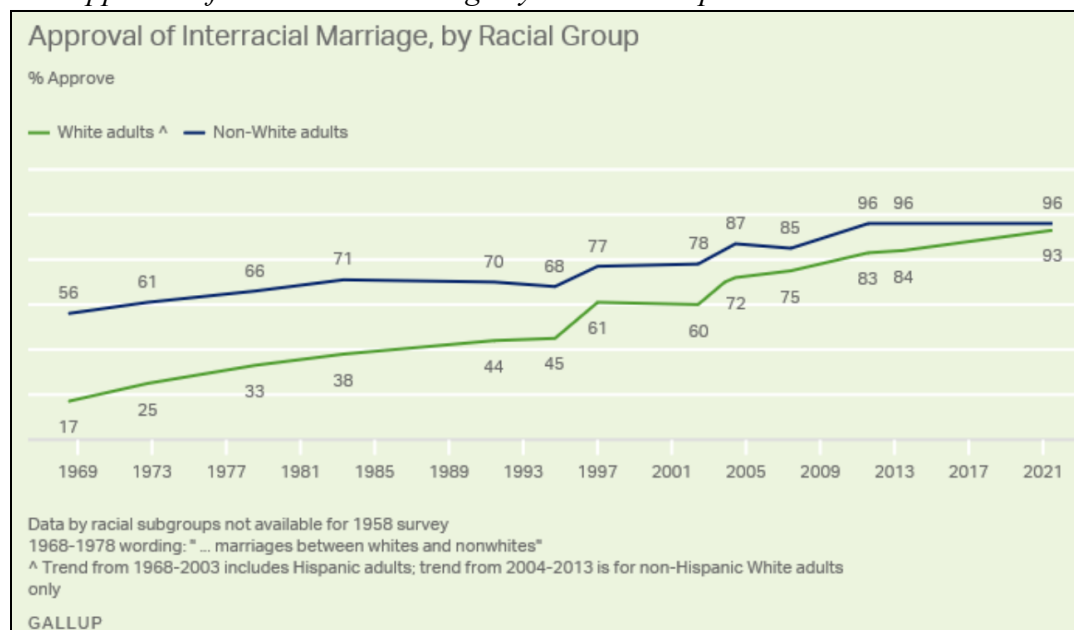
Chapter 1: Review of the Literature

Mixed-Race Identity

Every June 12th, people celebrate “Loving Day,” which is the anniversary of the 1967 U.S. Supreme Court ruling which struck down any remaining state laws that forbid people of different races from marrying. It was seen as a win for interracial couples, people who wanted to marry and people with mixed-race children. As recently as 2021, 94% of adults in the United States reported that they would be tolerant of an interracial marriage between a white person and a Person of Color (Gallup, 2021). Initially, two years after interracial marriage was ruled legal by the U. S. Supreme Court, 56% of People of Color approved of interracial marriages (Gallup, 2021; McCarthy, 2021) and 17% of white people reported that they would approve of interracial marriages in 1969 as shown in figure 1 (Gallup, 2021; McCarthy, 2021).

Figure 1

U.S. Approval of Interracial Marriage by Racial Group 1969-2021



Note. From “U.S. Approval of Interracial Marriage at New High of 94%,” by J. McCarthy, Gallup (<https://news.gallup.com/poll/354638/approval-interracial-marriage-new-high.aspx>). Copyright 2021 by Gallup. Reprinted with permission.

These statistics are a telling example of an increased level of support for interracial couples in the United States today. Brunsma (2005) states that this historic endorsement of interracial families was the match needed to light the “biracial baby boom.” The influx of identified mixed-race people created a systemic need for change within many systems, including the education system, for people to identify as mixed-race (Renn, 2009). By 2050, projections estimate that 1 in 5 people in the United States will identify themselves as multiracial (Lee & Bean, 2004).

While the U.S. Supreme Court’s landmark decision allowed interracial marriages in the United States and changed the law at the federal level, many systems (e.g., schools) continued to only recognize non-monoracial identities. Due to the lack of system support for mixed-race children, Townsend (2012) spotlights the internal emotional turmoil that mixed-race children may experience when forced to identify with only one race. A person of mixed-race may have racially ambiguous features where people question, “what race are you?” Being racially “ambiguous” is a symbol of being more complex than the categorical boxes used to define race (Kahn, 2011). Root (2002) explains the fluidity of the racial identity for biracial people, such as identifying as (1) monoracial, (2) biracial, (3) monoracial & biracial (depending on the social and political context), or (4) no race at all. What influences a mixed-race person’s decision to accept, reject, or integrate all of their racial identities? Additionally, social identities act as guides in a highly social world, yet because of their ambiguous identities, many individuals may struggle with ways to identify personally and socially. People raised in multiple racial backgrounds may benefit from that status in certain social situations whereas their multicultural background may be unmentionable in other social situations. (Root, 2002).

In the hope of finding ways for monoracial parents to adequately support their mixed-race children, Crawford and Alaggia (2008) have drawn out three major factors when it comes to parenting mixed-raced children and helping their children to be comfortable with a mixed-race identity: (1) a parent's own awareness and understanding of race issues; (2) the family structure; and (3) the communication regarding race issues. As for parents' awareness of race, feelings of frustration were reported by mixed-race children when they did not receive validation from their parents when being rejected or trying to fit into one racial group. In terms of family structure, mixed-race participants of this study reported feeling that they missed out on an opportunity to learn about their cultural heritage and background when being raised by one parent and the other parent being absent. Additionally, when extended family members make derogatory remarks regarding a race issue that encompassed one of the mixed-race child's racial identities, it can negatively impact one's feelings about their own racial identity (Crawford and Alaggia, 2008). The parent's awareness of race and discussions about race influence mixed-race children's thoughts about themselves. Are there additional considerations of parents, who are monoracial and Deaf, raising mixed-race children? The following section discusses the intersectionality of race and the Deaf identity.

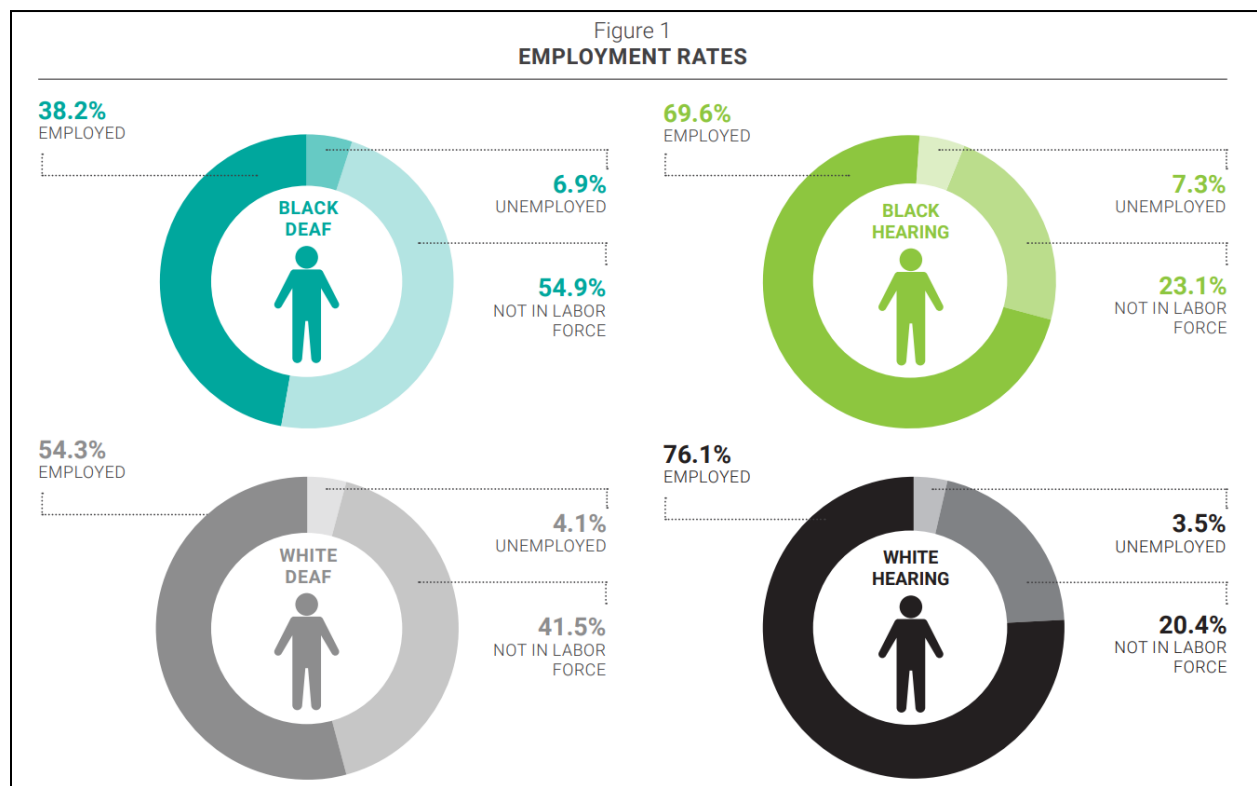
Intersectionality of Race and Deaf Identity

While being Deaf may be a shared characteristic among the population, it doesn't mean that all Deaf people experience life in the U.S. in exactly the same way (e.g., Black Deaf, white Deaf). As an example, in 2019, a report on the employment outcomes for Black Deaf individuals was published regarding how many were employed versus how many white Deaf individuals were employed, and the disparities in income levels (Garberoglio, Stapleton, Palmer, Simms, Cawthon, & Sales) (Figure 2). Black Deaf people are employed at 38.2%, and

white Deaf people are employed at a rate of 54.3% (Garberoglio, Stapleton, Palmer, Simms, Cawthon, & Sales, 2019). While the employment statistics for Deaf people are lower than hearing people, racism impacts Black Deaf people's lives differently than white Deaf people in terms of employment.

Figure 2

Estimated Employment Rates Comparison Chart Based on Race and Deafness 2012-2017



Note. From “Postsecondary Achievement of Black Deaf People in the United States,” by C. L. Garberoglio, L. D. Stapleton, J.L. Palmer, L. Simms, S. Cawthon, & A. Sales, *National Deaf Center on Postsecondary Outcomes*, p. 4

([https://www.nationaldeafcenter.org/sites/default/files/Postsecondary%20Achievement%20of%20Black%20Deaf%20People%20in%20the%20United%20States_%202019%20\(7.23.19\)\(ENG LISH\)\(WEB\).pdf](https://www.nationaldeafcenter.org/sites/default/files/Postsecondary%20Achievement%20of%20Black%20Deaf%20People%20in%20the%20United%20States_%202019%20(7.23.19)(ENG%20LISH)(WEB).pdf)). CC BY-NC.

Crenshaw coined the term “intersectionality,” discussing the implications of women's experiences due to racial discrimination, in which the lived experiences of Black women and white women differ, even if they are both women (Crenshaw, 1989). Race and being Deaf have compounding effects on one’s personhood, of how one operates within society (Chappel, 2019). However, when mentioning a race other than white as a Deaf person’s cultural heritage, an individual is considered multicultural within the Deaf community, as if being white is the norm (Borum, 2005). Borum has emphasized that African American or Black cultural norms are not typically welcomed in predominantly Deaf institutions, “You are not able to be Black at Gallaudet [university]. You can be deaf, but you can’t be Black” (2012, p. 12). Skillful social navigation is necessary for Black, Indigenous, people of color (BIPOC) Deaf people. Crawford and Alaggia (2008) discussed that to better support a mixed-race child’s emotional needs, parents’ awareness of race issues is necessary. Being a BIPOC Deaf parent is a form of intersectionality that holds additional considerations discussed in the next paragraph.

Historically, white Deaf institutions incorporated policies barring Black Deaf people from accessing the same resources that white Deaf people had, such as public schools (McCaskill, 2020), membership in a national Deaf advocacy organization (Burch, 2002), and higher education (McCaskill, 2020). That same national Deaf advocacy organization received the financial support to preserve and document their leaders who were reflective of their members, to the detriment of non-white Deaf communities (Burch, 2002). Similarly, Native American families with Deaf and/or Blind children sued the Arizona School for the Deaf and Blind for charging tuition of the Native American students attending, claiming these students were not considered residents (Topor, 2001). Deaf residential schools stunt Latinx Deaf children to ignore their family culture by teaching them to only read and write in English (Wolbers, 2002). Spanish-families disengaged from Deaf residential schools due to the lack of

Spanish-speaking interpreters (Wolbers, 2002). Outright racist policies may no longer exist, but racist practices still exist within the Deaf institutions. The next section will outline general factors related to Deafness that impact Deaf people and Deaf parents' lives.

Hearing Parent/Deaf Child Dynamic

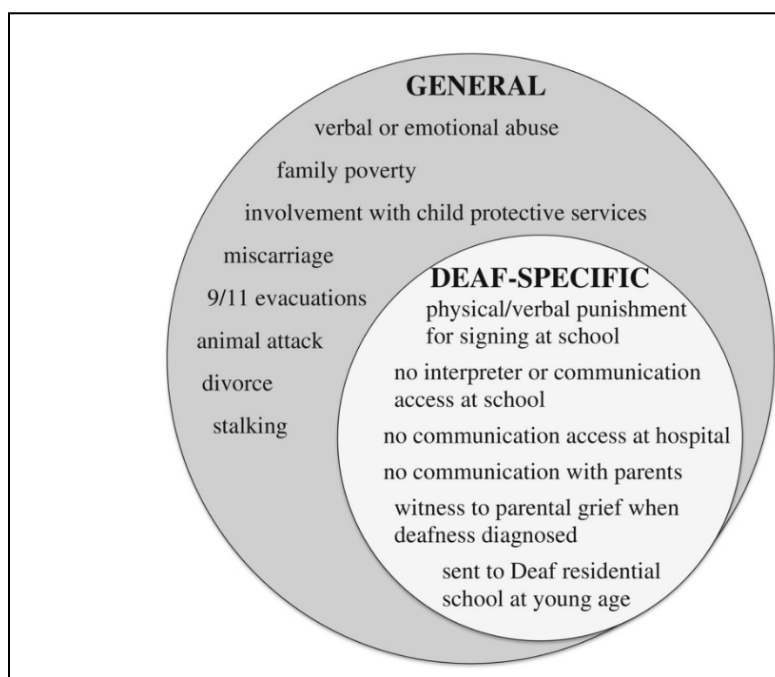
Most hearing parents give birth to hearing children. However, a small percentage of hearing people give birth to deaf children. Hearing parents may find the news that their child is deaf to be a traumatic event (Brice & Adams, 2011). Hearing parents may become emotionally distant and overwhelmed by the considerations of raising a Deaf child versus a child who can hear (Brice & Adams, 2011). The possibilities of Deaf students having a hearing parent or caregiver are statistically high, which leads to Deaf people having hearing parents being much more common than Deaf children having Deaf parents. The Gallaudet Research Institute compiled data on children who were Deaf in the school year of 2009-2010 and reported that 86.2% had a hearing mother, 80.9% had a hearing father, and 71.6% of family members did not elect sign language as the primary language in the household (2011). Data shows that only 23% of children have sign language communication access at home (Gallaudet Research Institute, 2011), which leads to the belief that there is an epidemic of hearing parents and Deaf children not communicating with each other. As a result, many Deaf individuals express feelings of frustration, anger, and depression due to the lack of communication with their hearing parents (Brice & Adams, 2011).

In 2016, Anderson, Wolf, Craig, Hall and Ziedonis took a closer look at the trauma experiences that Deaf people have reported. They found that 76.5% reported trauma in regard to the lack of communication with their parents, witnessing their parent's grief about their Deafness, and the lack of communication provided by the wider society (Anderson, Wolf Craig,

Hall, & Ziedonis, 2016). Figure 3 below shows Deaf Specific trauma as reported by Deaf individuals.

Figure 3

General Trauma and Deaf Specific Trauma Reported by Deaf Trauma Survivors



Note. From “A Pilot Study of Deaf Trauma Survivors' Experiences: Early Traumas Unique to Being Deaf in a Hearing World,” by M. L. Anderson, K. S. Wolf Craig, W. C. Hall, & D. M. Ziedonis, *Journal of Child & Adolescent Trauma*, p. 9 (<https://doi.org/10.1007/s40653-016-0111-2>). Copyright 2016 by Melissa L. Anderson et al. Reprinted with permission.

A similar problem becomes apparent when we look at language and cultural acquisition in the family of origin. As part of any parental-child relationship, children typically acquire knowledge of cultural traditions, influences, and expectations from their parents and siblings. (Bowen, 2016). Similarly, in 2014 Guiberson researched the bilingual skills of deaf/hard of hearing children writes; “When children are denied the ability to learn a language that is used by their family, a number of problems may arise, including disconnect in communication

between care providers, difficulty in family cohesion and parenting, and disabling families from passing on their cultures and values” (Guiberson, 2014, p. 91).

In 2004, The National Child Traumatic Stress Network identified recommendations during periods of reconciliation between Deaf children and hearing parents recommending that counselors acknowledge that deaf children may feel isolation due to communication barriers, while parents of deaf children also feel guilt and grief as they struggle to understand their child’s deafness (2004, p. 7).

These statistics included people and families from varied racial identities including American Indian/Alaska Native, Asian, Black/African American, Hispanic/Latino, Native Hawaiian/Pacific Islander, and white, inevitably some of them are of mixed-race. (Gallaudet Research Institute, 2011).

Most Deaf children report having positive parental-children attachment rates with Deaf parents rather than with hearing parents (Brice & Adams, 2011). With Deaf children in a society of hearing people, consideration of effective communication becomes a critical factor in forming parent-child relationships, regardless of if the communication is signed or spoken (Brice & Adams, 2011).

Child of a Deaf Adult Identity

Communication breakdowns occur typically within families, even hearing families with hearing children, but what is unique about Deaf/hearing families is the close attention to the method of communication. In 1990, Renzi conducted a study on Deaf-parented families and hearing-parented families with hearing children had similar traits, such as the number of ideas children proposed or the number of questions children ask. Significantly, a mutual communication system was essential for Deaf-parented families with children who can hear

(Rienzi, 1990). However, the development of a mutual communication system may be impacted by limited access to resources and support, resulting in misunderstandings and frustration between Deaf parents and hearing children (Rienzi, 1990).

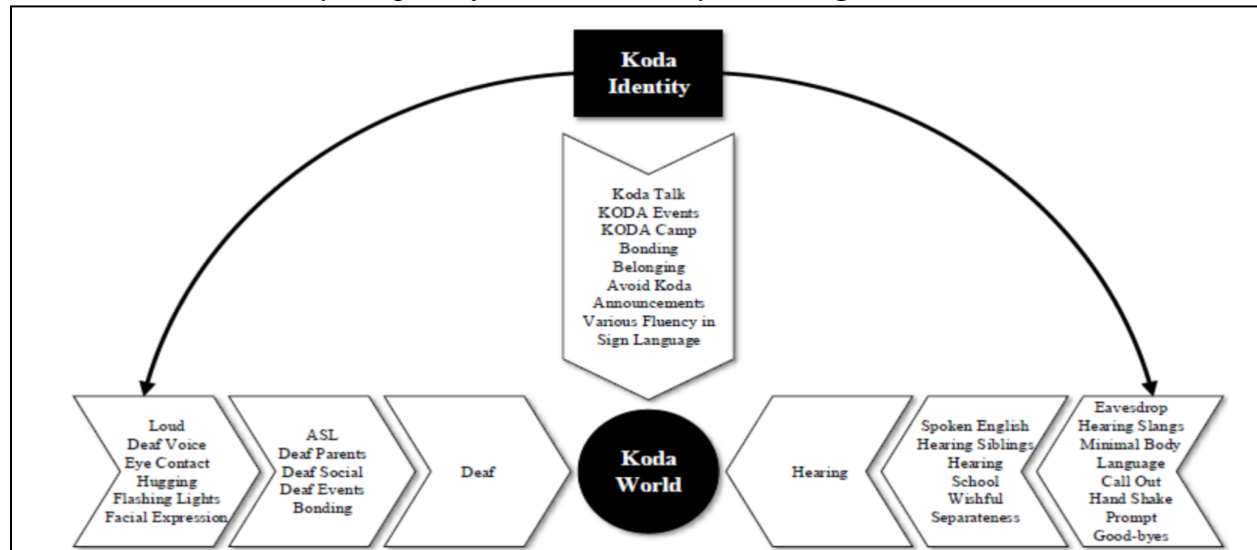
Due to the external systemic factors of audism and ableism in the United States, children of Deaf-parented families may internalize paranoia, which has been shown to arise through the child's experience of their parents' mistrust and mistreatment from the hearing community members (Ward, 2009). Burch's 2004 book, *Signs of Resistance: American Deaf Cultural History, 1900 to World War II*, details the threat of marriage bans on people with disabilities. Deaf people were urged to justify why their marriages are not different from non-disabled people in order to maintain their rights, she writes; "good Deaf families exemplified middle-class values and produced children who would not burden the state" (2004, p. 145). In addition, the valuing of deaf people because of the low incidence rate of Deaf parents having deaf children sends a hostile message that deaf children are generally unwelcome to the hearing society. Generally, marginalization from the wider hearing community has impacted the children of Deaf parent's identity signifiers, including people who have Deaf parents (e.g., Deaf-Parented, Heritage Signers), hearing children of deaf parents (e.g., Cudas), deaf children of deaf parents (e.g., Deaf, Deaf-of-Deaf, Generationally Deaf).

The term "Heritage Signers" broadens the inclusivity of the people raised with sign language as their first language- regardless of their deaf/hearing status (Chen, 2018). Being socialized to identify as a "Koda" kid of a Deaf adult can be influenced by one's parents or other close family members, or in a broader group setting such as a KODA camp (Knight, 2018). Presented below is Knight's (2018) graphic model of a binary "Deaf world" versus "hearing world" chart and the "Koda world" centering on the experiences of cultural and linguistic interactions between the Deaf community and the hearing English community (see

Figure 4).

Figure 4

A Summary Graphic of the Koda Identity Centering on Koda World



Note. From “Social Identity in Hearing Youth who Have Deaf Parents,” by T. Knight, *International Journal of Business and Social Science*, p. 8 (<http://dx.doi.org/10.30845/ijbss.v9n9p1>). Copyright 2018 by Center for Promoting Ideas, USA.

While Knight’s (2018) study claims that there are no personal characteristics that affect one’s Koda identity, such as “...age, gender, or birth order, or whether one or both parents were deaf,” however, the consideration of the race/ethnicity of the parents and the child is one of many missing factors.

ACTIVITY

AWARENESS INDEX

Please test your knowledge by marking the following statements true or false before proceeding to the text in this article. Compute your score from the scoring guide at the end of the Awareness Index.

Adopted and Modified from Carmen Brau Willams “Counseling Multiracial Americans” pp. 141-142.

1. T F *Mulatto* is an acceptable term for biracial individuals.
2. T F Interracial marriages were illegal in some states until 1967.
3. T F According to census data, most multiracial individuals are part white.
4. T F Multiracial individuals should be encouraged to choose one racial group with which to identify to resolve their identity conflicts.
5. T F Racial identity development models for monoracial individuals are equally applicable to multiracial individuals.
6. T F Interracial couples are often warned by others about the negative consequences of their offspring being multiracial.
7. T F The majority of multiracial individuals identify themselves as belonging to only two racial groups.
8. T F As a counseling strategy, it is generally appropriate to explore a multiracial client’s choice about racial identification.
9. T F Social construction of race strongly affects the psychological tasks confronting multiracial individuals.
10. T F Physical appearance (e.g., skin tone, facial features, hair textures, etc.) generally is a key factor in multiracial individuals’ racial identification.
11. T F In the 2020 census, more than 10% of the U.S. population reported more than one race.

Scoring guide: 1. F; 2. T; 3. T; 4. F; 5. F; 6. T; 7. F; 8. T; 9. T; 10. T; 11. F.

“...my parents see themselves as Deaf people, right?...that was more important as far as their identity goes, than all the racial stuff that was going on outside in the world...they just decided to like, you know, that Deaf identity (FIRST) and their language (SECOND) was more important. And that has actually been passed down to me (BRING TO ME)”

-Teacup*

*To protect the anonymity of participants, all names in this document are pseudonyms.

Chapter 3: Research Design & Methodology

Research Question

Furthering the concept of intersectionality and identity management of multiple ambiguous identities in Critical Mixed-Race studies. This thesis is an exploratory research study using an ethnology semi-structured interview process to explore the question: How does being raised in Deaf culture add to the mixed-race/biracial experience?

Research Design

This study was guided by hermeneutic phenomenology, as it “leads to the description and interpretation of the essence of lived experiences” (Fuster, 2019, p. 217). No person’s life experience is exactly the same as another. According to Fuster (2019), reflection of lived experiences is an approach used better to understand a situation, event, or life. Rather than a one-to-one interview which consists of consecutive turn-taking, a focus group discussion was conducted for the purposes of thoughts or reflections presented to be built on, and additional observations could be presented in real time (Greenwood et al., 2014). The focus group participants must fit the same criteria based on their racial background and cultural upbringing to create a peer-like environment. When focus group participants consider others to be their peers, they are more likely to respond to each other or “challenge each other’s viewpoint” (Greenwood et al., 2014, p. 2). This approach was chosen as it is similar to many gatherings for Children of Deaf Adult, Inc. conference workshops to outwardly process and connect with others with specific similarities in common. Suppose there are indeed underlying social and cultural issues. In that case, I aim to examine the underlying factors, spur biracial/multiracial/mixed-race Coda

to connect, and share suggested recommendations with Deaf parents and families raising children who are biracial/multiracial/mixed-race, and with professionals to enhance the cultural sensitivity of intersecting identities.

Procedures

The data for this study were collected from January 28, 2022, to March 4, 2022. The registration information to join a focus group was available to the public on a flyer (**see Appendix A**). Any person who met the criteria to be a participant in the study was eligible to fill out the survey and/or participate in a focus group discussion.

Survey. The survey (**see Appendix E**) was used to gather quantitative data using a Qualtrics survey, a web-based survey to conduct research or data collection and analysis. Questions for the survey were influenced by previous mixed-race studies, and used to develop questions that were geared for mixed-race children of Deaf adults (e.g. including the use of sign language, identity signifiers such as Coda) (Parker et al., 2015, Yoo et al., 2016, Root, 1996). After an eligible participant concluded the anonymous survey, the link to register for the focus group discussion was offered to the survey participant to join.

Focus group discussion

The registration link was presented on recruitment flyers and at the end of the survey collected the participant's name, email address, preferred language to communicate for the focus group purposes, and times they are available. A confirmation email was sent out to the participants who responded to the flyer and would like to participate in a focus group on the Zoom video-conferencing platform. The researcher emailed a copy of the Informed Consent Form for the participants to review, inquire about, and sign (**see appendix H**). The consent form was housed on Qualtrics. The researcher explained to potential participants that the purpose of the study is to explore the experiences of a mixed-race child of a Deaf adult in the

United States. The researcher scheduled a time and date for the participants to join the focus group virtually. Only those who signed the informed consent agreement were allowed to join the focus group over Zoom. Additionally, once the focus group started, the researcher read over the consent information and asked if anyone had any questions. Then, the researcher pressed the button to record the session, and a box automatically appeared on each participant's computer screen. The box asked the participant to either click “Got It” or “Leave meeting” if they did not agree to be recorded. If a participant clicked on “Leave meeting,” Zoom removed the participant from the Zoom session. The moderator is a mixed-race ASL/English bilingual and Deaf/Hearing bicultural researcher.

The researcher used Zoom’s automated transcription software to transcribe focus group discussions into written English. The transcripts of the two focus groups were reviewed for accuracy by the researcher. The transcripts were then separated based on the individual participant. The researcher inserted the English word in GLOSS on the transcript if a participant signed a word. Each participant was emailed a copy of their transcript for member checking purposes to review. The researcher updated the transcript if any participants requested a revision. The researcher also participated in reflexive journaling. Each word or phrase was coded based on topics using an inductive coding approach using Delve, an online software coding program. Based on several similar words or phrases, the content was placed into a category that generalizes to a theme referenced using the “open coding” method (Ho & Limpaecher, 2022). After the initial coding process, the researcher looked at the trends of the codes themselves using the axial coding method (Ho & Limpaecher, 2022).

Lastly, the categories and subcategories of codes were placed in a format for review using the approach called the selective coding method. The recordings were saved securely on a separate hard drive that could only be accessed by the researcher using confidential login information. Each participant had the choice to have their identity replaced with pseudonyms

selected by the participant and could elect to use it while they participated in the focus group discussion through Zoom. The transcripts of the focus group discussions were uploaded into a password-protected software program, Delve, to help organize phrases into identified categories that are password protected. Multiracial identity themes were used as the categories.

Population and Sample

Survey. In total, 29 individuals responded to the survey link. However, four individuals did not complete the questionnaire, and one individual did not meet the criteria for the study. The survey was anonymous, therefore no personal information about the respondents were collected. There were four required criteria outlined in all recruitment materials: (1) be raised by at least one parent who is Deaf or DeafBlind; (2) grew up immersed in Deaf culture; (3) be eighteen years old or older, and; (4) be born from an interracial couple (for example, one parent is Black and one parent is white, or one parent is Puerto Rican and one parent is Mexican). Out of the 29 responses, data was collected and analyzed from the 24 remaining participants.

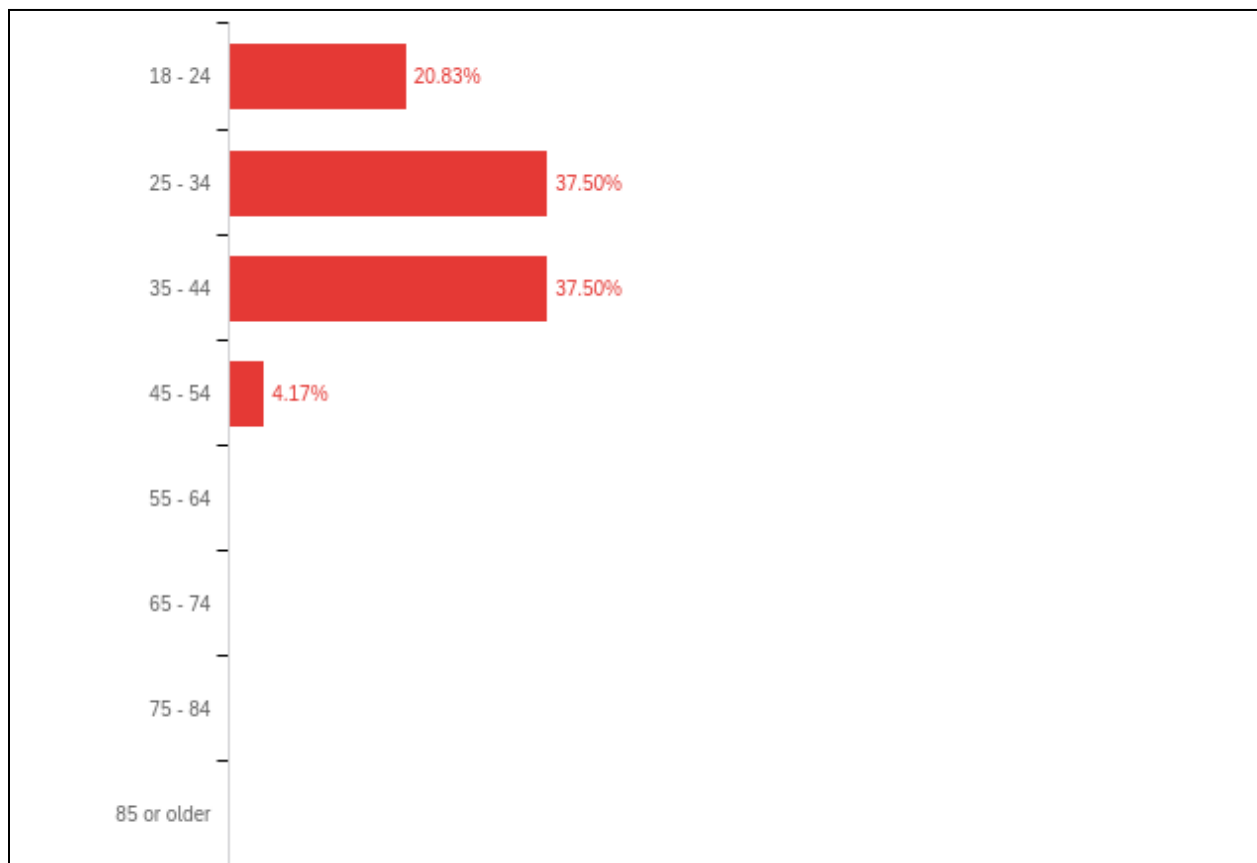
The age of the respondents varied from the ages of 18-54. Out of the 24 respondents, five respondents (21%) reported being in the 18-24 age range; 9 respondents (38%) reported being in the age range of 25-42; 9 respondents (38%) reported being in the age range of 35-44, and the remaining one respondent (4%) reported as being in the 45-54 age range. Of the 24 respondents, 13 (65%) identified as female; 4 (20%) identified as male; and the remaining 3 respondents (15%) identified as non-binary. Regarding the age and ethnic or racial background of the survey participants, the participants were 54 or younger (see *Figure 5*), and each participant had a unique multiracial identity (see Table 1), which survey participants were asked to “check all that apply” (see Appendix C).

Regarding Deaf/Hearing Community status: the top 4 identifiers were Coda (Child of a Deaf Adult) at 24 respondents (100%), Mother-Father Deaf at 13 respondents (54.16%), Heritage Singer at 11 respondents (45.83%), and Hearing at nine respondents (37.5%) (see *Figure 7*).

Respondents could pick more than one option.

Figure 5

Age of Survey Respondents



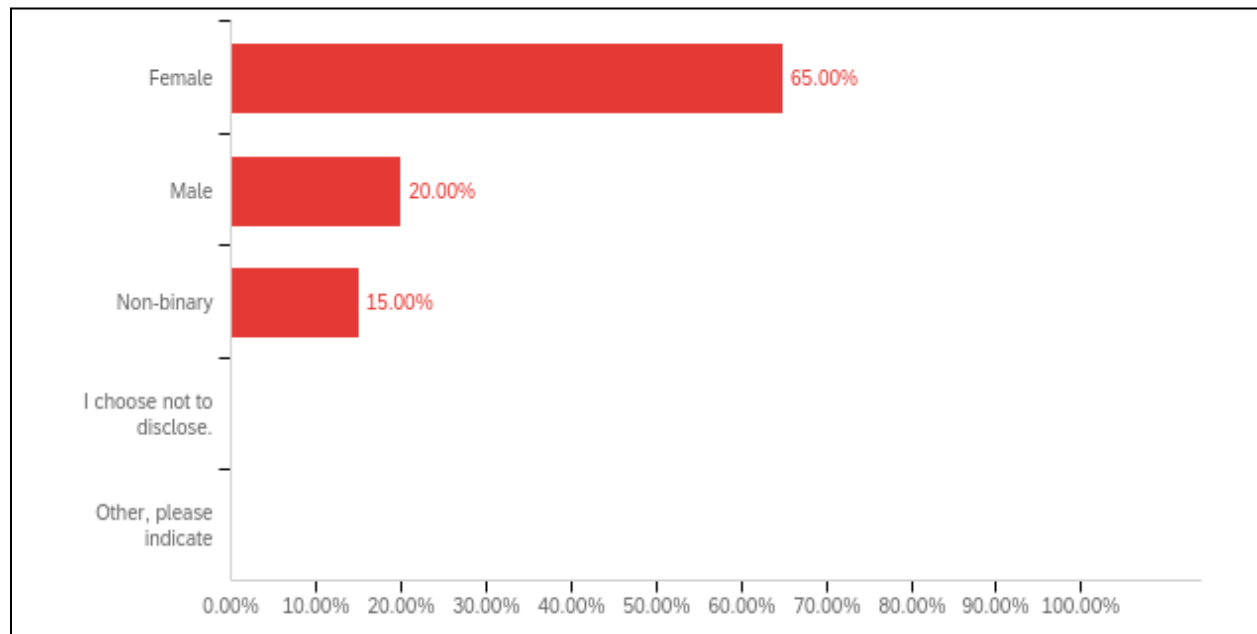
Note. Age of Survey Respondents

Figure. 5 represents age groups who responded to the survey. The two largest age categories were from 9 respondents (38%) who identified in the age range of 25-34 and another 9 participants (38%) who identified in 35-44. The second largest category was from 5 respondents (21%) who identified in the age range of 18-24. The third largest category was from 1 respondent

(4%) who identified as in the age range of 45-54—none of the respondents identified as being 55 years of age or older. Respondents 17 or under were not eligible to participate in the study, and none of the respondents reported that they were 17 or younger.

Figure 6

Gender of Survey Respondents



Note. Gender of Survey Respondents

Figure. 6 represents the gender of the people who responded to the survey. The largest gender category was from 13 respondents (65%) identified as female. The second largest category was from 4 respondents (20%) who identified as male. The third largest category was from 3 respondents (15%) who identified as non-binary. None of the respondents identified as any other gender. All survey respondents participated in this question.

Table 1*Racial Identity of Survey Respondents*

African / White / African Nova Scotian	4.16%
African American	4.16%
African American / Afro-Latino / Black American / Hispanic / Latinx	4.16%
African American / Black American / White	4.16%
African American / White	4.16%
African American / Black / Pacific Islander	4.16%
American Indian / Black American / Hispanic / White	4.16%
American Indian / Hispanic	4.16%
American Indian / Hispanic / Latinx	4.16%
American Indian / Hispanic / White	4.16%
American Indian / French American / Irish / White	4.16%
Asian / Latinx	4.16%
Asian / Pacific Islander / White	4.16%
Asian / Vietnamese / White	4.16%
Asian / White	4.16%
Black	4.16%
Hispanic / Latinx / Puerto Rican	4.16%
Hispanic / Latinx / Puerto Rican / White	4.16%
Hispanic / Latinx / White	4.16%
Latinx / Portuguese	4.16%
Latinx / White	4.16%
Portuguese / White	4.16%
Puerto Rican / White	4.16%
Vietnamese / White	4.16%

Note. Racial Identity of Survey Respondents

Table 2

*Biracial/Multiracial/Mixed-race children of Deaf Adult(s) Focus Group Participants:
Demographics and Background (Focus Group 1)*

Focus Group 1 Participants		
1.	Taylor	Female, Caucasian/Filipino Father: White Deaf, Mother: Filipino/Caucasian Deaf
2.	Jacqueline	Female, Filipino/Biracial Father: White Deaf, Mother: Filipino Deaf
3.	Molly	Female, Mixed, Vietnamese/White, Father: White Hearing, Mother: Vietnamese Deaf

Note. Focus Group 1 racial identity of participants.

Table 3

*Biracial/Multiracial/Mixed-race children of Deaf adult(s) Focus Group Participants:
Demographics and Background (Focus Group 2)*

Focus Group 2 Participants		
1.	Teacup	Female, Multiracial, Asian Pacific Islander/Caucasian Father: White Deaf, Mother: Asian Deaf
2.	Joseph	Male, White/Hispanic Father: Portuguese Deaf, Mother: White Deaf
3.	Cecelia	Female/Nonbinary, Mixed, Puerto Rican/White Father: White Hearing, Mother: Puerto Rican Deaf
4.	Natalie	Female, Mixed-race/Biracial, Vietnamese/Caucasian, Father: White Hearing, Mother: Vietnamese Deaf
5.	Victor	Male, Puerto Rican/White Father: Puerto Rican Deaf, Mother: White Deaf
6.	Amanda	Female, Biracial, Black/Irish Father: Black Deaf, Mother: Irish Deaf
7.	Bailey	Female, Biracial, Black/Mexican, Father: Black Deaf, Mother: Mexican Deaf

Note. Focus Group 2 racial identity of participants.

Materials/Instrumentation

Participant Recruitment Methods

The recruitment materials were requested to be distributed through numerous organizations related to mixed-race identity, Deaf culture, and/or American Sign Language. At times, there were unsuccessful attempts to obtain approval to distribute the recruitment materials through each organization. Sometimes no confirmation was received that the recruitment materials would be distributed. Various mechanisms such as email and social media were utilized for recruitment purposes (see Table 4).

Table 4

Accepted Requests: Distribution of Recruitment Materials

Accepted for Email Distribution	Accepted for Facebook Group Distribution
Colorado Registry of Interpreter for the Deaf	CODA IPP
	CODAdet
Connecticut Registry of Interpreters for the Deaf	Deaf-Parented Interpreters
	DC/MD/VA CODA
	Mixed Race Nation
Maine Registry of Interpreters for the Deaf	Mixed Race Studies
	Mother Father Deaf Day
	SECODA Southeast Coda

Survey

29 participants completed the survey. Four participants did not complete the survey, and one did not meet the criteria. In total, 24 survey participants met the criteria for the study and completed the survey. In the initial design for recruitment, the aim was to include anyone who has Deaf parents, regardless of their audiogram status. However, as the survey responses were collected, it became apparent that there was a much stronger response from people who also identified as hearing, where 9 (37.5%) out of the 24 survey participants identified as hearing, and none (0%) identify as Deaf or DeafBlind. The responses could be due to the lack of ASL translation of the recruitment materials (Table 4). It could also be that the recruitment flyer may have been thought to be only for people who can hear and identify as a Coda. While the actual factors are unknown as to what caused this difference in responses, it is a point to note there was a much smaller response from Deaf participants and that in and of itself is data. While it was not intended to have a more enormous response from one participant group than the other, this should not be overlooked when reviewing the survey results.

Focus Group Protocol

Guidelines for the focus group were sent out beforehand to each participant that set expectations such as turn-taking, confidentiality, respecting each other's opinions, and the option to answer a prompt as one pleases or not. The participants were of age to give consent. The mixed-race researcher then posed one question at a time and allowed participants to emulate if they had any thoughts they wanted to share.

The focus group was conducted to ensure communication access would not be a barrier, and participants were welcomed and offered to pick a communal language option and would not

be reprimanded for their language choice for either American Sign Language or spoken English. The researcher first signed in ASL to all the participants, and they would follow up with the same information in English. Both times spoken English was chosen as the language communication mode by the participants. After a language was selected, the researcher reviewed the consent form to the group. Sometimes the participant's responses involved the use of spoken words in the order or formed appropriate to sign language called, "Coda-Talk" which (Bishop & Hicks, 2005) describes as "violating English spelling and pronunciations norms," a medium of communication that is hearing children of Deaf adults are known to display phenomenon (p. 214). As Couser (1997) describes "[C]oda-talk as a medium of in-group communication, identity reinforcement, self-help, and recovery..." as an indicator of the ideology of translanguaging (p. 279). As Li Wei (2021) depicts translanguaging as:

"...a theory of human cognition and communication, translanguaging postulates that named languages are political constructs and historico-ideological products of the nation-state boundaries and have no neuropsychological correspondence and that human beings have a natural instinct to go beyond narrowly defined linguistic resources in meaning- and sense-making, as well as an ability, acquired through socialization and social participation, to manipulate the symbolic values of the named languages such as identity positioning (Wei, 2018). ... translanguaging shifts the fixation on language as an abstractable coded system to the language user, rooted in socioculturally specific timespace, and focuses on their capacity for communicative practices and activities that are purposeful and meaningful in particular contexts" (p. 2)

The researcher also at times mirrored Coda Talk along with the participants of the group and used a semi-structured protocol to conduct the focus groups (see Appendix G). For example, participants were asked, “Can you tell me a time when you first became aware of your racial/ethnic heritage?” Additional probes were used to elicit what participants may have felt about their experience, participants’ perception of their parent’s understanding of raising a mixed-race child, and people who interacted with them as mixed-race individuals. The focus group discussions lasted approximately sixty-to-ninety minutes and were digitally recorded. The interview protocol also covered the following topics: childhood experiences, multiracial/mixed-race tensions, being raised with a Deaf parent(s), and identity fluctuations.

Chapter 4: Analysis and Results

Analysis Procedure

Inductive coding analysis was used to organize the open-ended responses from the focus group participants. Delve, an online-based software to analyze qualitative and code the transcripts of the focus group participants. The data was organized line-by-line based on the content within the sentence using the following analysis strategy (1) Does this response answer a recent question?; (2) Is this response an answer to another question?; (3) Does the comment say something of importance about the topic?; (4) Is it like something that has been said earlier? (Hunter, 2016). If a certain code was repeated and reached a critical mass, as did *education*, it became one of the dominant themes, with lower-incident themes organized below. The following four categories emerged: (a) intersectionality of a biracial Coda; (b) parental culture transmission; (c) hearing Family Members; and (d) managing intersecting identities.

To increase the trustworthiness of the coding structure, the data was debriefed with a research advisor to come to a consensus about code meanings. Efforts had been made to provide clear definitions and reliable constructs that reflect the coding theme.

Table 5

Open-ended Focus Group Questions

Questions

1. How do you identify your racial identity?
2. Can you tell me a time when you first became aware of your racial/ethnic heritage?
3. Can you tell me if you have experienced feelings of “missing” your culture or family historical knowledge that was not passed down to your parents?
4. Has education, namely your parents’ education, affected the connection between you and

your grandparents?

5. Tell me about the resources your parents used to discuss with you about being biracial/multiracial/or mixed-race.
6. Do you use mixed-race, biracial, mixed-root, or any other signifier of being more than monoracial?
7. Can you tell me a time when you first became aware of your own mixedness, biracialness, or when you realized that you are not a monoracial group member?
8. Can you tell me a time of how you felt while attending a CODA conference or a KODA camp, and if you have not attended a CODA event, can you tell me why?
9. Can you tell me an instance where you felt that others thought you should identify differently, racially?
10. Have people treated you differently because you are biracial/multiracial/ or mixed-race?
11. If you are seeking to be with someone romantically, how has your background influenced your dating choices?

Note. Focus Group Questions Guide

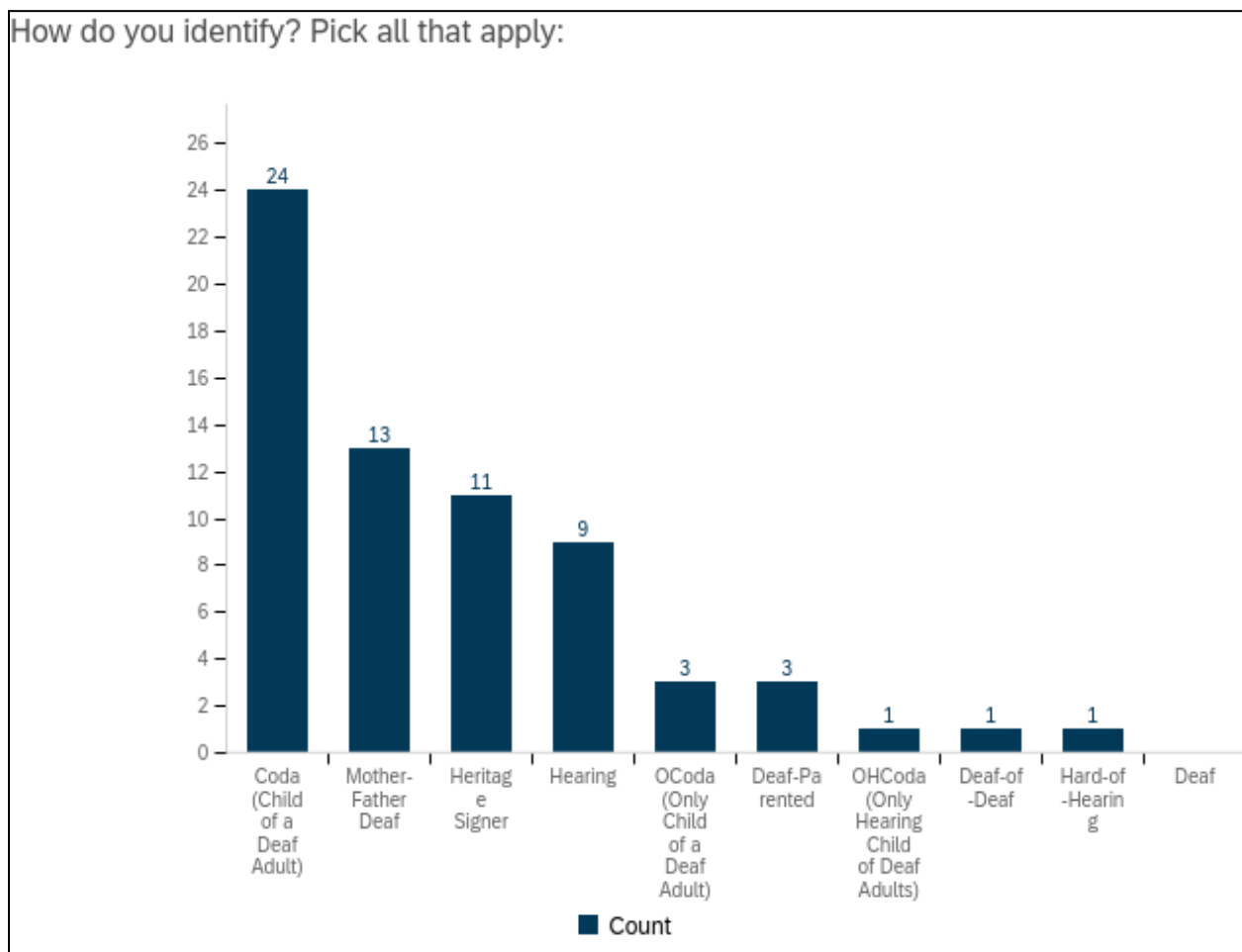
Phase 1: Results of the Qualtrics Survey

Each anonymous survey participant filled out at least 30 questions for the survey. More questions were added automatically depending on the number of indicators someone responded to on how they self-identify. It was estimated that the survey would take 15-30 minutes. The average completion time was 7 minutes. The survey included seven initial questions to verify if

the participants met the criteria for this study, such as their age, the audiological status of their parents, the participant's racial background, and their parent's racial background. The other questions were related to how they identify and whether they have experienced examples of situations where many mixed-race people may shift their identity.

Figure 7

Question - How do you identify? Pick all that apply:



Note. Top selected self-identifiers for the survey participants.

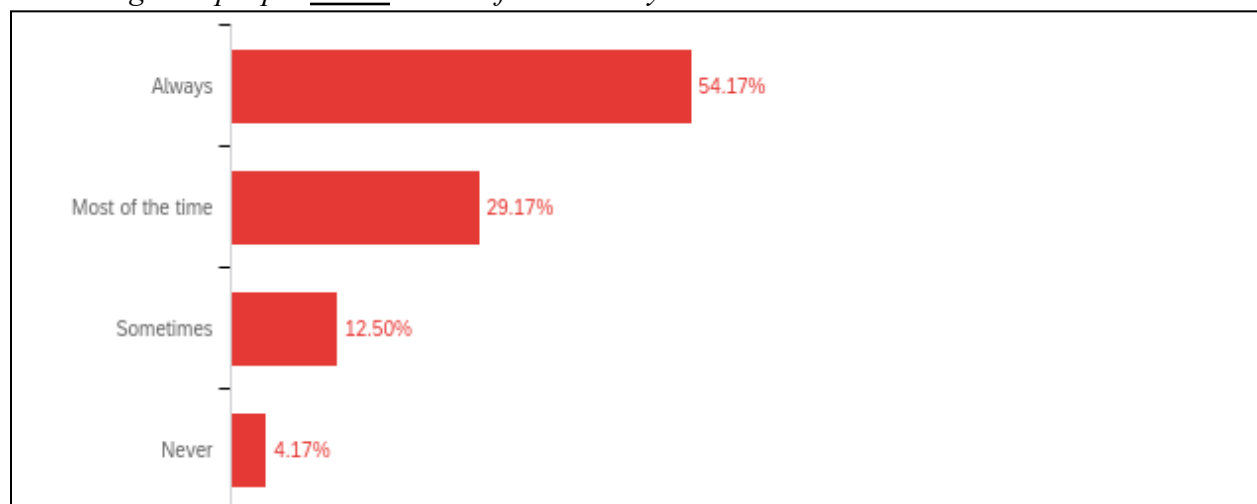
Figure. 7 reflects how the participants self-identify from the following list of options:

Coda (Child of a Deaf Adult); Mother-Father Deaf, Heritage signer; Hearing; OCoda (Only child

of a Deaf Adult); Deaf-Parented; OHCoda (Only Hearing Child of a Deaf Adult); Deaf-of-Deaf; DeafBlind; Hard-of-Hearing; Coca-Coda (Child of a Coda Adult & a Child of a Deaf Adult); Deaf; and other. From the above survey results, it appears that almost all of the participants see themselves as “Coda,” at least one participant identified as “Deaf-of-Deaf,” and no one identified as solely “Deaf” while presented with these options. The next three most popular picks were “Mother-Father Deaf,” “Heritage Signer,” and “Hearing.” One participant filled out in the “other” section that they also identified by birth order as “the oldest of three [siblings].”

Figure 8

Question - How often do you identify yourself as a Coda (Child of a Deaf Adult) when interacting with people within the Deaf Community?

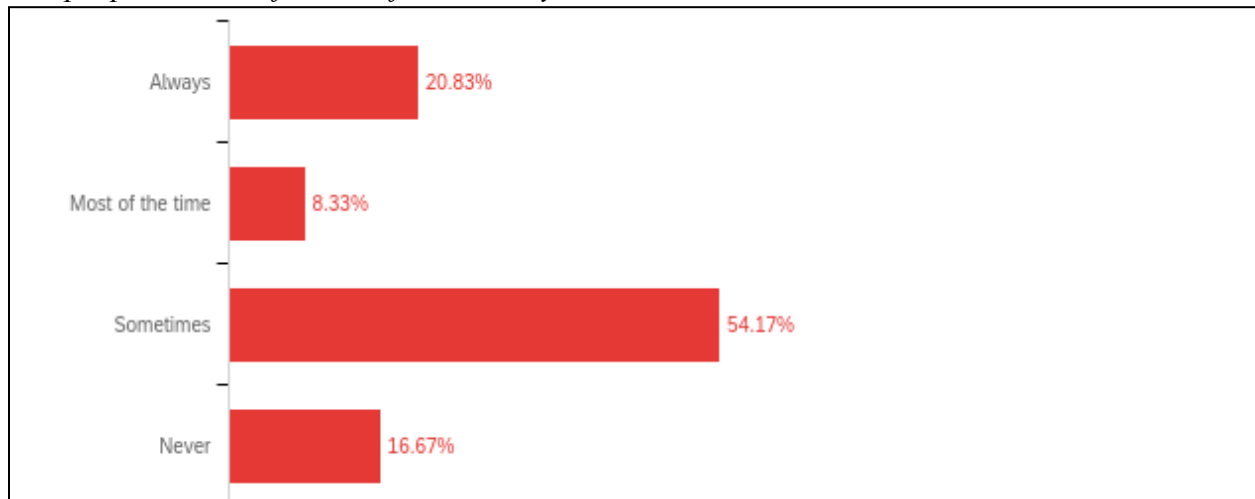


Note. Participants’ responses to how often they disclose their Coda identity to people within the Deaf community.

Figure. 8 represents how often a participant who identifies as a Coda will share that they identify as a Coda with a member from the Deaf community. From the survey results, the majority of self-identified Codas will disclose their Coda identity to people within the Deaf community at least 56% of the time. Only 4% of the respondents will never disclose their Coda identity to people within the Deaf community.

Figure 9

Question - How often do you identify yourself as a Coda (child of a Deaf Adult) when interacting with people outside of the Deaf Community?

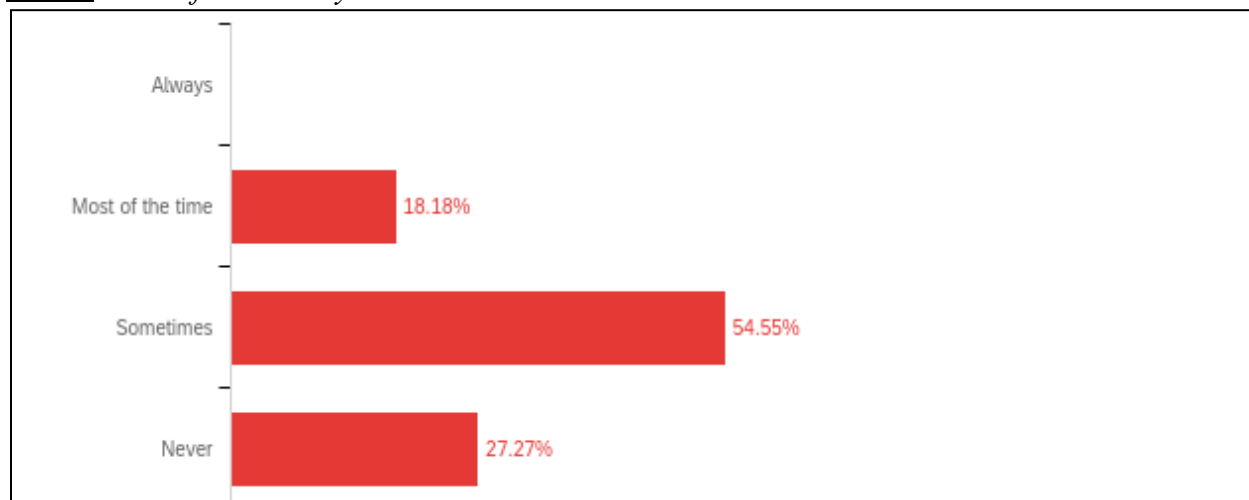


Note. Participants' responses to how often they disclose their Coda identity to people outside the Deaf community.

Figure. 9 represents how often a participant who identifies themselves as a Coda will share as a Coda with a member of the Hearing community. From the survey results, most self-identified Codas will disclose their Coda identity to a non-Deaf community member at least 20% of the time. The most prominent choice was "sometimes," and 16% of the participants will never disclose their Coda identity to hearing people.

Figure 10

Question - How often do you identify yourself as a Heritage Signer when interacting with people within the Deaf community?

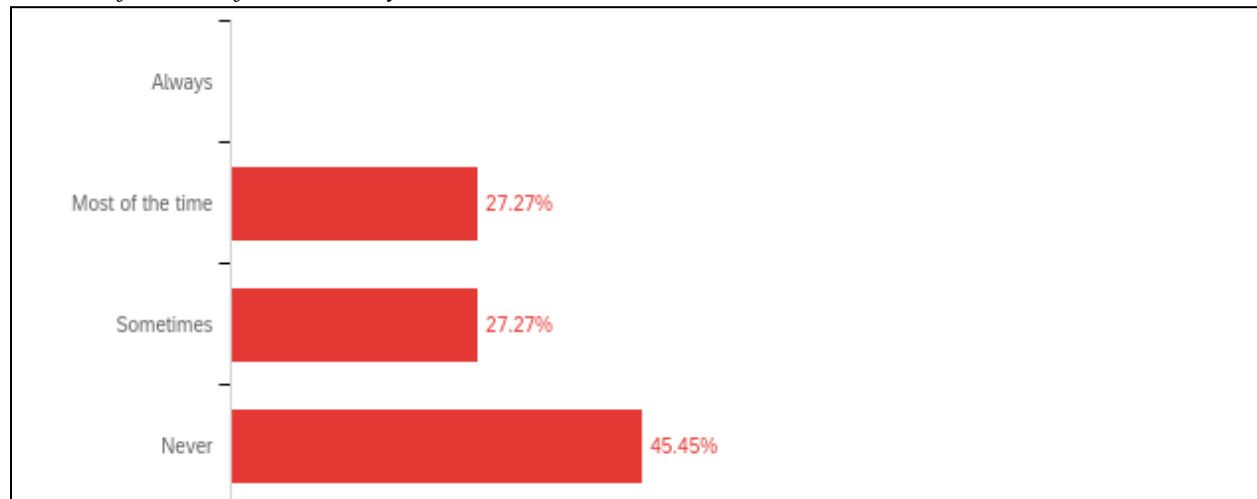


Note. Participants' response to how often they disclose their Heritage Signer identity to people within the Deaf community.

Figure. 10 depicts how often participants who identify as a Heritage signer will disclose their identity as a Heritage signer to someone from the Deaf community. Most participants may “sometimes” inform people that they are a Heritage signer from the survey results. Participants will inform people within the Deaf community at least 18% of the time that they identify as a Heritage signer, and 27% of the time, they will never disclose this information to people within the Deaf community. No one chose “always” to disclose themselves as a Heritage signer.

Figure 11

Question - How often do you identify yourself as a Heritage signer when interacting with people outside of the Deaf Community?

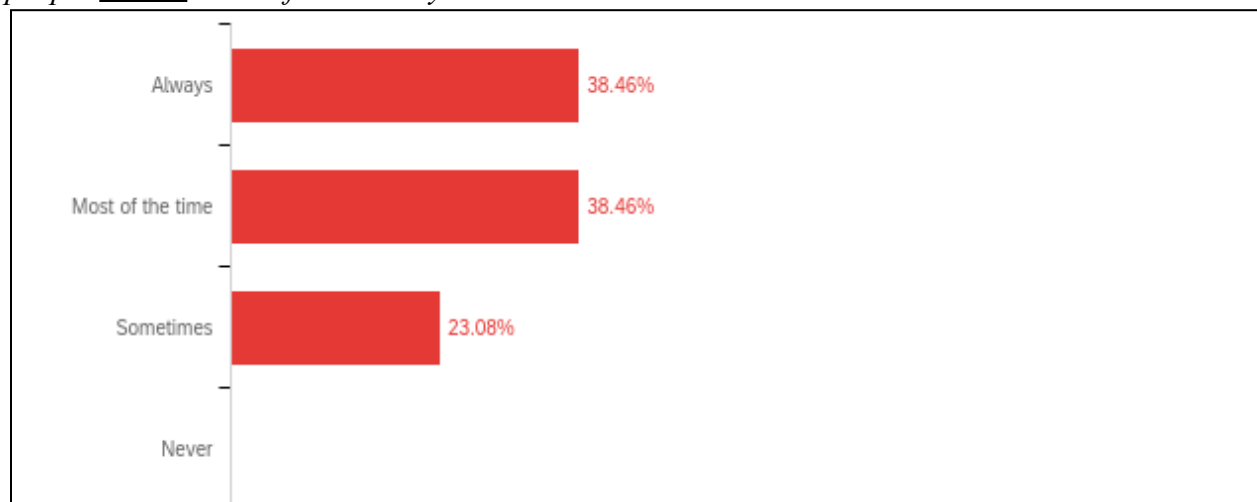


Note. Participants' response to how often they disclose their Heritage Signer identity to people outside the Deaf community.

Figure. 11 depicts how frequently a participant who identifies as a Heritage signer discloses their identity as a Heritage signer to a member of the Hearing community. From the survey results, most participants would “never” inform people that they are heritage signers. Participants will inform people outside the Deaf community at least 27% of the time that they are Heritage signers. No one chose “always” to disclose themselves as a Heritage signer.

Figure 12

Question - How often do you identify yourself as Mother-Father Deaf when interacting with people within the Deaf community?

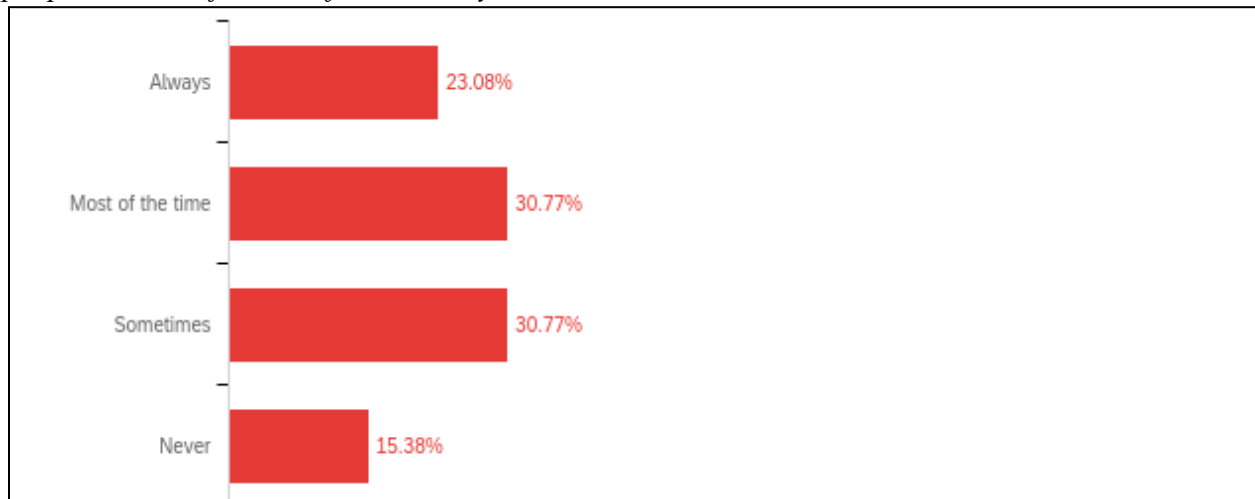


Note. Participants' response to how often they disclose their Mother-Father Deaf identity to people within the Deaf community.

Figure 12 represents how frequent a participant who identifies as Mother-Father Deaf⁷ would disclose that they identify as Mother-Father Deaf to a member of the Deaf community. From the survey results, the majority of the survey participants would “always” disclose as Mother Father Deaf when interacting with members within the Deaf community. 43% of the participants who identify as Mother-Father Deaf would “always” disclose this identity to members within the Deaf community. 21% of the participants would “sometimes,” tell others within the Deaf community that they identify as Mother-Father Deaf. None of the participants said that they would withhold this information from the other members of the Deaf community.

Figure 13

Question - How often do you identify yourself as a Mother-Father Deaf when interacting with people outside of the Deaf Community?

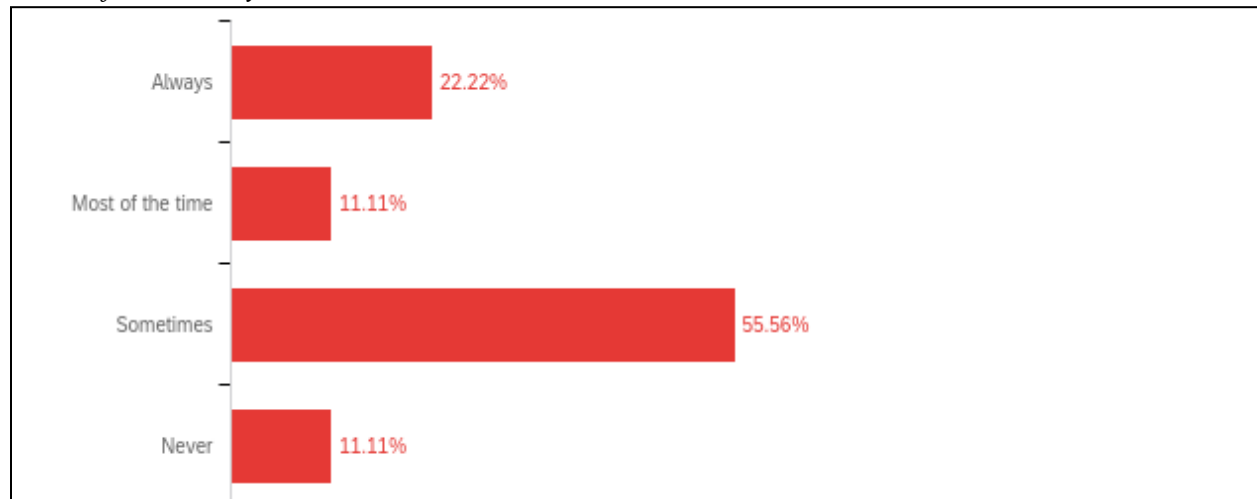


Note. Participants' response to how often they disclose their Mother-Father Deaf identity to people outside the Deaf community.

Figure. 13 depicts the frequency of a participant disclosing their identity as Mother-Father Deaf to a member outside of the Deaf community. From the survey results, most survey participants said that they would disclose their Mother-Father identity "most of the time." 21% of the participants would "always" disclose their identity as Mother-Father Deaf to members outside the Deaf community. 14% of the participants said they would "never" disclose their identity as Mother-Father Deaf to people outside of the Deaf community.

Figure 14

Question - How often do you identify yourself as Hearing when interacting with people within the Deaf community?

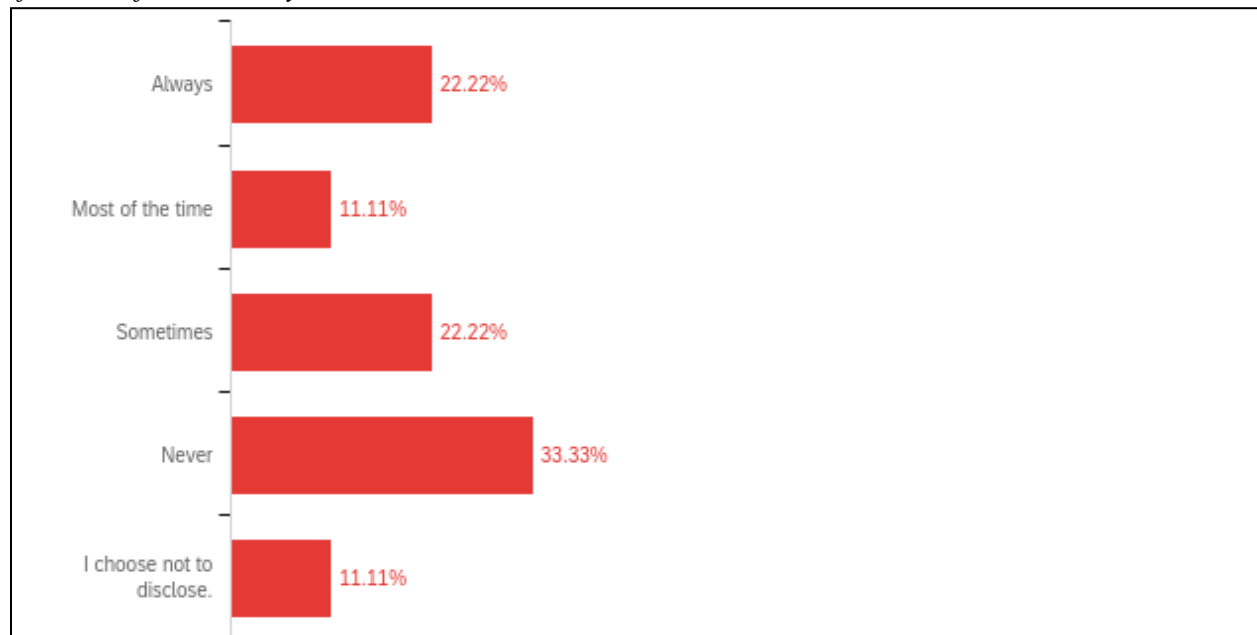


Note. Participants' response to how often they disclose their Hearing identity to people within the Deaf community.

Figure 14 represents the frequency of a participant who identifies as Hearing discloses their hearing status to a member of the Deaf community. From the Survey results, the majority of participants responded that they would "sometimes" identify as hearing among people within the Deaf community. At least 22% of the participants said that they would "always" disclose that they are Hearing to people within the Deaf community. 11% of the participants said they would "never" identify as Hearing when interacting with people within the Deaf community.

Figure 15

Question - How often do you identify yourself as Hearing when interacting with people outside of the Deaf Community?

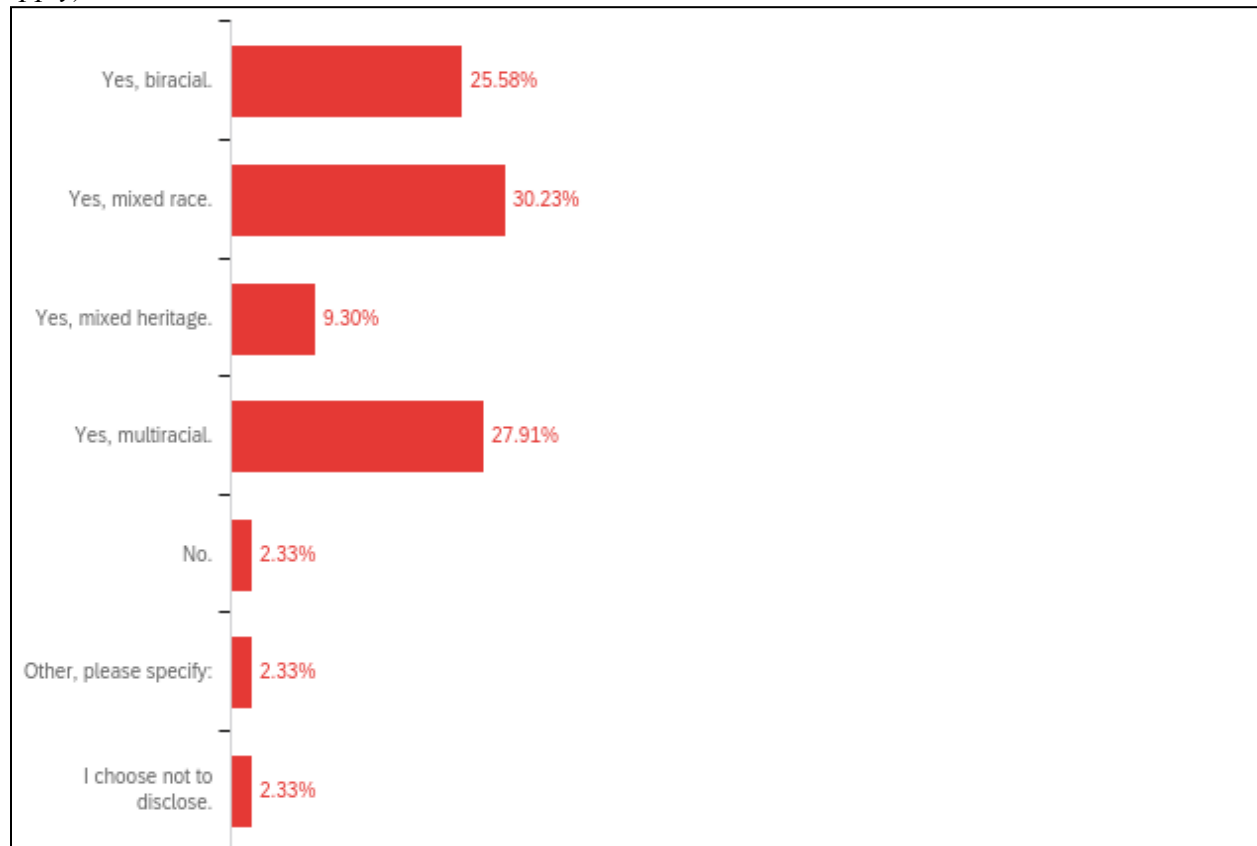


Note. Participants' response to how often they disclose their Hearing identity to people outside the Deaf community.

Figure. 15 depicts the frequency of the participants who identify as Hearing disclose their hearing status to members of the hearing community. From the survey results, most people who identify as hearing would “never” disclose their “hearing” identity to people outside of the Deaf community. 22% of the participants said that they would “always” identify themselves as Hearing when interacting with people outside of the Deaf community, 33% of participants said that they would “never” disclose their hearing status among hearing community members, and 11% of the participants for this question said they would not participate in this question.

Figure 16

Question - Do you use any of these multiracial identifiers to describe yourself? (Pick all that apply)

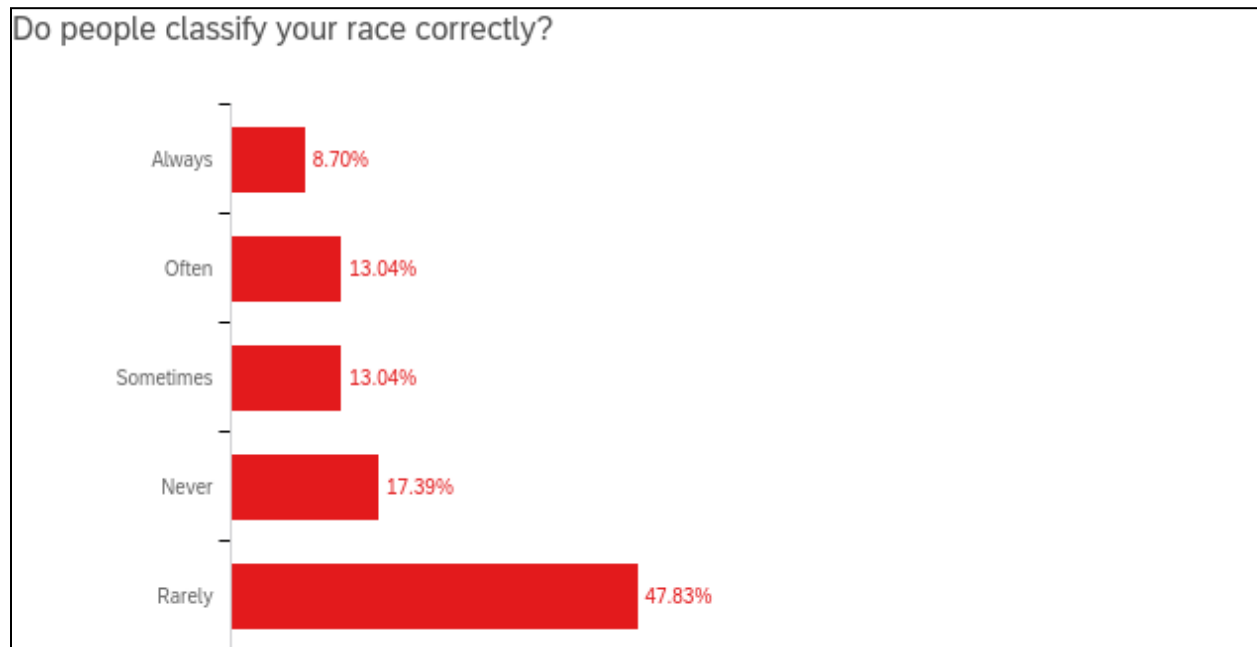


Note. Participants' response to which multiracial identifiers they use to describe themselves.

Figure. 16 depicts participants' most commonly picked identifiers as non-monoracial people. From the survey results, the majority of the participants identify as mixed-race. 30% of the participants identify as mixed-race, while 27% identify as multiracial, and 25% identify as biracial. Other choices that were picked at a lower rate were “mixed-heritage,” “no,” “other,” and “I choose not to disclose.” In the “other” section, one participant explained that this was not a topic that came up while talking with other people, and another participant explained that they identify as African American.

Figure 17

Question - Do people classify your race correctly?

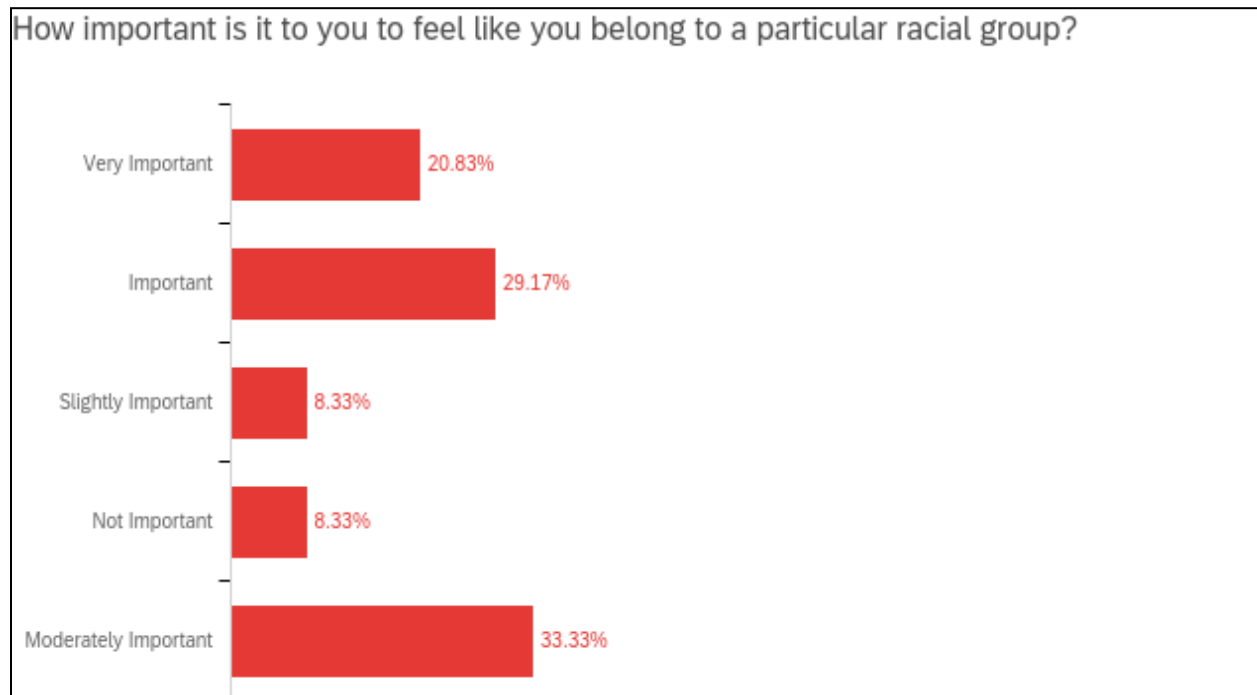


Note. Participants' response to how often other people correctly identify their racial identity.

Figure. 17 represents the frequency in how often other people can correctly identify the racial identity of the participants. From the survey results, the majority of the survey participants reported that "rarely" do other people identify their race correctly. 45.83% of the participants said that rarely do other people identify their race correctly, and the second most common choice was "never" do people identify their race correctly at 16.67%. 12.50% of the participants report that their race is "always" identified correctly.

Figure 18

Question - How important is it to you to feel like you belong to a particular racial group?

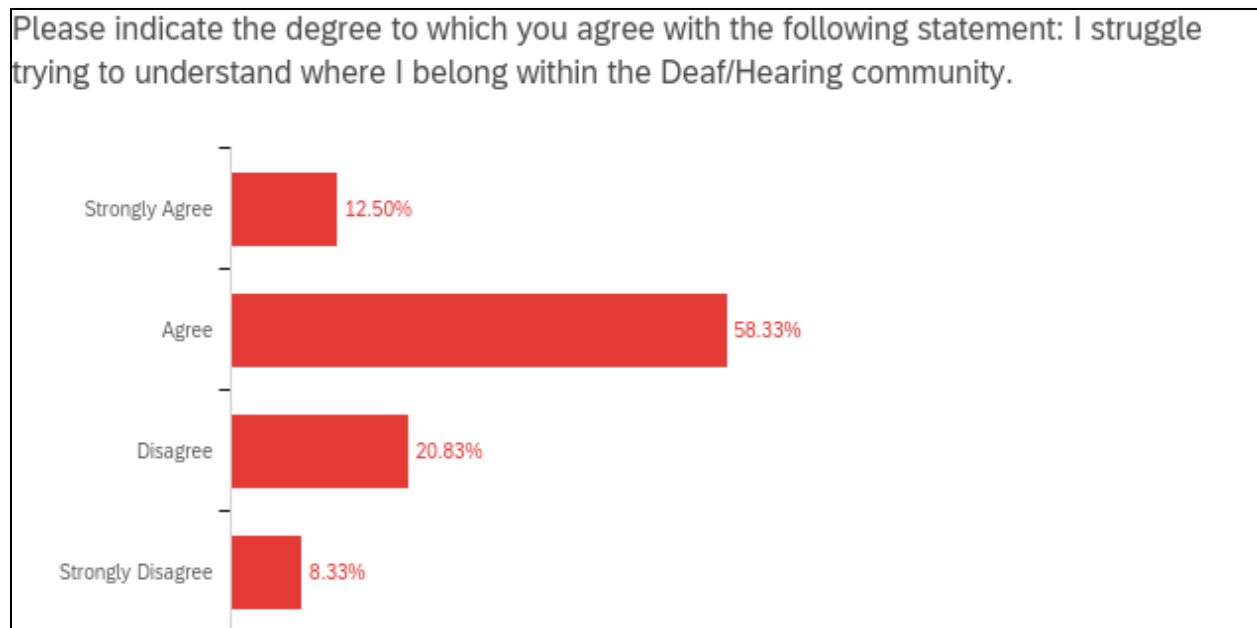


Note. Participants' response to how important it is to feel like they belong to a specific racial group.

Figure 18 depicts the participant's degree of importance in feeling like they belong to a particular racial group. From the survey results, most survey participants thought that it was "moderately important" to feel like they belonged to a specific racial group. 32% of the participants responded with "moderately important," and 28% answered that it was "important" to feel part of a particular racial group. Only 8% of the participants responded that it was "not important" to feel like they belonged to a racial group.

Figure 19

Question - Please indicate to which degree you agree with the following statement: I struggle trying to understand where I belong within the Deaf/Hearing community.

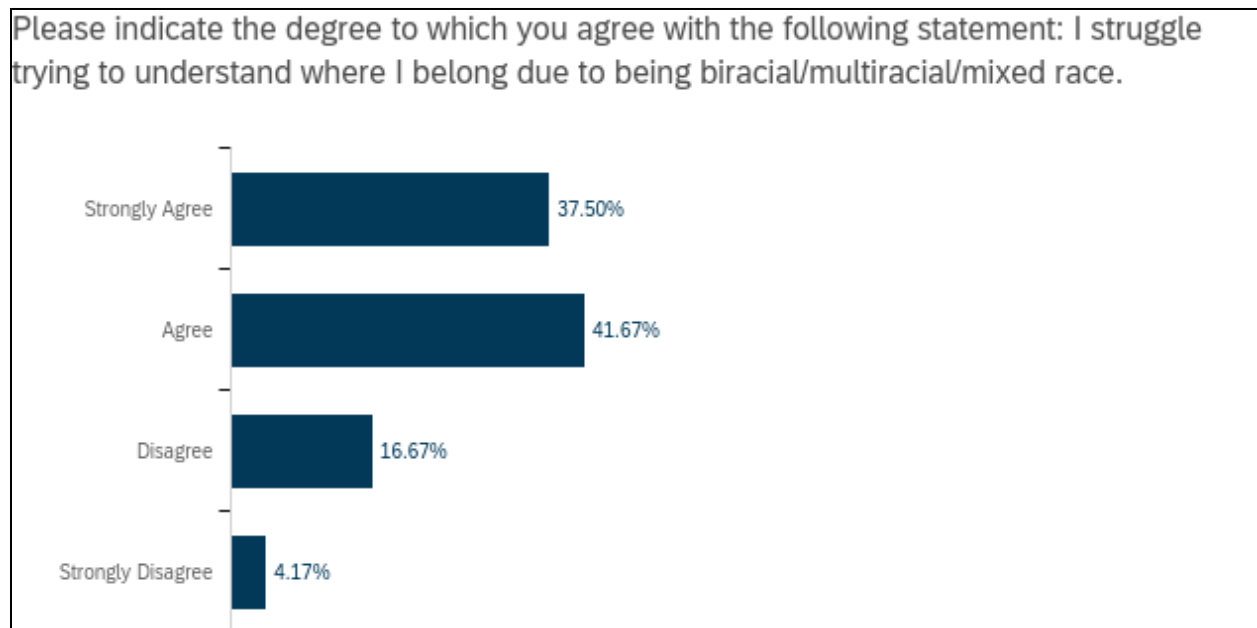


Note. Participants' responses to the degree of struggling to define their membership within the Deaf and Hearing community.

Figure. 19 depicts the participants' degree of struggle in understanding where they stand in the Deaf and Hearing community. From the survey results, the majority of participants reported that they agree with struggling to understand where they belong within the Deaf and Hearing communities. The second most selected response was “disagree” on struggling to understand where they stand.

Figure 20

Question - Please indicate the degree to which you agree with the following statement: I struggle trying to understand where I belong due to being biracial/multiracial/mixed-race.

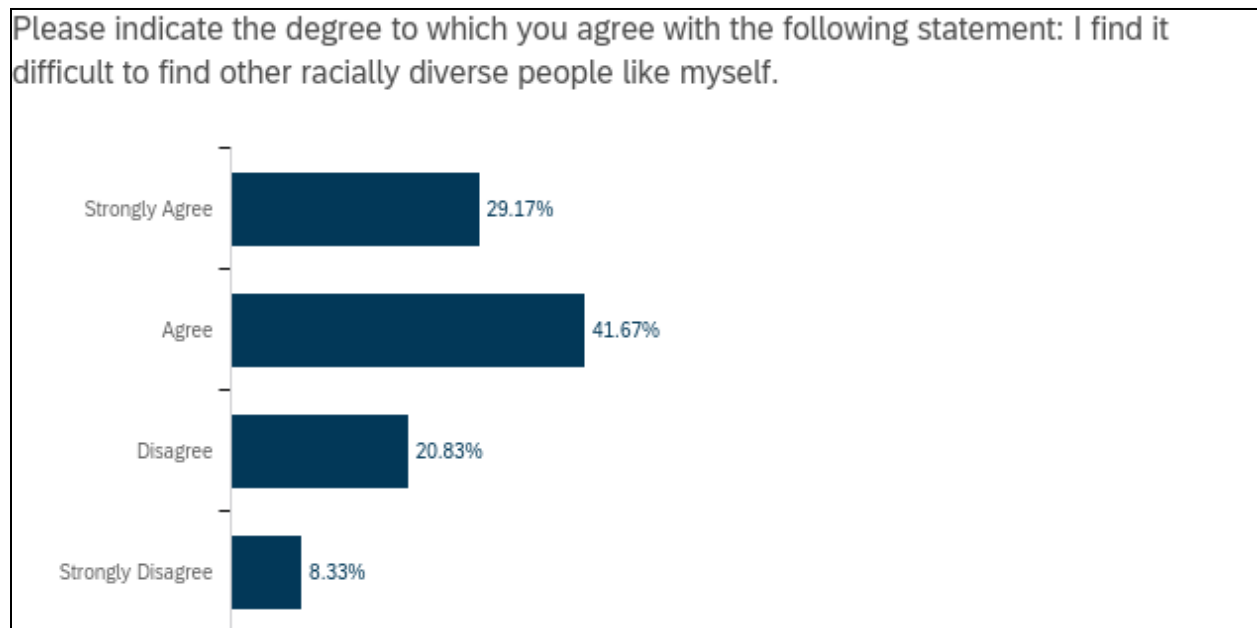


Note. Participants's response to the degree they agree with the statement, “I struggle trying to understand where I belong due to being biracial/multiracial/mixed-race.”

Figure. 20 depicts the participants' frequency of agreeing or disagreeing with their understanding of where they belong due to being biracial/multiracial/mixed-race. From the survey results, the majority of survey participants responded with “agree” with struggling to understand where they belong due to being biracial/multiracial/mixed-race. 40% of the participants responded with “agree,” and the second most common selection was “strongly agree,” with this statement at 36%. Out of the survey participants, 8% responded with “strongly disagree” with the statement.

Figure 21

Question - Please indicate the degree to which you agree with the following statement: I find it difficult to find racially diverse people like myself.

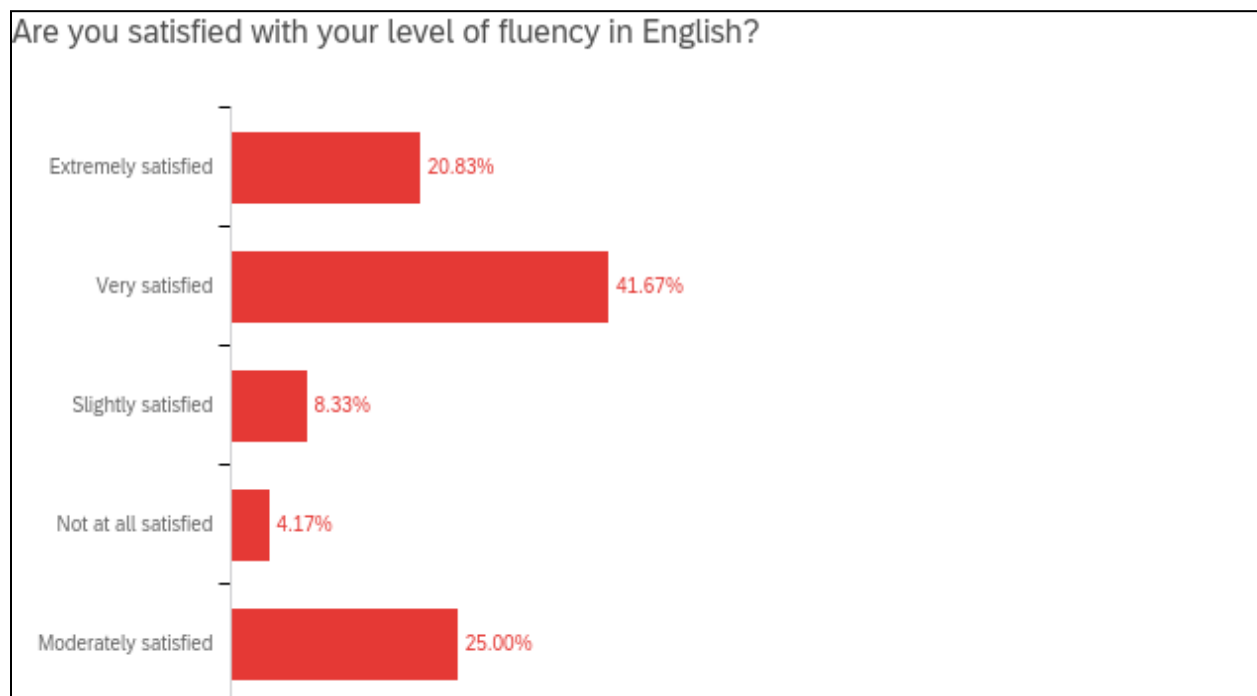


Note. Participants' response to the degree they agree with the statement, “ I find it difficult to find racially diverse people like myself.”

Figure. 21 depicts the participants' responses and the frequency with which they agree or disagree with being able to find racially diverse people similar to themselves. From the survey results, the majority of the participants responded that they “agree” with the statement of finding it difficult to find similarly racially diverse people like themselves. 40% of the participants said they agree with the statement, and the second highest percentage at 28% “strongly agree” with this statement. Out of the participants, 8% chose “strongly disagree.”

Figure 22

Question - Are you satisfied with your level of fluency in English?

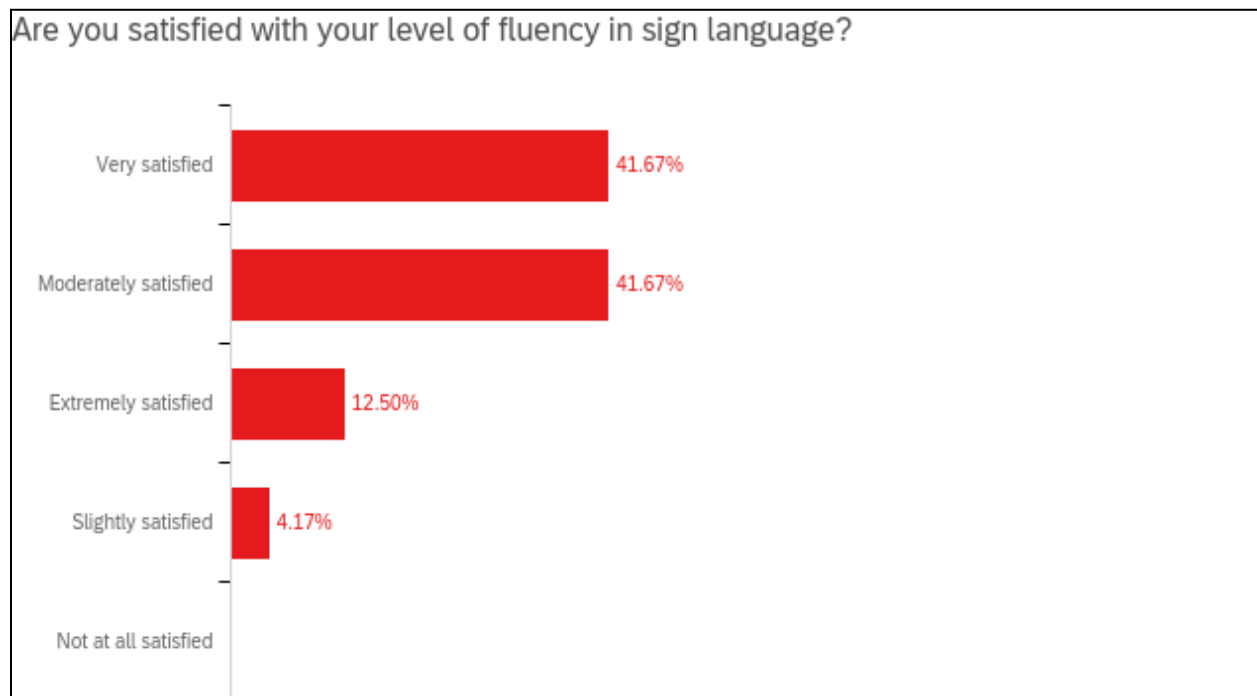


Note. Participants' responses of how satisfied they are with their level of fluency in English.

Figure. 22 represents the participants' level of satisfaction with their fluency in the English language. From the survey results, most participants responded "very satisfied" with their level of fluency in English. The next two most commonly picked options were "moderately satisfied" and "extremely satisfied." Out of all the participants, 4% of them responded that they were "not at all satisfied" with their level of fluency in English.

Figure 23

Question - Are you satisfied with your level of fluency in Sign Language?

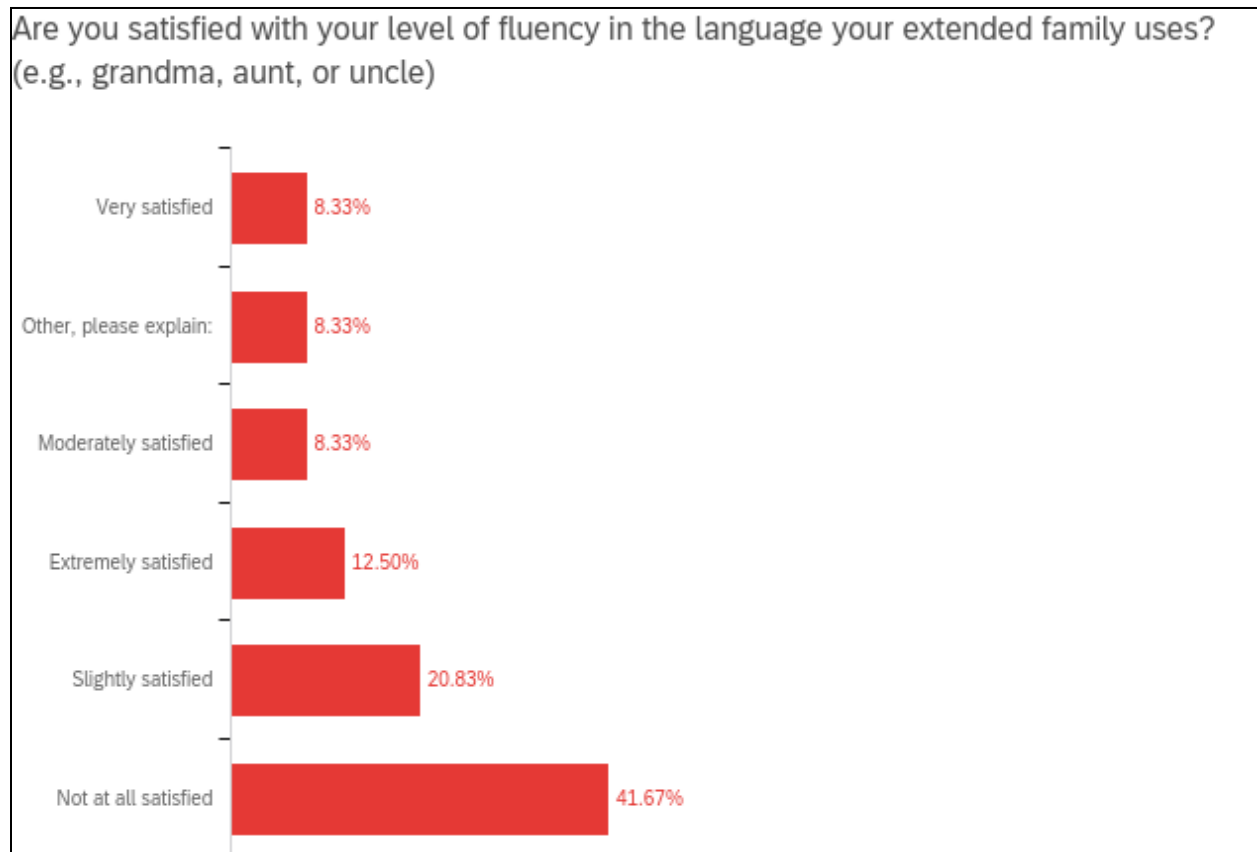


Note. Participants' responses of how satisfied they are with their level of fluency in Sign Language.

Figure. 23 represents the levels of the participant's satisfaction with their fluency in Sign Language. From the survey results, most participants responded "very satisfied" with their level of fluency in sign language. In total, 44% of the participants answered "very satisfied, and the second most common option chosen was "moderately satisfied," at 40%. None of the participants chose "not at all satisfied" with their level of fluency in sign language.

Figure 24

Question - Are you satisfied with your level of fluency in the language your extended family uses? (e.g., grandma, aunt, or uncle)

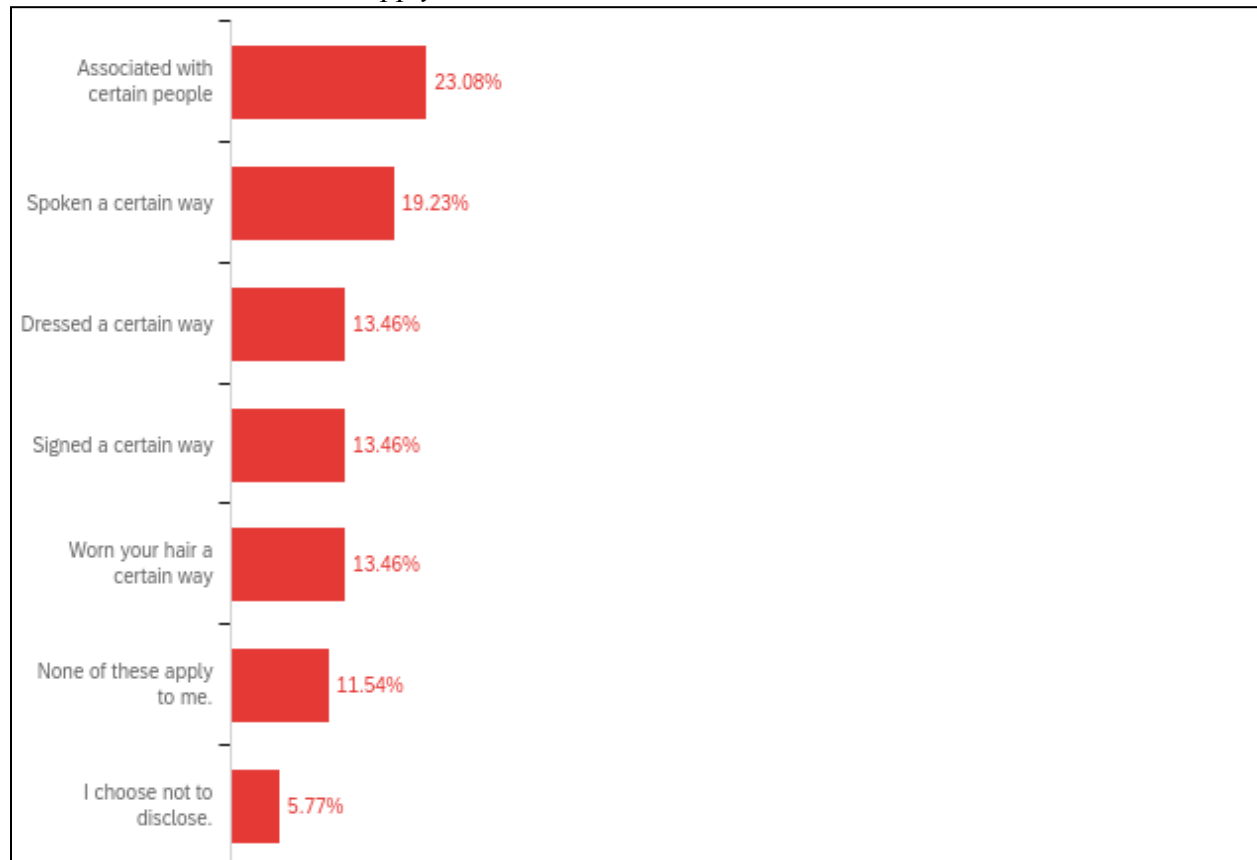


Note. Participants' responses of how satisfied they are with their level of fluency in the language that their extended family uses.

Figure. 24 depicts the satisfaction levels of the participant's linguistic fluency that their extended family uses. From the survey results, the majority of participants responded that they are "not at all satisfied" with the level of fluency that their extended family uses. 40% of the participants responded that they are not at all satisfied, and the second most common option picked was "slightly satisfied" at 20%. In the "other" category, one respondent explained that their extended family does not sign, and another participant explained that their extended family does not use their language with the participant.

Figure 25

Question - Have you ever done any of the following things to try to influence how others see your race, or not? Check all that apply:

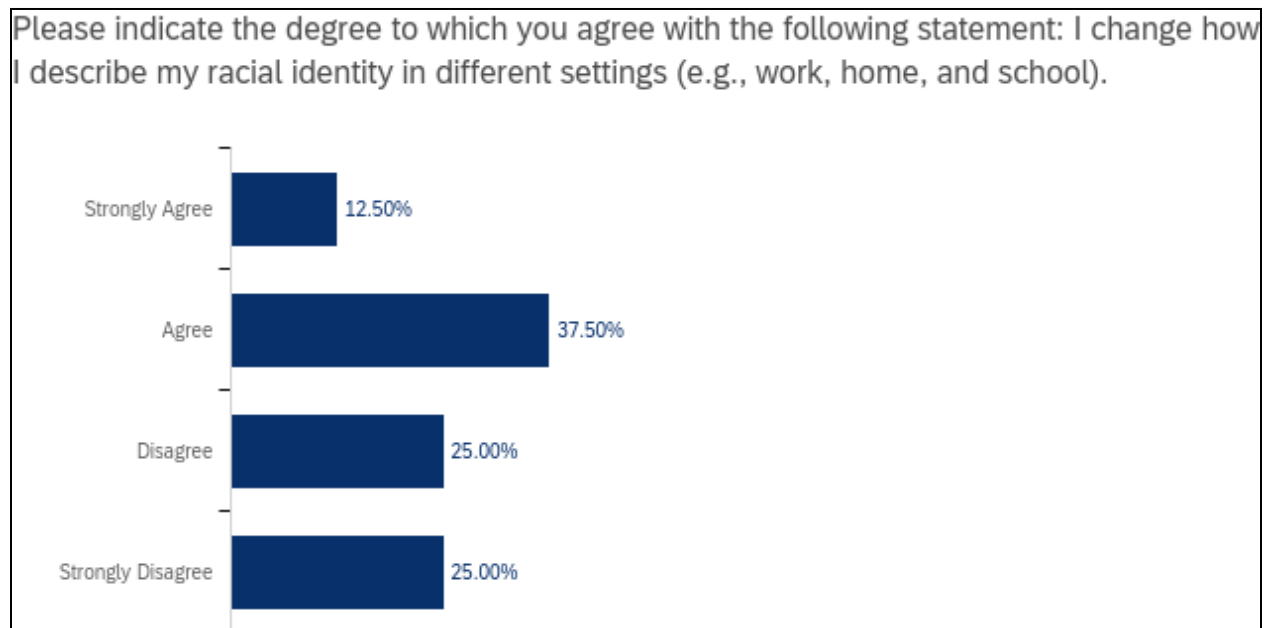


Note. Participants' responses of if they have changed anything about themselves to influence how people see them racially or not, and what elements of themselves did they alter.

Figure. 25 depicts the frequency of the conscious decision-making of the participants influencing how other people see them racially. From the survey results, most of the participants made a conscious decision to alter something about themselves to change how other people may racially perceive them. The most common option was choosing to associate with certain people at 24.07%. The second most common option was changing how one speaks to influence others' perception of how they identify racially. 11.11% of the participants felt that none of these options apply to them or possibly did not make any conscious decisions to change how others perceive them, and 5.56% of the participants chose not to answer this question.

Figure 26

Question - Please indicate the degree to which you agree with the following statement: I change how I describe my racial identity in different settings (e.g., work, home, and school).

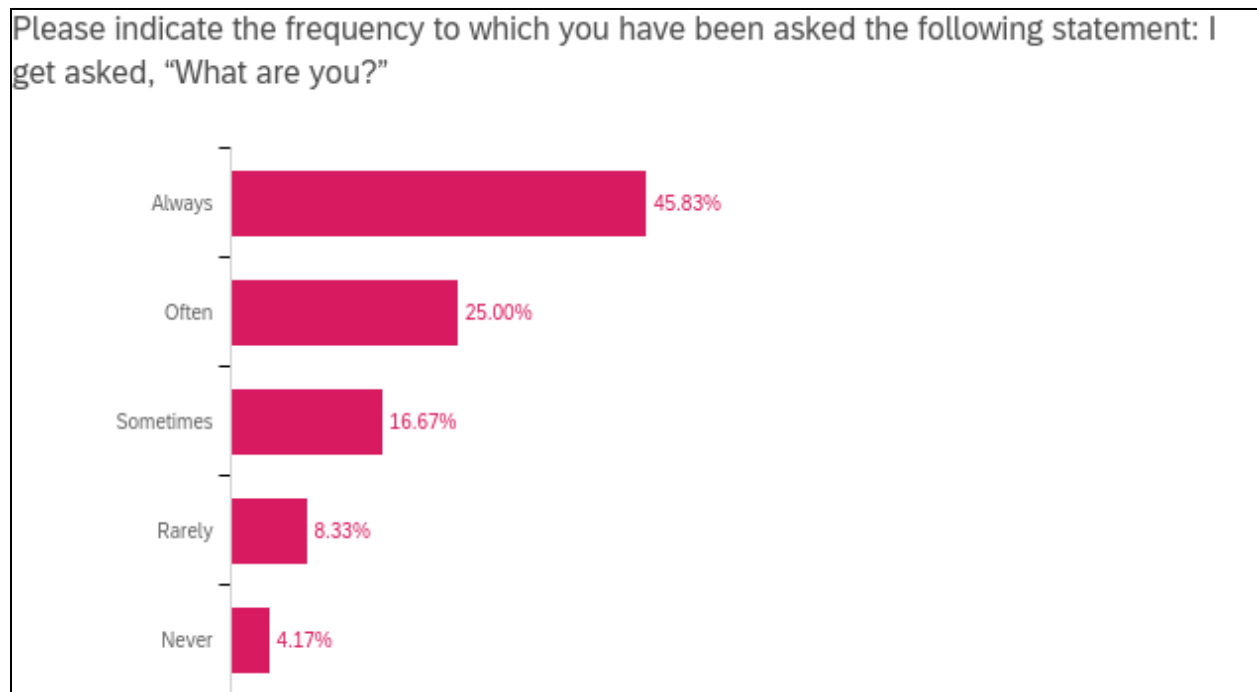


Note. Participants' response to the degree to which they agree with the statement, "I change how I describe my racial identity in different settings (e.g., work, home, and school).

Figure. 26 depicts the degree to which participants agree with the statement, "I change how I describe my racial identity in different settings (e.g., work, home, and school)." From the survey results, the majority of the participants agreed with changing how they racially identify in different settings such as at home, work, and school. The second most common option was "strongly disagree," while the least picked option was "strongly agree" at 12%.

Figure 27

Question - Please indicate the frequency to which you have been asked the following statement: I get asked, “What are you?”

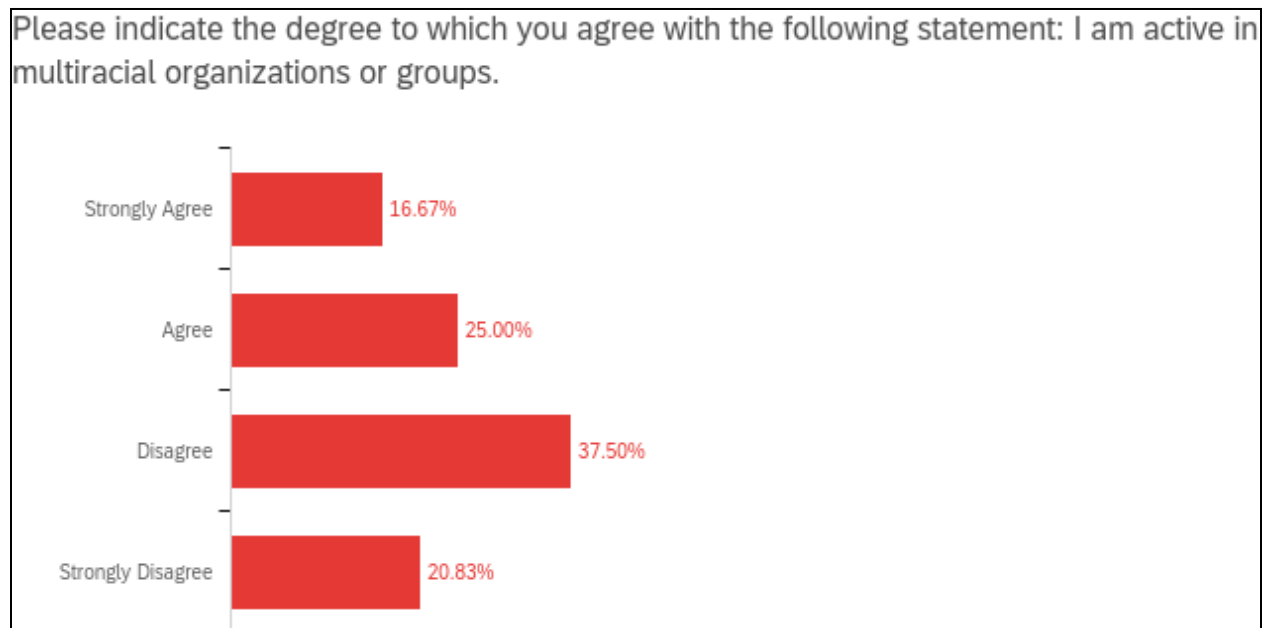


Note. Participants’ responses indicated the frequency of how often they have been asked “What are you?”

Figure. 27 represents the frequency in which the participants are asked “what are you” by people. From the survey results, the majority of the participants reported “always” being asked, “what are you?” 44% of the participants reported that they were always asked “what are you,” and the second most common option selected was “often” at 24%. The least common option selected was “never” at 4%.

Figure 28

Question - Please indicate the degree to which you agree with the following statement: I am active in multiracial organizations or groups.

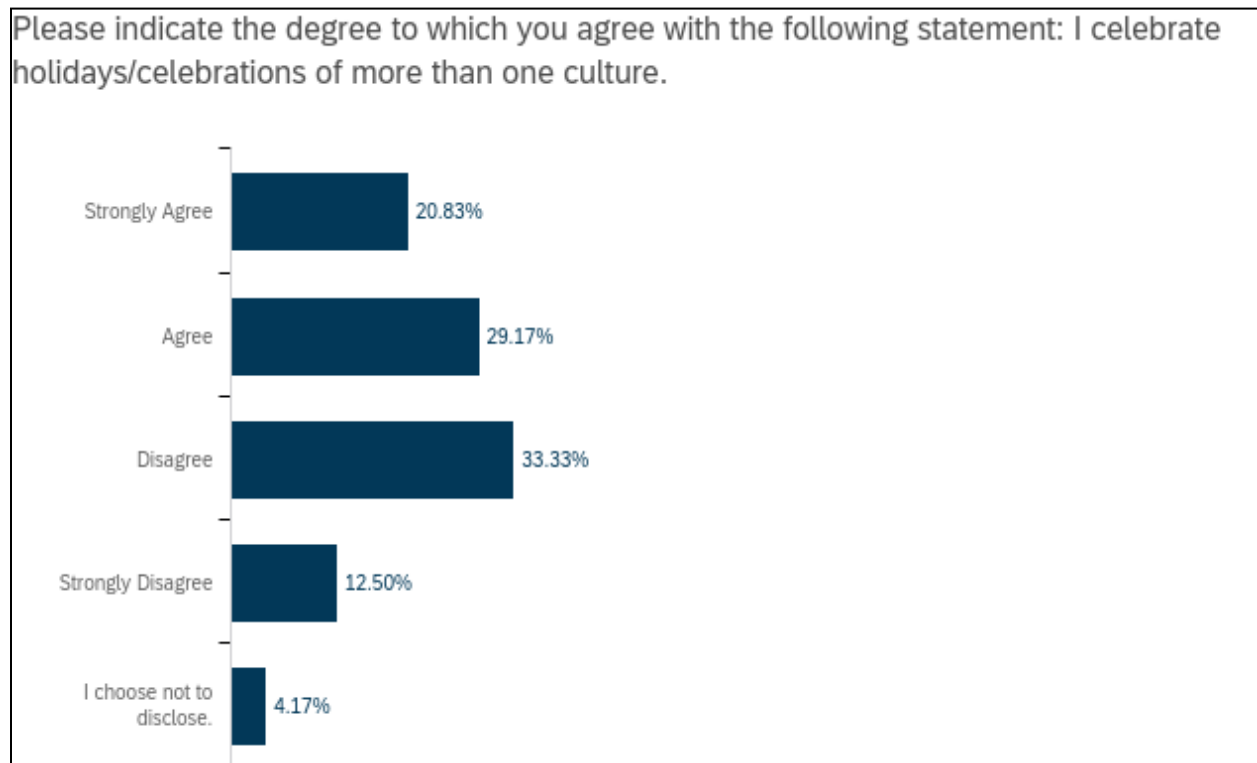


Note. Participants' responses to the degree to which they agree with the statement "I am active in multiracial organizations or groups."

Figure. 28 depicts the degree to which the participants agree with the following statement, "I am active in multiracial organizations or groups. From the survey results, the majority of participants are not active in multiracial organizations/groups. The most common indicator that participants chose was "disagree" at 40%, and the second most common pick was "agree" at 24%. The least common option at 16% was "strongly agree."

Figure 29

Question - Please indicate the degree to which you agree with the following statement: I celebrate holidays/celebrations of more than one culture.

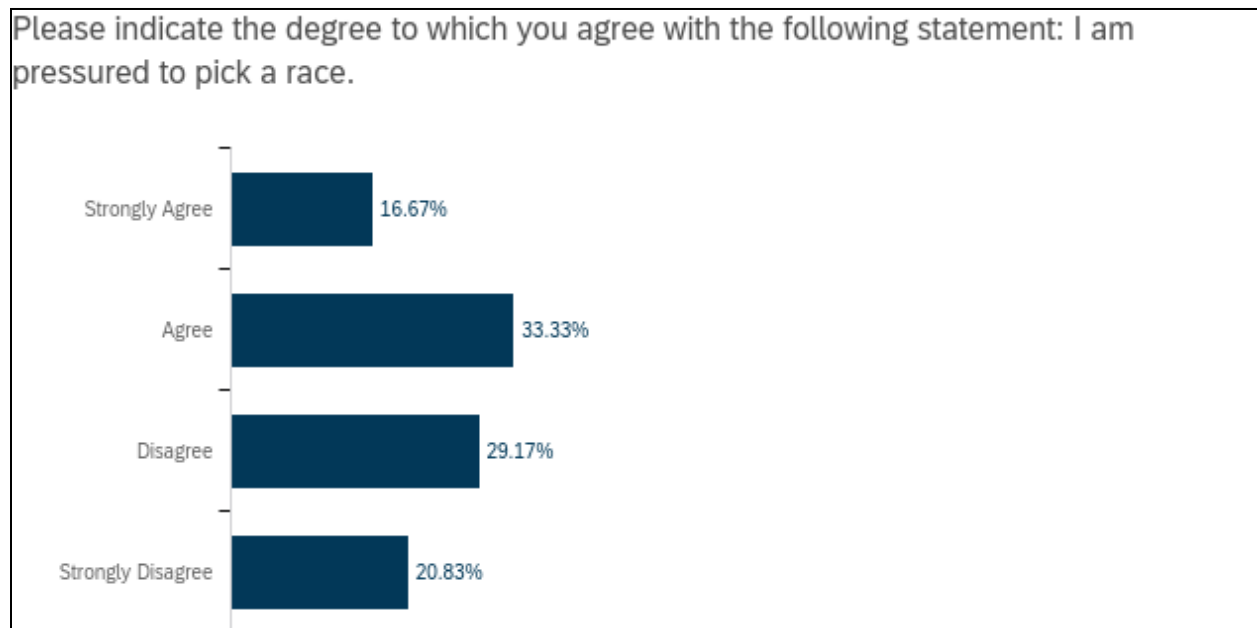


Note. Participants' responses to the degree to which they agree with the statement, "I celebrate holidays/celebrations of more than one culture."

Figure. 29 represents the degree to which a participant agrees with the following statement, "I celebrate holidays/celebrations of more than one culture." From the survey results, the most common options selected were "agree" and "disagree." Both options, "agree" and "disagree" were tied at 32%, while the least common option was "strongly disagree" at 12%, and one participant chose to out of the question.

Figure 30

Question - Please indicate to which degree you agree with the following statement: I am pressured to pick a race.

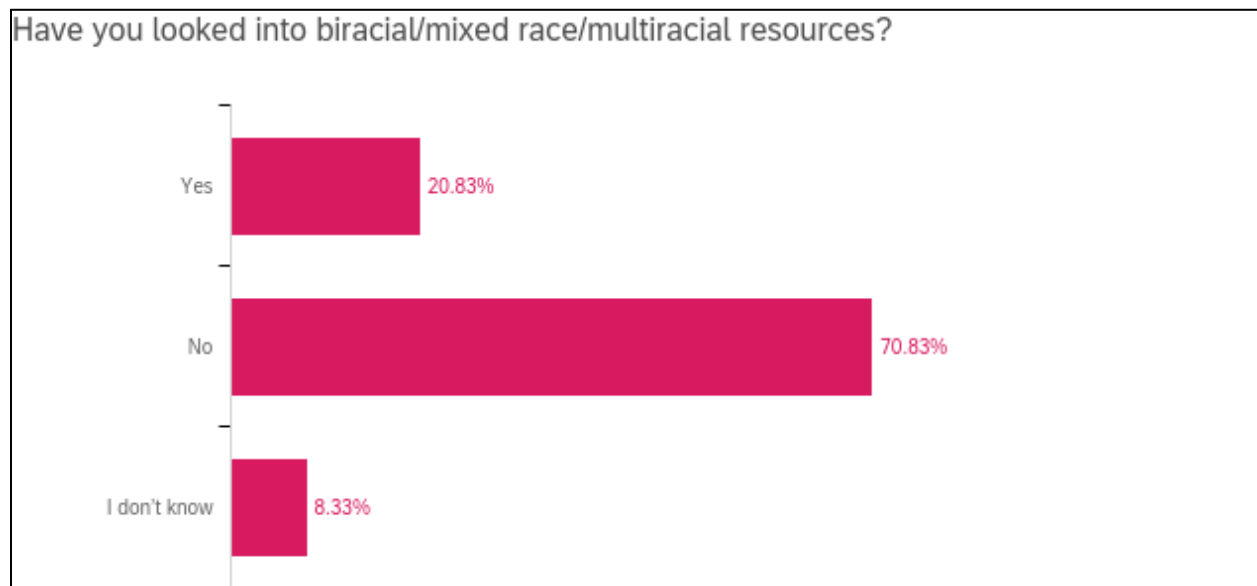


Note. Participants' responses to the degree they agree with the statement, "I am pressured to pick a race."

Figure. 30 represents the degree to which the participants agree with the following statement, "I am pressured to pick a race." From the survey results, the majority of participants selected "agree" with being pressured to pick a race. Of the participants, 32% selected "agree," and the second most common option selected was "disagree." The least common option selected was "strongly agree." at a rate of 16% of the participants.

Figure 31

Question - Have you looked into biracial/mixed-race/multiracial resources?



Note. Participants' responses of ever looking into biracial/mixed-race/multiracial resources.

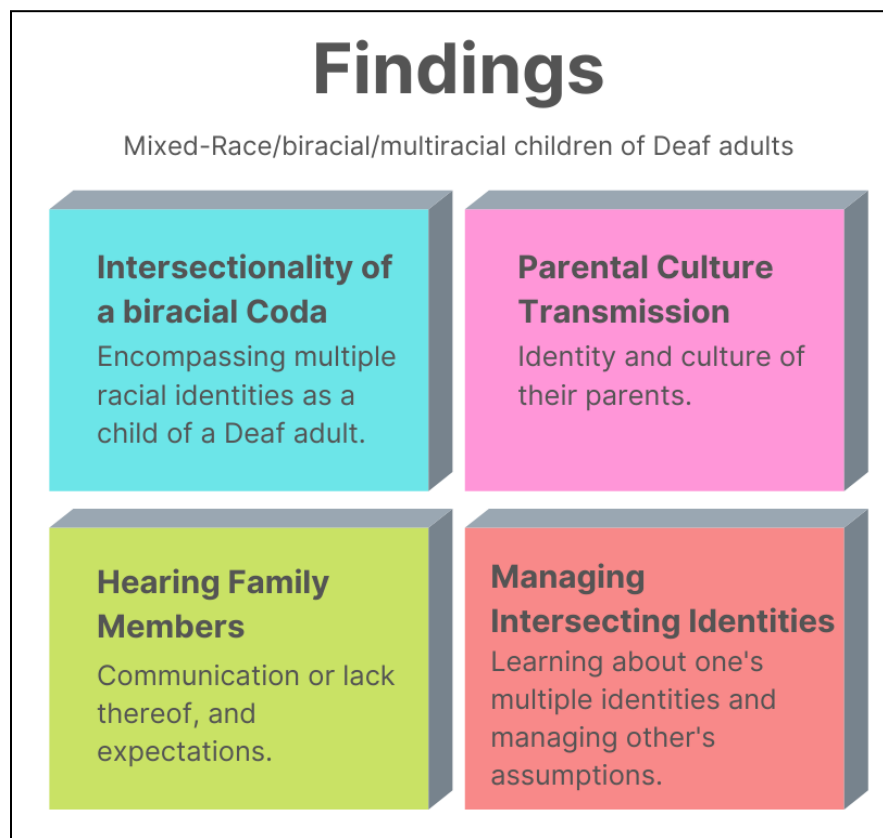
Figure. 31 represents the participant's responses to if they have looked into biracial/mixed-race/multiracial resources. From the survey results, most participants selected "no," in response to looking into biracial/mixed-race/multiracial resources. Starting with the most common choice, "no," was selected by 72% of the participants, followed by "yes," by 20%. The least commonly selected option was "I don't know."

The survey's last question asked participants an open-ended question, "do you have any personal experiences on this topic on biracial/mixed-race/multiracial children of Deaf adults that you would like to share with me through this survey?" In response, 11 individuals from the 29 participants shared additional comments. Several of these comments are shared in phase 2 of the study, where they overlap with many of the themes found in the focus group discussion.

Phase 2: Focus Group Discussions

In consideration of people who identify as biracial, mixed-race, or multiracial, there are some additional considerations for the same people, who also were raised by at least one Deaf parent. The researcher examined the stories of mixed-race children of Deaf parents from the focus group discussions about the intersections of people of two or more races and the Coda identity. In alignment with a critical ethnological framework, results from this study aim to share at least one objective: What additional considerations underlie biracial/mixed-race/multicultural children of Deaf adults that do not exist for biracial/mixed-race/multiracial children who do not have at least one Deaf parent.

The interview data and analysis are divided into four main sections. The first section provides the results of the participants identity as a mixed-race Coda. The second section dives into outside forces impacting the direct cultural transmission between Deaf parents to their child who hears. The third section is about the generational, cultural transmission between the participants and their grandparents who are typically hearing, and other extended family members. Lastly, the fourth section provides the results and analysis of the participant's experiences of managing multiple cultural and linguistic memberships within their families and the broader public as a non-monoracial Coda. Quotes from the participants are included since participants used both spoken English and American Sign Language during these recorded focus group discussions. Words that are capitalized refer to a word in American Sign Language, e.g., [PUERTO RICO] for Puerto Rico. Figure 32 is a visual representation of the four topic areas that will be discussed as part of this research project's findings.

Figure 32*Focus Group Discussion Findings*

Note. Graphic diagram of the findings of the results of the study.

The intersectionality of a mixed-race Coda. When asked about disclosing their racial identity to other people, most participants responded that they would select a mono-racial signifier. For example, one Coda said, “I always say I’m Black,” while another participant responded, “usually I say that I’m white.” Some mixed-race Codas reported that they struggle to encompass all of their ethnic cultures in their lives. One participant explained that their ethnic history was something that was not embedded into his identity, “I mean growing up [GROWING UP] like there was, like the knowledge [AWARE] that I had a Puerto Rican [PUERTO RICO] background, there was a knowledge [AWARE] in school, but it was like [SHRUG] it was just a

piece of information [GESTURE HOLDING ROCK].” The mixed-race/biracial Coda in the focus groups agreed without too much discussion that race doesn’t always correspond to one’s cultural identity, or may be an aspect of one’s cultural identity. All ten participants readily identified as a Coda and felt emotionally connected to the Deaf culture. One participant explained her emotional attachment to Deaf culture versus her own ethnic culture(s), “...feeling strongly I am from Deaf culture. Like that, I feel like I know that well, more than Vietnamese culture.” Ethnic cultures are still cherished and respected by mixed-race Coda. In public, when someone from the Deaf community asks, “what are you,” most mixed-race Coda would explain that they are a Coda and that they have a Deaf parent or both Deaf parents. Some participants agreed that when a hearing person asks, “what are you,” it usually is a race-based question and requires a response about their racial identity/heritage. Some participants also reported more than one language in their household, usually including sign language and a spoken language. For example, Jaqueline*¹, “...my mom used ASL and a bit of Tagalog.”

Parental culture transmission. When participants were asked to share their understanding of why they identified so strongly with Deaf culture, many explained that it stemmed from their parent’s childhood circumstances. One participant shared how her parents acknowledged their Deaf identity more than other identities, “...my parents see themselves as Deaf people...that was more important as far as their identity goes...Deaf identity and their language were more important...” Another participant expressed how her father developed his identity growing up, “But when [MY FATHER] went to the residential [DEAF] school, he was away from his family, and so he got like a new family kind of just like the Deaf identity was his

¹ All names with asterisks (e.g. Jacqueline*) means that it is a pseudonym used in the study to refer to the focus group participants.

real, the way he identified...” When participants were asked if the relationship between hearing grandparents and Deaf parents affected their future family planning and dating choices, most participants agreed that they were looking to be with a partner who would be able to carry on a conversation with their Deaf parents and not leave them out. For the identified women of mixed-race Cudas, some mentioned that a family member did tell them which race they could or could not be allowed to date.

Hearing family members. Most of the mixed-race Cudas shared their experiences of hearing family members unable to communicate and thereby connect to the participant’s Deaf parents. One participant described her anguish,

“I feel the pain of that, you know that they didn’t recognize my mother, how intelligent she is, and so like everything I do represents [MY] mom! Kind of a thing, you know? I don’t know if anyone else has experienced that?”

In response, all the participants in the focus group responded by nodding their heads up and down and signing “YES.” Another participant shared about their frustration with their grandmother,

“...even to this day I get into more fights with my grandmother about her [1X POINT] learning [LEARNING] about Deaf [DEAF] culture...like up until two years ago [REFERENCE PAST], or three years ago my grandma didn’t have a word for sign language.”

Most of the participants shared that they have heard apologies and remorse from their hearing family members for not taking the time to connect with their Deaf parents. One of the participants shared that their grandmother refused to acknowledge that multiple of her children

had hearing loss by never taking the time to learn how to communicate with them, and on her deathbed, she apologized for having never learned sign language. While in another instance, a participant reported that one of her hearing grandmothers developed home signs to communicate with the participant's Deaf mother and reasoned that it may have happened because the family did not send her Deaf mother off to the residential school in their country. One participant expressed uncertainty about family cultural traditions due to the lack of communication between the grandparents and their Deaf mother, "...we've asked her like did anyone make you a birthday cake? Did you ever have a party? She's like no I never knew when my birthday was...she didn't get toys, she didn't get her first book till she was 11."

Managing Intersecting Identities as a Mixed-Race Coda. The common theme of managing multiple intersecting identities is "learning." It was mentioned thirty-five times by the participants in American Sign Language and spoken English. When the participants were asked about their mixed-race life experiences, some of the women-identified participants shared instances of being pedestaled or looked down upon by family members and members of the public, "I honestly felt like I was pedestaled because of the white side of myself," another participant shared her experience of being made uncomfortable, "when I'm with my dad...I'm perceived as, especially when I was younger, like some sort of mistress." One participant noted at the end of the focus group discussion that it leads to a life of humility, "I think that might be a common theme, like that feeling of humility, at some point in your life just from being different, whether that's from the Deaf aspect or the racial aspect."

Chapter 5: Discussion

The purpose of this study was to understand and explore the life experiences of mixed-race Cudas and see how the Deaf culture may play a role for someone mixed-race. Participants in this study experienced social encounters that demanded categorization of race and Deaf or hearing membership. Mixed-race Cudas have influenced others' assumptions about their racial identity or hearing/Deaf membership. Participants in the focus groups recognized that they were not alone through in-grouping and connecting to people of similar multicultural, multilingual, and multiracial backgrounds. Mixed-race Cudas who participated in this study had the opportunity to develop a greater sense of belonging and agency to explore their own identities and what it means to them.

Intersectionality of a Mixed-Race Coda

The number of mixed-race children is multiplying, and people of all races are looking at interracial marriage more positively (Gallup, 2021). The intersectionality of having multiple identities of mixed-race people leave a wider gap to be supported by either racial group. In general, mixed-race Cudas reported similar findings to most mixed-race folks. If they are exposed and raised in multiracial and multiethnic communities, mixed-race individuals see themselves more positively, and negatively in areas exposed to frequent racial tensions (Cheng & Lee, 2009). In the hearing world, mixed-race people must face the racial bias of the person they are speaking with and based on the language use; a mono-racial/ethnic association may be attributed (Tsai & Straka, & Gaither, 2021). For mixed-race Cudas, they must face the racial bias

of the person they communicate with, whether it be through spoken language or by using sign language. Results from this study's survey show that 19% of mixed-race Coda participants did change the way they speak to influence the other person's mono-racial assumptions, while 13% of mixed-race Codas in the survey reported changing the way they sign.

Mixed-race people experience multiracial discrimination by being pressured to pick a race (Yoo et al., 2016). 48% of survey respondents reported feeling pressured in picking only one race to identify with, whereas 52% did not. One Black biracial Coda focus group participant explained that identifying as Black is important, as not to diminish the value of being Black, to be proud to be part of the Black culture and community,

“...when I say I'm biracial add that it's that I'm black because I'm very pro black...I don't mention that I'm Irish, even though I'm, like, I grew up in the Irish culture, eat the food, celebrate the holidays, and went to mass. I'm both, but I highlight the minority aspect because I think that's important.”

Some Black mixed-race people identify as solely Black (Shih & Sanchez, 2005), which is also replicated in Black mixed-race Codas through the focus groups and the anonymous survey. Overall, multiracial discrimination is still prevalent among mixed-race Codas, and specifically Black mixed-race Codas.

Parental Culture Transmission

Detailed in their study on biracial relations in 2021, Durrant and Gillum's study recorded the experiences of mixed-race hearing people and their relationships with their parents. The findings of this study include monoracial parents not having the lived experience of their biracial

children and are therefore unable to prepare their children for situations and experiences they might face (Durant & Gillum, 2021; Stone & Dolbin-MacNab, 2017). Additionally, in their abstract on Mixed-heritage individuals' encounters with Raciolinguistic ideologies published in the *Journal of Multilingual and Multicultural Development*, Tsai, Straka, and Gaither (2021) discovered that expectations also come from heritage communities, which require multi-racial individuals to speak and behave as monoracial person would, or otherwise risk being excluded. At the same time, there is an expectation that people will speak, read and write English fluently in employment settings which may consist of monolingual, English-speaking co-workers (Tsai, Straka, & Gaither, 2021).

Lived experiences of mixed-race Codos were shared during the focus group which allowed for the opportunity for participants to ask if others had similar experiences. Questioning one's racial identity became a topic for discussion among hearing people more often than with people within the Deaf community. Whereas within the Deaf community, mixed-race Codos reported that if they do not have the same ASL fluency equivalent to a monolingual person fluent in ASL, their upbringing as a Coda is questioned. Mixed-race Codos also report feeling pressure from hearing community members to be fluent in speaking heritage community languages (e.g., Portuguese, Vietnamese). Therefore facing many pressures to be fluent in multiple languages.

Unfortunately, many mixed-race Codos report having grandparents who do not sign. Some mixed-race Codos grew up using a mix of sign language in the home, spoken English, and an influence of a spoken marginalized language. Therefore, grandparents who primarily use a spoken marginalized language may be unable to fully communicate with their mixed-race Coda grandchildren. When one's culture and language are marginalized, access to learning about it and being exposed is restricted. 40% of the mixed-race Codos who took the survey reported

dissatisfaction with their extended family's use of a language. The consequence of this kind of deprivation means that Codas are not able to pass on the cultural and linguistic traditions of their non-signing grandparents, and are more likely to internalize and express the language and culture of their signing parents.

In this study, most of the mixed-race Codas reported that their language and cultural identity reflected more similar to their parents regarding the Deaf Culture identity and language. This study also revealed that rather than mixed-race Codas being placed into class second or third English language learners, some were instead placed in special education classes. Mixed-race Kodas (Kids of Deaf Adults, who are below the age of eighteen) who do not have English fluency by the time they enter school are viewed by the school system as needing remedial support rather than an English as a second language learner (or, in some cases, English as a third or fourth language). It could be argued that the placement of a mixed-race child of a Deaf adult in the public education system in the United States could be primarily influenced by the parent's disability status. Additionally, schools that receive federal funding are required under the Americans with Disabilities Act to provide Deaf parents with an interpreter to be involved with their mixed-race child's education. However, focus group participants shared that this parental right is routinely ignored, thereby delaying the parent's right to have prompt input on their child's education.

As for Deaf parents, dependent on the geographic location of where they were raised, attended a predominantly white institution as special education resources such as Deaf programming are not typically located in non-white neighborhoods. Therefore, being raised in a white institution without consideration of maintaining family contact, or facilitating communication with family members can be another factor of why mixed-race Codas report that

their Deaf parents identify with the Deaf community very strongly, and make it a point to make their children aware of their own Deaf community identity, (e.g., Coda). This extended period of cultural transmission deprivation from immediate families for Deaf children would differently impact white Deaf children compared to BIPOC Deaf children.

When mixed-race Codas are asked about their marginalized heritage, most focus group participants reported that they could identify specific cultural references (e.g., food) by using gestures and explained that smell was a huge factor. However, some mixed-race Codas expressed a level of discomfort when someone asked them to verbally pronounce a cultural food item. It is because they may be criticized by a hearing person when said because the word is pronounced “incorrectly” as it is a word influenced by their Deaf parent’s accent. During this topic in the focus group discussion, translanguaging of spoken English and American Sign Language appeared in the conversation as mixed-race Codas expressed the signs and references of cultural food items.

Lastly, through direct parental cultural transmission, sign language is seen as highly important and inclusive within the immediate family structure- where everyone who is sighted can be on equal footing to communicate. The focus group participants also mentioned that knowing sign language or being willing to learn sign language was a weighted factor in finding a romantic partner. The idea of continuing the inclusivity of sign language within the family of a mixed-race person with Deaf parents was inherently desired in a partner, receiving approval from parents, and possibly carrying on the multiplicity of cultures and languages.

Hearing Family Members

Because most parents of Deaf children are hearing, an overarching narrative commonly expressed by mixed-race Coda's is that one's hearing grandparents do not understand or communicate with the mixed-race Coda's Deaf parent(s). Trauma that Deaf people have expressed caused by their hearing parents due to lack of communication has made its way into the lives of mixed-race Coda's. Mixed-race Coda's and mixed-race hearing people experience racism and rejection from extended family members (Crawford & Alaggia, 2008). Mixed-race Coda's also battle prejudices such as audism from their extended family members against their Deaf parents and as being their child. As hearing parents question their level of connection with their Deaf children without being able to communicate (Szarkowski & Brice, 2016), mixed-race Coda's within the focus group discussions expressed frustration, sadness, and anger about how their hearing grandparents did not take the time to effectively communicate with the mixed-race Coda's Deaf parent(s). The quote below is from one of the mixed-race Coda's in the focus group expressing sadness and disappointment in his hearing grandmother not learning how to communicate with her Deaf son, the participant's father:

“...now even to this day into more fights with my grandmother about her [1X POINT] learning [LEARNING] about Deaf [DEAF] culture...until two years ago [REFERENCE BEHIND], or three years ago my grandma didn't have a word for sign language. Like she [RAISED] a Deaf son, who went to Gallaudet that has a [MASTERS] master's degree and has [WORK IN FIELD/LINE OF WORK]”

The focus group participant then expresses his feelings toward the culture and language disconnection between his grandmother and his father in the quote below.

“that disconnect [VERY DISCONNECTED] was a lot more jarring [DISTURB-ME] for me and than the fact that my Dad was disconnected [DISCONNECT] from his culture”

Another participant expressed a feeling of pain, similar to the feeling of rejection in the quote below:

“feel like, I feel the pain of that, you know that they didn't recognize my mother, and how intelligent she is...”

Individuals who experience Deaf-specific trauma (e.g., lack of parent-child communication) as a child may have life-lasting effects (Anderson, Wolf Craig, Hall, & Ziedonis, 2016). Additionally, Deaf-specific trauma may have a ripple effect on their children. Mixed-race Cudas who have hearing grandparents that did not learn to sign and a Deaf parent are intensely aware of the lack of connection between their parents and grandparents. Participants in this study expressed emotional hurt due to the lack of cultural understanding between themselves and their grandparents, who lack awareness of Deaf culture. None of the mixed-race Cudas in this study hinted that their parent's Deafness was the root cause of the break in communication within the family, but instead, the lack of communication skills of their hearing family members. A commonly shared experience for mixed-race Cudas was interpreting at family functions, if their extended family was hearing and did not know American Sign Language. However, at the same time, mixed-race Cudas would attend family functions and interpret- hearing family members would racially stigmatize mixed-race Cudas for not being “enough” of a particular ethnicity. The

quote below is an example of one of the focus group participants experiencing racial stigma at a family function.

“...at family functions with my white family [REFERENCE AREA], it was, Oh, my gosh you're so black teach me how to nae nae and then or teach me how to like Crank that Soulja boy...On the other hand, I take trips to South Carolina with my dad's family and they'd introduce me as the white cousin...”

At family functions, while mixed-race Cudas face racial stigmas, some mixed-race Cudas try to mediate the trauma by helping to stimulate a communication connection through interpreting information between hearing family members and Deaf family members. In the following quote, one of the focus group participants expressed their feeling of duty to contribute to mending the communication rejection between their hearing family members and Deaf parent:

“do you feel like we fee-, we have more access to that missing [REFERENCE OUTWARD] culture than our Deaf parents do, you know, and do we feel responsible for educating them and filling in the gaps? Because I certainly do.”

Another participant shared her experience while she interpreted for her father at family gatherings in the quote below.

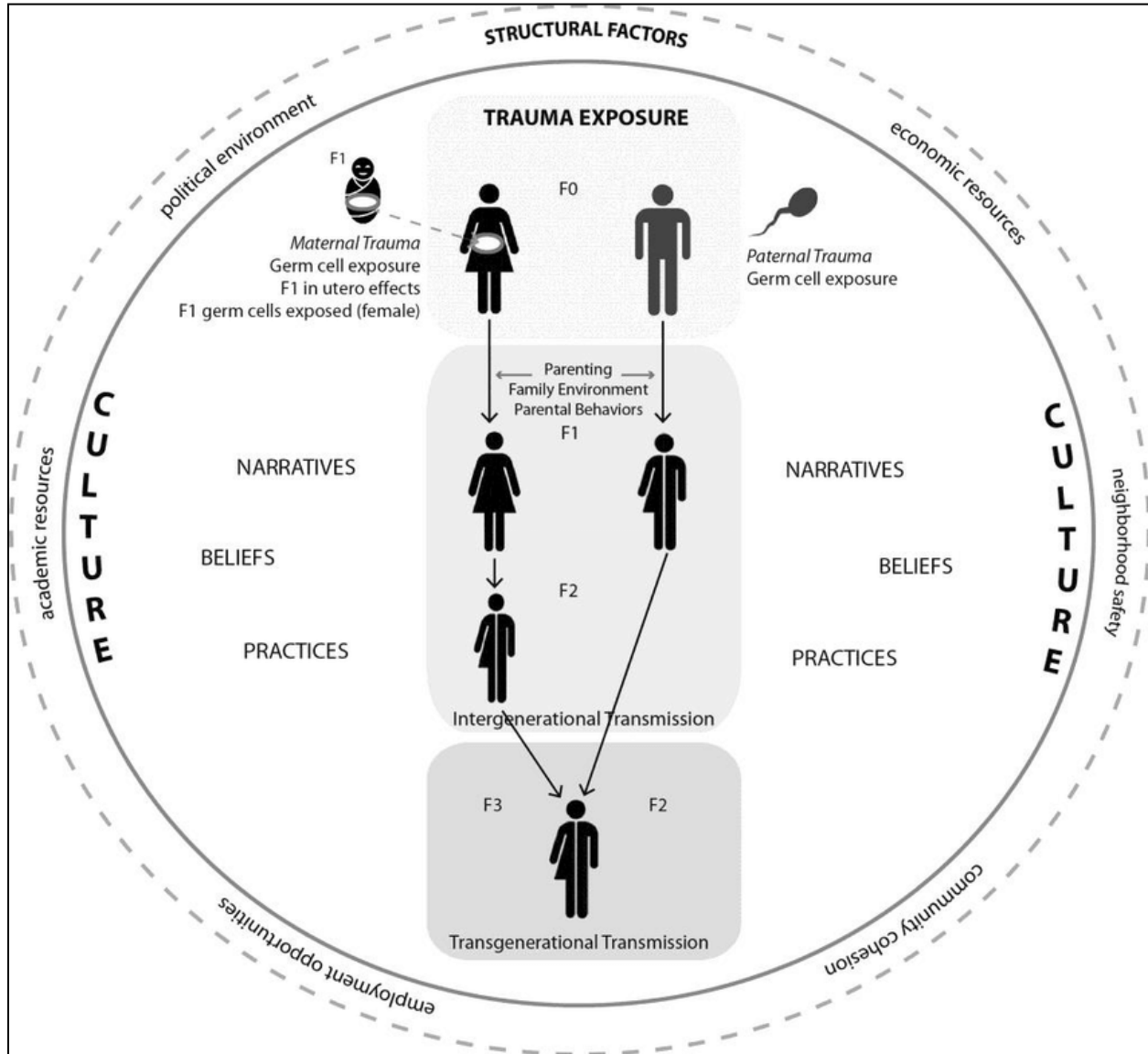
“...as I got older I think more of his family members realized that he may- maybe, realize, maybe not, but that he didn't have a lot of the history of his own family. So I had folks, teach me I guess, or informed me more on, uhm, our background.”

Most mixed-race Cudas in this study expressed negative feelings about the communication breakdown from their hearing family members and positive feelings if family members could communicate with each other and understand each other's cultures. Figure 33 was created by Lehrner & Yehuda (2018) below is an example of transgenerational transmission of trauma

stemming from grandparents to grandchildren, enveloped by a culture of beliefs, narratives, and practices.

Figure 33

Cultural and Structural Factors that Impact Intergenerational Transmission of Trauma



Note. From “Cultural trauma and epigenetic inheritance” by A. Lehrner, & R. Yehuda, *Development and Psychopathology*, p. 1769, (<https://doi.org/10.1017/S0954579418001153>). Copyright 2018 by Cambridge University Press. Reprinted with permission.

It is important to note that not all mixed-race Coda report seeing social isolation trauma within their own family because family members do well to communicate with each other. Trying to

mediate social isolation trauma between family members should not be a signifier of the mixed-race Coda experience but it is one that happens too often.

Managing Intersecting Identities as a Mixed-Race Coda

Mixed-race Codas also manage their Coda identity by deciding when to disclose to both Deaf and hearing community members. Mixed-race Codas do not always disclose to Deaf people that they have Deaf parents, 4% said they would never disclose. However, mixed-race Codas disclose that they have Deaf parents to Deaf community members more often than hearing community members. The number of mixed-race Codas who would never inform others about their Coda identity to hearing people is four times that of Deaf community members at 16%. The number of reasons varies, depending on the reactions from hearing people, as several participants shared:

“...when I speak about race, I would say, with hearing people they're more empathetic or sympathetic, at least to the situation, than, if I say oh my parents are Deaf, then they're more like, “Oh,” you know? Those are handicapped people like whatever” and it's like that's not right there's a whole culture there, there's a whole language, but no one really wants to unpack that on the hearing side, at least in my experience”

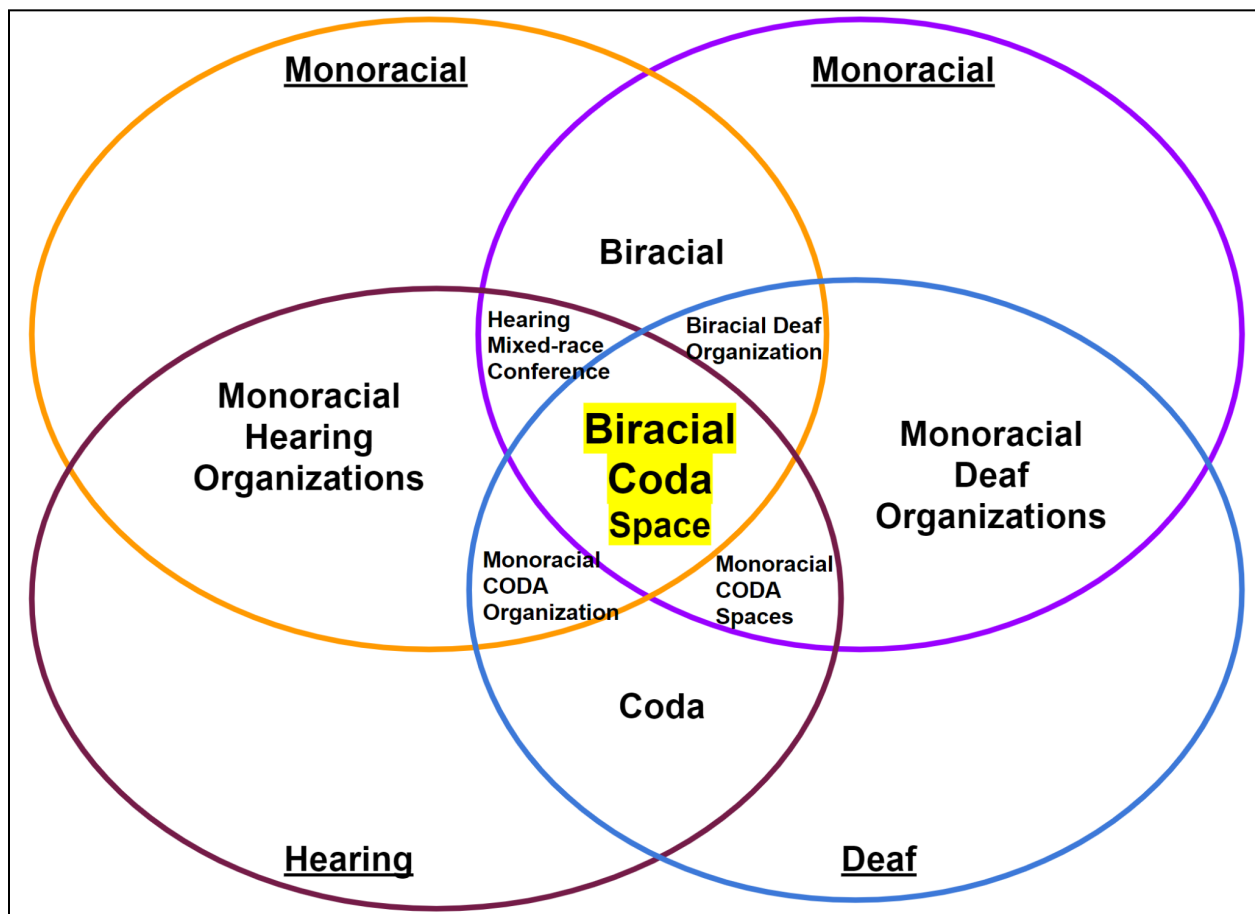
“...I don't tell certain people I'm Coda...I'm not in the mood to explain why like deaf people, like how Deaf people exist...”

“...not really saying the Coda part with both hearing folks and deaf folks until it comes up...I am prideful though....but then they do change...”

When mixed-race Coda share with people in the hearing community about having Deaf parents, reactions range from ambivalence, ignorance, to paternalistic. Either way, they are a person who can hear, informing that they have Deaf parents, which leads to a change in demeanor from people from Deaf or hearing community. Being a mixed-race Coda may feel similar to a juggling act in sharing one's racial identity and having Deaf parents. The result is managing multiple identities and associations with different identity groups. The figure below is a visual representation of the overlap between biracial identities, Deaf culture, and the hearing world.

Figure 34

Managing Biracial and Coda Identities in Different Spaces



Note. Venn Diagram of examples of different identity spaces for biracial Coda.

Conclusion

Yes. The intersectionality of having interracial parents, disability, and Deaf culture does warrant additional extra considerations for mixed-race Cudas.

I hope this highlights another paradigm or view into the lives of mixed-race people. I do not believe that this study is conclusive. The study could consist of a more significant sample and could bear to sort out specific mixed-race groups of Cudas, such as mixed-race Cudas of Black/African American descent, mixed-race Cudas of Asian descent, and more. A focus on mixed-race people with parents with disabilities could grow the understanding of the transmission of cultural traditions and how it can fluctuate. A large part of this speaks to the ableism found within various cultures and how it affects the transmission of culture, thereby impacting future generations. If the researcher could make one plea, it would be to ask that every person renounce racism and ableism.

Why is cultural transmission so important, especially for connecting with family members? It is a way of knowing one's roots and sharing experiences and stories within the family. If one does not feel like they have a connection with their family, then they may feel rejected, alone, insecure, and go on to establish a chosen family. If parents do not take the time to learn to communicate with a Deaf child effectively and also learn about Deaf culture, that decision may affect the connection with future generations, such as grandchildren, negatively. To take the time to communicate with a child who is Deaf/DeafBlind in a language that is most accessible (e.g., American Sign Language) is to overcome ableism, removing future scarring and

burdens that some mixed-race Cudas as grandchildren will know and carry. Thank you to those parents who did learn sign or already knew sign language and use it to communicate with Deaf children. Mixed-race children of deaf adults who do not experience ableism or communication barriers between extended family members are better for it. Another aspect of being the only Deaf child in a hearing family is the development of home signs. While it is understandable why the development of home signs for family members to communicate with each other is needed, it cannot be accepted as one's only linguistic exposure. One day that Deaf child will need to communicate with people who do not use the same home signs that developed at home. Exposure to a type of standardized signed language that also maintains the use of home signs within the family is ideal. That way, communication within the family and with people outside the family can occur. This multicultural, multi-linguistic background is the reality of some of the mixed-race Cudas, juggling between many signed and spoken languages.

However, along with race, many mixed-race Cudas are trying to manage the identity of being a Coda such as making decisions on whether to share with others their tie to the Deaf community or not. For many people with ambiguous identities (Kahn, 2011) it is always a juggling act of disclosing something that may or may not be evident just by looking at somebody.

Through this journey, it is evident that there is a strong presence of femininity and the pressure of passing on cultural traditions. The majority of the child rearing, the early instruction, and inclusivity of family and cultural events seems to depend on a motherly figure. Without women, the flow of cultural traditions is lessened. Even in interracial or intercultural

partnerships, women have expressed a sort of responsibility or role to take in ensuring the children are encultured in the ways of their family tradition- even when it is their other partner's ethnic culture. For mixed-race Codos, this may look different. More female Codos are also more likely to be in a profession that continues to involve working with Deaf people (De Andrade et al., 2018). Female mixed-race Codos are no different, however, they carry multiple ethnic cultures as well compared to monoracial Codos.

The researcher would like to acknowledge the Black biracial Codos who are unsupported in revealing and showing their mixed-race, multiracial identity. More space needs to be made for Black mixed-race people, in general, to be able to identify not solely as monoracial. Additionally, the history of Black people in the U.S. cannot be acknowledged without the enslavement of Black people. White people in the U.S. suppressed cultural traditions, language, and family history. It is not unique for Black mixed-race people to have their familial history minimized or erased, therefore it's powerful to reclaim what has been white-washed or erased.

The research would also like to acknowledge Asian mixed-race Codos, who felt more unsafe during the times of COVID due to the spike of racial hate crimes against people of Asian descent. Please continue to form support for yourselves among others who share the same lived experiences of concerns. The soon-to-be first Asian CODA conferences and International CODA conference in South Korea in 2023 will hopefully be an ultimate unifying experience.

What is the next step? It is up to everyone to see racism dismantled. Dismantling racism will not be accomplished by having mixed-race children. It is a unifying effort that requires everyone to take responsibility within themselves.

Further, anyone who is non-disabled, just remember- it is only temporary. It is essential to note that cultural transmission may differ between abled family members and family members with disabilities. As one Native American godparent noted concerns for her Native American godchild, who is Blind,

“My mother, Andrea’s grandmother, still believes that Andrea will be unable to carry on the traditions of her godmother. I feel differently. We will teach Andrea to make baskets. She is really good with her hands. I think that it will be easy to teach her to pick out the Yucca for basket making. I think that she can distinguish it from other types of plants we use to make baskets” (Diversity and Visual Impairment, pp 170-171).

To make space that cultural traditions can continue, maybe the method will not be the same exact way it was taught, but it is possible and welcomed. In addition, many people with disabilities leave their home countries or native lands to travel to resources and educational institutions. It is up to the family’s discretion, which means being removed from learning languages, culture, and sometimes religion. Since language and culture are inherently tied, language exposure and sharing a language are of utmost importance between parents and children. Hearing parents have expressed personal growth, taking less for granted, and changing cultural paradigms since having Deaf children (Szarkowski & Brice, 2016). Below are quotes from parents learning to use sign language with their Deaf children to communicate:

“There is so much involved in learning, I never would have imagined that language was so complex. Having a deaf kid makes me aware of everything that we learn as we grow up. It is truly amazing to see him grow and learn everyday. I am glad I am aware of it now, so I can appreciate the whole process of learning” (Szarkowski & Brice, 2016, p.254).

“Sometimes my heart feels like it’s just breaking with happiness because this is my child, and because we are communicating and understanding each other” (Szarkowski & Brice, 2016, p. 253).

“It’s hard sometimes. But it’s also really amazing. I’ve never been so busy, or so overwhelmed, or so excited” (Szarkowski & Brice, 2016, p. 254)

“I wonder about how well hearing parents of hearing kids really know their kids? Before [child’s name] was diagnosed, I would walk into the room and he would look around, and I would drop things and he would look at me. I would bang things and he would notice. And so before he was diagnosed and we didn’t know he was deaf, I thought I knew my child. Then I found out he was deaf, and I wondered if I ever knew him at all. But now I really think I do. I feel so lucky for that” (Szarkowski & Brice, 2016, p. 253)

Additionally to note, specialized services, such as services for Deaf people in sign language are not provided equally to people across all communities. For many from communities of color, families and Deaf children are saddled with the decision of whether or not to be educated in hopes of being financially successful in the future or be cultured with the family's customs. As heard from participants in these studies, some BIPOC parents were brought out of their respective communities to a place with specialized professionals that are resources that are not local to their communities. Is this a good practice? Some Deaf schools may be more of a melting pot of races of people, but not necessarily each other's culture. In Arizona, the Arizona School for the Deaf and Blind will allow Native American children to return home for a week to be with family (Diversity and Visual Impairments, p. 180).

Recommendations

While this study has presented collective recommendations from the interview participants, additional recommendations are to consider in pursuing positive change and social justice.

Translanguaging Model for Mixed-Race Coda group discussions. From the survey and focus group discussions, more mixed-race Coda reported that they were satisfied with their use of ASL. At the same time, it is essential to account for mixed-race Coda who are not comfortable with their American Sign Language fluency. To build a more inclusive space for mixed-race Coda, an effort to establish “translanguaging” as a communication model would be beneficial.

Increased exposure to languages used by extended family members. Most mixed-race Codas noted that they were not satisfied with the level of fluency that their extended family uses. Most survey respondents answered having satisfaction with the English language and ASL. Therefore the language that most survey respondents' extended family members must not be either of these two languages. Some mixed-race Codas report not getting enough exposure to the language used by extended family members and would like to improve fluency. Societal pressure in the United States to assimilate to using English may contribute to this lack of satisfaction. Mixed-race Codas who reported having Deaf grandparents didn't report having a communication break or barrier.

Build inclusivity of mixed-race and C/KODA events, respectively. Many mixed-race Codas reported not being active in multiracial organizations or groups. Since one's upbringing within the nuclear family with Deaf parents, all of the survey participants identified as a Coda which seems to be a significant factor as a mixed-race Coda. Some Codas in this study have expressed the lack of information about KODA camps or the Koda identity. These KODA camps serve as opportunities for young kids of Deaf parents to socialize among peers. Additionally, KODA camps are typically founded and led by people within the Deaf community (e.g., Camp Mark 7, KODAMidwest, KODAWest). There are KODA camps/organizations across the country and the world.

Mixed-race people are a growing population in the U.S., and there are no signs of slowing down. There is space for more effort within KODA organizations to provide awareness and training to staff about children who are mixed-race. Additionally, mixed-race and multicultural organizations can do more to provide information to Deaf parents in an accessible

format. Survey participants reported a 50/50 split in “celebrating holidays/celebrations of more than one culture,” and over 70% of survey participants never looked into mixed-race resources. “Loving Day,” is an event that encourages mixed-race folks, specifically mixed-race Cudas, and their family members to get together to celebrate being a multiracial family.

Continue to maintain and support identity groups that recognize multiple identities.

Most mixed-race Cudas who participated in this study expressed that it was important to identify as part of a racial identity group. It is encouraged that CODA organizations and events continue to create space for the Cudas of Color, Multicultural Cudas, and for all people to support spaces for Asian Cudas, Black Cudas, Cudas of Deaf refugee parents, and more. This way, mixed-race Cudas can have their needs acknowledged and gather in spaces as racially diverse as themselves, which many participants in the focus groups reported that it was a struggle to do so. Handouts are available regarding mixed-race and the Coda identity at the end of the document (see appendix L, M, and N).

Create and support Mixed-Race Deaf groups. There are Ethnic+Deaf student organizations at the collegiate level where many students are Deaf, hard-of-hearing, or DeafBlind. Gallaudet University and the National Institute of the Deaf at the Rochester Institute of Technology, which serves a significant number of Deaf students, lists student organizations such as: Asian Pacific Islander Association, Black Student Union, Latin American Deaf Club, and more. Ethnic/racial+Deaf associations already exist in the U.S., such as the Council de Manos (<https://www.councildemanos.org/>), the Greater Washington Asian Deaf Association (<http://gwada-dc.org/>), and National Black Deaf Advocates (<https://www.nbda.org/>), and more. If

we can also allow space for people to identify with more than one culture as well, then there we might create space for mixed-race Deaf community members.

Limitations

This qualitative study has some limitations. These findings are based on the experiences of 10 mixed-race Coda living in the United States and may not be representative of mixed-race Codas in other countries. Additionally, all the survey participants identified as a Coda, but none also identified as Deaf or DeafBlind, who also have Deaf parents.

Implications for Future Research

Additional research is needed to examine further parts of this study, such as other factors that play a role in family life, such as religion. Recent events such as COVID-19 have also impacted many communities, including Asian communities in the United States. One of the participants was involved with a growing Asian Coda group.

Ethical Assurances

Disclosure of Interest/Funding

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors. The content is solely the responsibility of the authors and does not necessarily represent the official views of St. Catherine University.

Ethical Approval

All procedures followed were followed by the responsible committee's ethical standards on human experimentation (institutional and national) and with the Helsinki Declaration of 1975, as revised in 2000.

Informed Consent

Informed consent was obtained from all individual participants for being included in the study.

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Appendix A

Social Media Focus Group & Survey Recruitment Post

Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

Research Study | Are you biracial, multiracial, or mixed-race? Were you also raised by a Deaf or DeafBlind parent? If you've said yes, join a focus group for a research study on the experiences of biracial/multiracial/mixed-race children of Deaf adults.

If you are interested in participating, please click this link:

<https://forms.gle/HwGWh8WYeS53KSPp9>

If you are interested in participating in an anonymous survey, which takes 15-30 minutes, please click on this link: http://stkate.az1.qualtrics.com/jfe/form/SV_eVyhwIO0iKgMjmS

Image description: Research study. Multiracial/Biracial/Mixed-race children of Deaf adults focus group. Are you biracial, multiracial or mixed-race? Were you also raised by Deaf parents? Have you ever been asked, "what are you?" Would you be interested in participating in sharing your life experiences? Join a Mixed-race/Biracial Cudas focus group on Zoom for a minimum of 60-150 minutes of your time, link:
<https://forms.gle/HwGWh8WYeS53KSPp9>

Multiracial/Biracial/Mixed-race children of Deaf adults survey. Would you be interested in filling out a survey about your life experiences? The research survey is anonymous. Length of time 15-30 minutes. Link to the survey:
http://stkate.az1.qualtrics.com/jfe/form/SV_eVyhwIO0iKgMjmS St. Catherine University logo. For more information contact Marissa Rivera at mnriviera921@stkate.edu

For more information, please contact
Marissa Rivera she/her (biracial)
at mnriviera921@stkate.edu

Research Study

ARE YOUR PARENTS DEAF? ARE YOUR PARENTS AN INTERRACIAL COUPLE?



Public Domain, Wikimedia Commons

Are you biracial, multiracial, or mixed race?
Were you also raised by a Deaf/DeafBlind parent?
Have you ever been asked, "What are you?"

Would you be interested in sharing
your life experiences in a focus group?



Join a virtual research study focus group

Length of time 60-150 minutes

Link to register for the focus group:
<https://forms.gle/HwGWh8WYeS53KSPp9>

MULTIRACIAL/BIRACIAL/MIXED RACE CHILD OF A DEAF ADULT SURVEY

Would you be interested in filling out a survey
about your life experiences?

The research survey is anonymous

Length of time 15-30 minutes



Link to the survey:
http://stkate.az1.qualtrics.com/jfe/form/SV_eVyhwlO0iKgMjmS

This research study has been approved by the Institutional Review Board at St. Catherine University.



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Appendix B

Social Media Focus Group Recruitment Post

Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

Seeking Participants for a Focus Group | Are you Biracial, Multiracial, or Mixed-race? Were you also raised by a Deaf or DeafBlind parent? If you've said yes, join a focus group for a research study on the experiences of Biracial/Multiracial/Mixed-race children of Deaf adults.

If you are interested in participating, please click this link:

<https://forms.gle/HwGWh8WYeS53KSPp9>

Image description: Research study. Join a focus group. Are your parents Deaf? Are you parents an interracial couple? Are you Biracial, Multiracial or mixed race? Were you also raised by a Deaf/DeafBlind parent? Have you ever been asked, "What are you?" Would you be interested in participating in sharing your life experiences in a focus group? Join one of the virtual focus groups. Length of time 60-150 minutes. Clip art picture of three people chatting through a video phone platform. Tuesday, February 8, 2022, 7:00 p.m. -9:00 p.m. EST or Saturday, February 12, 2022 10:00 a.m. - 12:30 noon p.m. EST. Link to register for a focus group: <https://forms.gle/HwGWh8WYeS53KSPp9> This research study has been approved by the Institutional Review Board at St. Catherine University. St. Catherine University logo in the lower left corner.

For more information, please contact
Marissa Rivera she/her (biracial)
at mnriviera921@stkate.edu

Research Study

JOIN A FOCUS GROUP

ARE YOUR PARENTS DEAF? ARE YOUR PARENTS AN INTERRACIAL COUPLE?

Are you biracial, multiracial, or mixed race?
Were you also raised by a Deaf/ DeafBlind parent?
Have you ever been asked, "What are you?"

Would you be interested in sharing
your life experiences in a focus group?

Join one of the virtual focus groups
Length of time 60-150 minutes



**Tuesday,
February 8, 2022
7:00 p.m. - 9:00 p.m.
EST**

OR

**Saturday,
February 12, 2022
10:00 a.m. - 12:00 p.m.
EST**

Link to register for a focus group:
<https://forms.gle/HwGWh8WYeS53KSPp9>

This research study has been approved by the Institutional Review Board at St. Catherine University.



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Appendix C

Sample Recruitment Email - Organizations

Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

Subject: Do You Mind Sharing? | Looking for Participants for a Mixed-Race child of a Deaf adult Research Study

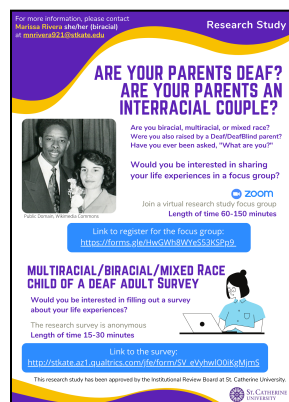
Hello,

My name is Marissa Rivera and I am a graduate student in the Master of Arts in Interpreting Studies and Communication Equity (MAISCE) at St. Catherine University.

I'm looking for participants willing to share their experience as a biracial/multiracial/mixed-race adult child of a Deaf adult(s).

I am reaching out because you or people you know may be eligible to participate in this study.

The aim of this exploratory study is to document the life experiences of biracial/multiracial/mixed-race adult children of a Deaf adult(s). There are two options to participate in the research study, 1) fill out an anonymous survey, and/or 2) participate in a focus group. **You may choose to do one of these options, or both.**



[Image description: Research study. Multiracial/Biracial/Mixed-race children of Deaf adults focus group. Are you biracial, multiracial or mixed-race? Were you also raised by Deaf parents? Have you ever been asked, “what are you?” Would you be interested in participating in sharing your life experiences? Join a Mixed-race/Biracial Cudas focus group on Zoom for a minimum of 60-150 minutes of your time, link: <https://forms.gle/HwGWh8WYeS53KSPp9>

Multiracial/Biracial/Mixed-race children of Deaf adults survey. Would you be interested in filling out a survey about your life experiences? The research survey is anonymous. Length of time 15-30 minutes. Link to the survey:

http://stkate.az1.qualtrics.com/jfe/form/SV_eVyhw1O0iKgMjmS St. Catherine University logo. For more information contact Marissa Rivera at mnrivera921@stkate.edu

To participate in the study one must:

1. be raised by least one parent who is Deaf or DeafBlind;
2. grew up immersed in Deaf culture;
3. be eighteen years old or older, and;
4. be born from an interracial couple(for example, one parent is Black and one parent is white, or one parent is Puerto Rican and one parent is Mexican).

Option 1: The following link is to the anonymous research survey:

http://stkate.az1.qualtrics.com/jfe/form/SV_eVyhw1O0iKgMjmS

Option 2: The focus group will be relatively informal and will focus on your experiences. The focus group session will be recorded through Zoom, and should last a minimum of 60 minutes (1 hour), but no longer than 150 minutes (2 and a half hours), depending on the discussion. To indicate your interest please fill out your contact information at the following link:

<https://forms.gle/HwGWh8WYeS53KSPp9>

Please feel free to share the information about the research study with your contacts. All information during this focus group discussion will be kept confidential. If you have any

questions about this research study, please contact Marissa Rivera, mnrivera921@stkate.edu.

*This research is being conducted as part of St. Catherine University's Master of Arts in Interpreting Studies and Communication Equity program and has been approved by the Institutional Review Board at St. Catherine University.

Thank you,

Marissa Rivera

she/her

Graduate Student

Master of Arts in Interpreting Studies and Communication Equity Program

Farmington, CT (EST)

Voice/text: 720-320-8087

Appendix D

Recruitment Source List

Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

All flyers and internet recruitment will be posted or distributed with prior approval from the respective institution, organization, conference or group, or in approved areas (e.g. community billboards).

I will also contact Multiracial, American Sign Language student groups at the following campuses for posting on their website, listserv, and or social networking organizations/groups (e.g. Facebook).

Additionally, I will contact the Deaf/Interpreter/American Sign Language Studies departments at the following campuses for posting/emailing recruitment materials.

- Gallaudet University, Office of Diversity and Equity edi@gallaudet.edu
- St. Catherine University, Multicultural & International Programs & Services (MIPS)
Office mips@stkate.edu
- California State University Northridge, NCOD: Deaf and Hard of Hearing Services
<https://www.csun.edu/ncod>
- College of Ethnic Studies, Critical Mixed-Race Studies, ethnicst@sfsu.edu
- National Technical Institute for the Deaf | RIT <https://www.rit.edu/ntid/>
- Syracuse University, Office of Multicultural Affairs,
<https://experience.syracuse.edu/multicultural/contact/>

- University of Maryland, Multicultural Involvement Community Advocacy
https://stamp.umd.edu/mica/multicultural_involvement_community_advocacy
- University of Northern Colorado, Project Climb, projectclimb@unco.edu

I will contact the following Community Organizations to request posting on site, and or on their website, and or on their listserv, and or on their social networking groups (e.g. Facebook).

- Bi-Racial Family Support Group, <https://www.facebook.com/biracialhelp>
- Black Deaf Center (Facebook group) <https://www.facebook.com/BlackDeafCenter/>
- Bridge between Deaf Parents and CODA Group (Facebook Group)
<https://www.facebook.com/groups/585077548825758>
- CODA (Facebook Group) <https://www.facebook.com/groups/CODAINTERNATIONAL/>
- CODA International - Region IV (Facebook Group)
<https://www.facebook.com/groups/1461157630808327>
- CODA International <https://coda-international.org/> (Facebook Group, website, Listserv)
- CODA International Region 5 (Facebook Group)
<https://www.facebook.com/groups/1444372799150306>
- CODA INTERPRETER CORNER (Facebook Group)
<https://www.facebook.com/groups/207190725978656>
- CODA IPP (Facebook group) <https://www.facebook.com/groups/516214525394259>
- CODAdet (Facebook Group) <https://www.facebook.com/groups/431663427028248>
- CODAs in NYC (Facebook Group)
<https://www.facebook.com/groups/1722290911326880>
- CODAS of Color (Facebook Group, Listserv CODASofColor1@gmail.com)

- ConnectiCODA (Facebook Group, Listserv)
<https://www.facebook.com/groups/288224172117210>
- Connecticut Association of the Deaf (Facebook Group)
<https://www.facebook.com/CADPublic/>
- Connecticut Registry of Interpreters for the Deaf (CRID) (Listserv) ctrid13@gmail.com
- DC/MD/VA CODA (Facebook Group) <https://www.facebook.com/groups/51188557476>
- Deaf-Parented Interpreters, RID Member Section (Facebook Group, Listserv)
<https://www.facebook.com/groups/154419661294544>
- DMVKODA (Facebook Group) <https://www.facebook.com/groups/70744676799>
- DWMass (Facebook Group) <https://www.facebook.com/DWMass/>
- GLAD - Greater Los Angeles Agency on Deafness, Inc (website, Listserv)
<https://gladinc.org/>
- KODAWest San Diego (Facebook Group)
<https://www.facebook.com/groups/745143602281773>
- Latinas and Latinos of Mixed Ancestry (LOMA) (Facebook Group),
<https://www.facebook.com/groups/267517433347933>
- MA KODA (Facebook Group) <https://www.facebook.com/groups/353060988129202/>
- Maine Registry of Interpreters for the Deaf (Listserv) President@mainerid.org
- Massachusetts Registry of Interpreters for the Deaf (Listserv)
correspondence@massrid.org
- MERGE Minnesota (Listserv) MergeMN@gmail.com
- Midwest Mixed (Website, Facebook Group) <https://www.midwestmixed.com/>
- Mixed Bloom Room (Website, Facebook Group) <https://mixedbloomroom.com/>

- Mixed By Love (Facebook Group), <https://www.facebook.com/MixedByLove/>
- Mixed Race Nation (Facebook Group)
<https://www.facebook.com/groups/214351529245243>
- Mixed Race Studies (Facebook Group) <https://www.facebook.com/groups/13919553099>
- Mixed Root Stories (Website) <https://mixedrootsstories.com/>
- Mother Father Deaf Day (Facebook Group)
<https://www.facebook.com/groups/1402429573362420>
- Multicultural Codas of Color/Colour (Facebook Group)
<https://www.facebook.com/groups/891987410890137>
- National Alliance of Black Interpreters- DC Metro Chapter (Facebook Group)
<https://www.facebook.com/NAOBIDC>
- National Hispanic Latino Association of the Deaf (Facebook, Website, Listserv)
<https://www.facebook.com/nhlad2019>
- New Hampshire Registry of Interpreters for the Deaf (Listserv) nhridboard@gmail.com
- New Jersey Registry of Interpreters for the Deaf (Listserv) secretary.njrid@gmail.com
- New Mexico Commission for the Deaf & Hard of Hearing (Listserv)
<https://www.cdhh.state.nm.us/>
- New York Genesee Valley, Registry of Interpreters for the Deaf (Listserv)
info@gvrrid.org
- New York Long Island Registry of Interpreters for the Deaf (Listserv)
president@lirid.org
- New York Metro City Registry of Interpreters for the Deaf (Listserv)
president@nycmetrорid.org

- Project Race (listserv) projectrace@projectrace.com
- Region I CODA (Facebook Group)
<https://www.facebook.com/groups/1441424699458503>
- Region III - CODA-International (Facebook Group)
<https://www.facebook.com/groups/221539048203670>
- RID Interpreters and Translators of Color Member Section (ITOC) (Facebook Group)
<https://www.facebook.com/groups/RIDITOC/>
- RoxyNewInterpreting (Facebook Page) <https://www.facebook.com/RoxyNewInterpreting>
- RoxyNewInterpreting and Educating (Facebook Page)
<https://www.facebook.com/RNIServices/>
- SECODA Southeast Coda (Facebook Group)
<https://www.facebook.com/groups/429755017229202>
- Sign Language Interpreting Services (Catherine White) (Facebook Group)
<https://www.facebook.com/SignLanguageInterpretingServicesCatherineWhite/>
- The Voice of the Deaf Community in Massachusetts (Facebook Group)
<https://www.facebook.com/groups/591511844198515/>
- Western Mass DHILS - Viability (Facebook Group)
<https://www.facebook.com/WesternMassDHILS/>

Appendix E

Informed Consent and Online Survey

Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

Q1 *Required

My name is Marissa Rivera and I am a graduate student working towards a Master of Arts degree in Interpretation Studies and Communication Equity from St. Catherine University.

Thank you for your consideration to participate in this study exploring the lived experiences of Children of Deaf Adults who identify as biracial/multiracial/mixed-race. You will be asked to answer some questions about your lived experiences. Please be assured that your responses will be kept completely confidential.

The study should take around **15-30 minutes** to complete. Your participation in this research is voluntary. You have the right to withdraw at any point during the study, for any reason. If a participant doesn't finish the survey, the data will be removed. Eligible participants for this survey are also asked to be involved in a focus group. The link to register for the focus group will be available at the end of the survey.

If you would like to contact the Principal Investigator in the study to discuss this research, please email Marissa Rivera at mnriviera921@stkate.edu.

You may choose not to answer or opt out of the survey before or during data collection without consequence. There are no significant risks associated with this survey. Participation in this

survey will add to the body of knowledge in the field of sign language interpreting education and increase understanding of the lived experiences of biracial/multiracial/mixed race adult children of Deaf adults.

This research is taking place under the supervision of **Aimee Sever-Hall** (amseverhall545@stkate.edu) and has been approved by the Institutional Review Board at St. Catherine University. Please contact me or my advisors with any inquiries.

There are no direct benefits to participants of this study. If you have any questions about your rights as a participant in this research, or if you feel you have been placed at risk, you can contact the Chair of the Institutional Review Board at St. Catherine University at **(651) 690-7739** or jsschmitt@stkate.edu.

Thank you for your participation,

Marissa Rivera

she/her

mnriviera921@stkate.edu

By selecting “I consent, meet the criteria, and wish to begin the study,” you must: (1) be raised by least one parent who is Deaf or DeafBlind; (2) grew up immersed in Deaf culture; (3) be eighteen years old or older, and; (4) be born from an interracial couple (for example, one parent is Black and one parent is white, or one parent is Puerto Rican and one parent is Mexican).

- a. I consent, meet the criteria, and wish to begin the study.

- b. I do not consent, I do not wish to participate. **(skip to the end of survey)**

Your Background

Q2 *Required

What is your age?

- a. 17 or under **(If chosen, participant will be removed from the survey)**
- b. 18 - 24
- c. 25 - 34
- d. 35 - 44
- e. 45 - 54
- f. 55 - 64
- g. 65 - 74
- h. 75 - 84
- i. 85 or older

Q3

What is your gender identity?

- a. Female
- b. Male
- c. Non-binary
- d. I choose not to disclose.
- e. Other, please indicate: _____

Q4 *Required

How do you identify? Pick all that apply.

- Coda (Child of a Deaf Adult)
- Coca-Coda (Child of Coda Adult & a Child of Deaf Adult)
- Heritage Signer
- OHCoda (Only Hearing Child of Deaf Adults)
- OCoda (Only Child of a Deaf Adult)
- Mother-Father Deaf
- Deaf
- Deaf-of-Deaf
- Deaf-Parented
- DeafBlind
- Hard-of-Hearing
- Hearing
- Other, please indicate: _____

Q5

Do you identify as a **(based on previous answer)** when interacting with people within the Deaf community?

- a. Always
- b. Most of the time
- c. Sometimes

- d. Never
- e. I choose not to disclose.

Q6

How often do you identify yourself as a **(based on previous answer)** when interacting with people outside of the Deaf community?

- a. Always
- b. Most of the time
- c. Sometimes
- d. Never
- e. I choose not to disclose.

Q7

Highest level of education completed?

- a. Less than a high school diploma
- b. High school or equivalent (e.g., GED)
- c. Some college, no degree
- d. Associate degree (e.g., AA, AS)
- e. Bachelor's degree (e.g., BA, BS)
- f. Master's degree (e.g., MA, MS, MEd)
- g. Doctorate or professional degree (e.g., MD, DDS, Phd)
- h. Other
- i. I choose not to disclose.

Q8

In which area did you spend most of your youth?

- a. Urban
- b. Suburban
- c. Rural
- d. I choose not to disclose.

Q9 *Required

Which of the following do you use to describe your racial identity? Check all that apply:

- ☐ African
- ☐ African American
- ☐ Afro-Asian
- ☐ Afro-Brazilian
- ☐ Afro-Latino
- ☐ American Indian
- ☐ Alaska Native
- ☐ Asian
- ☐ Black American
- ☐ Brazilian
- ☐ Chinese
- ☐ Cuban
- ☐ Dominican
- ☐ Haitian
- ☐ Hispanic

- ☐ Indian
- ☐ Jamaican
- ☐ Korean
- ☐ Latina/Latino/Latinx
- ☐ Native Hawaiian
- ☐ Pacific Islander
- ☐ Spanish
- ☐ Portuguese
- ☐ Vietnamese
- ☐ West Indian
- ☐ White/Caucasian
- ☐ Other, please indicate _____

Parent 1 Background

Q10 *Required

Which best describes PARENT 1's identity?

- a. Coda (Child of a Deaf Adult)
- b. Coca-Coda (Child of Coda Adult & a Child of Deaf Adult)
- c. Heritage Signer
- d. OHCoda (Only Hearing Child of Deaf Adults)
- e. OCoda (Only Child of a Deaf Adult)
- f. Mother-Father Deaf

- g. Deaf
- h. Deaf-of-Deaf
- i. Deaf-Parented
- j. DeafBlind
- k. Hard-of-Hearing
- l. Hearing
- m. Unsure
- n. Other, please indicate: _____

Q11 *Required

Which of the following do you use to describe PARENT 1's racial identity? Check all that apply:

- ☐ African
- ☐ African American
- ☐ Afro-Asian
- ☐ Afro-Brazilian
- ☐ Afro-Latino
- ☐ American Indian
- ☐ Alaska Native
- ☐ Asian
- ☐ Black American
- ☐ Brazilian
- ☐ Chinese
- ☐ Cuban

- ☐ Dominican
- ☐ Haitian
- ☐ Hispanic
- ☐ Indian
- ☐ Jamaican
- ☐ Korean
- ☐ Latina/Latino/Latinx
- ☐ Native Hawaiian
- ☐ Pacific Islander
- ☐ Spanish
- ☐ Portuguese
- ☐ Unsure
- ☐ Vietnamese
- ☐ West Indian
- ☐ White/Caucasian
- ☐ Other, please indicate _____

Parent 2 Background

Q12 *Required

What is PARENT 2's Identity?

- a. Coda (Child of a Deaf Adult)
- b. Coca-Coda (Child of Coda Adult & a Child of Deaf Adult)

- c. Heritage Signer
- d. OHCoda (Only Hearing Child of Deaf Adults)
- e. OCoda (Only Child of a Deaf Adult)
- f. Mother-Father Deaf
- g. Deaf
- h. Deaf-of-Deaf
- i. Deaf-Parented
- j. DeafBlind
- k. Hard-of-Hearing
- l. Hearing
- m. Other, please indicate: _____

Q13 *Required

Which of the following do you use to describe PARENT 2's racial identity? Check all that apply:

- ☐ African
- ☐ African American
- ☐ Afro-Asian
- ☐ Afro-Brazilian
- ☐ Afro-Latino
- ☐ American Indian
- ☐ Alaska Native

- ☐ Asian
- ☐ Black American
- ☐ Brazilian
- ☐ Chinese
- ☐ Cuban
- ☐ Dominican
- ☐ Haitian
- ☐ Hispanic
- ☐ Indian
- ☐ Jamaican
- ☐ Korean
- ☐ Latina/Latino/Latinx
- ☐ Native Hawaiian
- ☐ Pacific Islander
- ☐ Spanish
- ☐ Portuguese
- ☐ Vietnamese
- ☐ West Indian
- ☐ White/Caucasian
- ☐ Other, please indicate _____

Multiracial Experiences

Q14

Do you use any of the following identifiers to describe yourself?

- a. Yes, biracial.
- b. Yes, mixed-race.
- c. Yes, mixed heritage.
- d. Yes, multiracial.
- e. No.
- f. I choose not to disclose.
- g. Other, please specify: _____

Q15

Do people classify your race correctly?

- a. Always
- b. Often
- c. Sometimes
- d. Rarely
- e. I choose not to disclose.

Q16

How important is it to you to feel like you belong to a particular racial group?

- a. Very Important
- b. Important
- c. Moderately Important

- d. Slightly Important
- e. Not Important
- f. I choose not to disclose.

Q17

Please indicate the degree to which you agree with the following statement:

I struggle trying to understand where I belong within the Deaf/Hearing community.

- a. Strongly Agree
- b. Agree
- c. Disagree
- d. Strongly Disagree
- e. I choose not to disclose.

Q18

Please indicate the degree to which you agree with the following statement:

I struggle trying to understand where I belong due to being biracial/multiracial/mixed-race.

- a. Strongly Agree
- b. Agree
- c. Disagree
- d. Strongly Disagree
- e. I choose not to disclose.

Q19

Please indicate the degree to which you agree with the following statement:

I find it difficult to find other racially diverse people like myself.

- a. Strongly Agree
- b. Agree
- c. Undecided
- d. Strongly Disagree
- e. I choose not to disclose.

Q20

Are you satisfied with your level of fluency in English?

- a. Extremely satisfied
- b. Very satisfied
- c. Moderately satisfied
- d. Slightly satisfied
- e. Not at all satisfied
- f. I choose not to disclose.
- g. Other, please explain: _____

Q21

Are you satisfied with your level of fluency in sign language?

- a. Extremely satisfied
- b. Very satisfied
- c. Moderately satisfied
- d. Slightly satisfied
- e. Not at all satisfied
- f. I choose not to disclose.
- g. Other, please explain: _____

Q22

Are you satisfied with your level of fluency in the language your extended family uses? (e.g., grandma, aunt, or uncle)

- a. Not at all satisfied
- b. Slightly satisfied
- c. Neutral
- d. Very satisfied
- e. Extremely satisfied
- f. I choose not to disclose
- g. Other: _____

Q23

Have you ever done any of the following things to try to influence how others see your race, or not? Check all that apply:

- ☐ Dressed a certain way

- ☐ Spoken a certain way
- ☐ Signed a certain way
- ☐ Worn your hair a certain way
- ☐ Associated with certain people
- ☐ None of these apply to me.
- ☐ I choose not to disclose.

Q24

Please indicate the degree to which you agree with the following statement:

I change how I describe my racial identity in different settings (e.g., work, home, and school).

- a. Strongly Agree
- b. Agree
- c. Disagree
- d. Strongly Disagree
- e. I choose not to disclose.

Q25

Please indicate the degree to which you agree with the following statement:

I get asked, “What are you?”

- a. Always

- b. Often
- c. Sometimes
- d. Rarely
- e. Never
- f. I choose not to disclose.

Q26

Please indicate the degree to which you agree with the following statement:

I am active in multiracial organizations or groups.

- a. Strongly Agree
- b. Agree
- c. Disagree
- d. Strongly Disagree
- e. I choose not to disclose.

Q27

Please indicate the degree to which you agree with the following statement:

I celebrate holidays/celebrations of more than one culture.

- a. Strongly Agree
- b. Agree
- c. Disagree

- d. Strongly Disagree
- e. I choose not to disclose.

Q28

Please indicate the degree to which you agree with the following statement:

I am pressured to pick a race.

- a. Strongly Agree
- b. Agree
- c. Disagree
- d. Strongly Disagree
- e. I choose not to disclose.

Q29

Have you looked into biracial/mixed-race/multiracial resources?

- a. Yes
- b. No
- c. I don't know
- d. I choose not to disclose.

Q30

Do you have any personal experiences on this topic on biracial/mixed-race/multiracial children of Deaf adults that you would like to share with me through this survey?

Short answer: _____

End of Survey

Thank you for your participation.

All answers will be kept confidential.

If you met the participant criteria for this survey,

I welcome you to join the focus group session.

Click here to sign up for the focus group session,

link: <https://forms.gle/HwGWh8WYeS53KSPp9>

If you have additional questions,

please contact Marissa Rivera at mnriviera921@stkate.edu

Appendix F

Focus Group Contact Inquiry Form

Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

Link: <https://forms.gle/HwGWh8WYeS53KSPp9>

Study Title: Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

Researcher: Marissa Nicole Rivera, Graduate Student, St. Catherine University, Master of Arts, Interpreting Studies and Communication Equity (MAISCE)

E-mail: mnrivera921@stkate.edu

You are invited to participate in a focus group for a research study. This study is called the "Exploration of the Lived Experiences of Multiracial Children of Deaf Adults" as an informational reference for people who are interested in social identities. The study is being conducted by Marissa Rivera, a Masters' student at St. Catherine University in St. Paul, MN. The faculty advisor for this study is Aimee Sever-Hall, MAISCE Research Advisor.

The purpose of this study is to serve as a complement to the work of the identity development of biracial/multiracial/mixed-race children of Deaf adults.

This study is important because it will inform the American Sign Language Community about the intricacies of Coda identity along with race and ethnicity. Approximately 10-12 individuals (in total) are expected to participate in the focus groups for this research. The length of time for the session will be a minimum of 60 minutes (1 hour), but no longer than 150 minutes (2 and a half hours), depending on the discussion. The researcher can not guarantee that other participants will hold confidential what is shared in the group. Please respect others and do not share what is said in the focus group discussion. Support materials will be provided in advance

of the focus group so that all participants will have access to them.

To participate in the study, you must:

1. be raised by least one parent who is Deaf or DeafBlind
2. grew up immersed in Deaf culture
3. be eighteen years old or older, and;
4. be born from an interracial couple (for example, one parent is Black and one parent is white, or one parent is Puerto Rican and one parent is Mexican).

If you fit the criteria above, please fill out this form with your contact information.

Name: _____

Pronouns: _____

Email Address: _____

Preferred Language Use: (i.e., ASL, Spoken English) _____

Which time are you available? _____

Accommodations needed, if applicable: _____

Appendix G

Email Template to the Registered Focus Group Participants

Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

Greetings,

Thank you for signing up to be a focus group participant for the Biracial/Multiracial/Mixed race Children of Deaf Adults Research Study. Your input is valuable.

Based on the availability of the participants, below are two separate times of the focus groups:

1. Tuesday, February 8, 2022, 7:00 p.m. - 9:30 p.m., Eastern Standard Time (EST)
2. Saturday, February 12, 2022, 10:00 a.m. - 12:30 p.m. noon, Eastern Standard Time (EST)

You will choose one of the focus groups you would like to attend when you sign the informed consent form.

By clicking on this link below, you will find answers to the most commonly asked questions about participating in a research study. Please read the entire document and ask questions you have before you agree to be in the study.

Informed Consent Form:

https://stkate.az1.qualtrics.com/jfe/form/SV_3ZWB3p8RuG0V7RI

Once the informed consent form is signed, an email will be sent from Zoom with the link to the meeting.

*If you know of anyone else who may be interested in joining one of the focus groups, please have them register online at: <https://forms.gle/T4vbxreauqiWUv1Y8> or email me at mnrivera921@stkate.edu.

Please do not hesitate to reach out if you have any questions.

Thank you!

Sincerely,
Marissa Rivera
she/her
Graduate Student
Master of Arts in Interpreting Studies and Communication Equity Program
Voice/text: 720-320-8087 (EST)

Appendix H

ST. CATHERINE UNIVERSITY

Informed Consent for a Focus Group

Study Title: Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

Researcher: Marissa Nicole Rivera, Graduate Student, St. Catherine University, Master of Arts, Interpreting Studies and Communication Equity (MAISCE)

E-mail: mnrivera921@stkate.edu

You are invited to participate in a focus group. This focus group is part of a study called the Lived Experiences of Multiracial Children of Deaf Adults. The study is being done by Marissa Rivera, a Masters' student at St. Catherine University in St. Paul, MN. The faculty advisor for this study is Aimee Sever-Hall, MA, MAISCE Research Advisor.

The purpose of this focus group is to serve as a complement to the work of the identity development of children of Deaf adults. This study is important because it will inform the American Sign Language Community about the intricacies of Coda identity along with race and ethnicity.

This focus group will take approximately a minimum of 60 minutes (1 hour) to a maximum of 150 minutes (2 and a half hours). You will be asked to respond to questions about your childhood, family connections, and biracial/multiracial/mixed-identity experiences. The focus

groups will be audio and video recorded on Zoom and transcribed. We will not identify who said what in a focus group. In our final report, individual quotes may be used, but we will do our best to ensure that no quote can be attributable to any individual who participated in the focus group. Please be sure to write down a pseudonym that you would like to be referred to as for the purposes of this study, which you may also use during the focus group discussion. I will do all that I can to ensure confidentiality, and still, I cannot guarantee it; please keep this in mind as you share your responses. I ask that you do not share what is discussed in the focus group with anyone outside of the focus group.

Below, you will find answers to the most commonly asked questions about participating in a research study. Please read this entire document and ask questions you have before you agree to be in the study.

Why have I been asked to be in this focus group?

You identify as being a Coda or being raised with a Deaf parent(s) of different races.

Will I receive any compensation for participating in this focus group?

You will not be compensated for participating in this study.

What if I decide I don't want to be in this focus group or want to withdraw?

Your participation is completely voluntary. If, however, you experience any discomfort or do not wish to participate, you are free to go, you may choose to “pass” in response to any question, or withdraw from this group at any time without any penalty.

If you decide to participate in this study, but later change your mind and want to withdraw, simply notify Marissa Rivera. If you choose to withdraw from the study after **April 1, 2022**, data collected to that point from the discussions will be retained in the study.

If you withdraw prior to **April 1, 2022**, your data will be removed from the study. Your decision of whether or not to participate will have no negative or positive impact on your relationship with St. Catherine University, nor with any of the students or faculty involved in the research. Any records (print and digital) containing personally identifying information (i.e., videos and forms) from the study will be destroyed within six months of the conclusion of the study, but no later than **June 1, 2022**.

What are the benefits (good things) that may happen if I am in this study?

The main benefit for participating in this study is the opportunity to reflect on your own intersecting identities, additionally the opportunity to connect with other mixed-race/biracial/multiracial children of Deaf adults. This may be beneficial for a deeper sense of self-awareness.

What are the risks that may happen if I am in this study?

There is minimal risk associated with this study. The primary risk that comes with being asked questions is that it may cause you to reflect on experiences that may bring back warm or unwanted memories. Support materials are provided below, before the focus group so that all participants have access to them.

Resources for people who may want to sit with or discuss emotions/experiences brought up in the focus group:

- *Calm App <https://www.calm.com/>
- *Deaf Counseling <https://deafcounseling.com/>
- Gass, R. & Ansara, J. (2015). Managing Your Triggers Toolkit: A Practice for Being Resilient in Challenging Circumstances.
<http://mediatorsbeyondborders.org/wp-content/uploads/2020/01/managing-your-triggers-toolkit.pdf>
- *Multiracial, Mixed-race, and biracial Counseling. Urim Recovery.
<https://urimrecovery.com/multiracial-mixed-race-and-biracial-identity/>
- *National Deaf Therapy Center <https://www.nationaldeaftherapy.com/>
- Raypole, C. (2020). How to Identify and Manage your Emotional Triggers. Healthline.
www.healthline.com/health/mental-health/emotional-triggers
- Resiliency Resources <https://resiliencyresources.com/>
- Reynolds, M. (2015). 5 Steps for Managing Your Emotional Triggers. Psychology Today.
<https://www.psychologytoday.com/us/blog/wander-woman/201507/5-steps-managing-your-emotional-triggers>

* May be a charge for using that service.

These resources are provided for informational purposes only. The researcher does not guarantee the quality of services you may receive from these resources. It is encouraged for you to look into each of these resources and make your own decision.

We have identified these ground rules for participation in the group, and we ask you to

commit to following them. We will also ask if the group wants to add to or modify these ground rules.

- Only one person talks at a time.
- Confidentiality is expected. “What is shared in the room stays in the room.”
- It is important for us to hear everyone’s ideas and opinions. There are no “right” or “wrong” answers to questions – just ideas, experiences and opinions, which are all valuable.
- It is important for us to hear all sides of an issue – both the positive and the negative.
- You always have the right to pass if you do not want to answer a question.

How can I get more information?

If you have any questions, you can ask them before you sign this form. You can also feel free to contact me at mnrivera921@stkate.edu. If you have any additional questions later and would like to talk to the faculty advisor, please contact Aimee Sever-Hall, MA (amseverhall545@stkate.edu). If you have other questions or concerns regarding the study and would like to talk to someone other than the researcher, you may also contact Dr. John Schmitt, Chair of the Institutional Review Board at St. Catherine University, at (651) 690-7739 or jsschmitt@stkate.edu.

You may want to print or save the form on your computer for future reference.

This project has been approved by the Institutional Review Board at St. Catherine’s .

By signing this consent form, you are indicating that you fully understand the above

information, you agree to participate in this focus group and agree to be videotaped and audiotaped.

- a. I consent, I wish to participate.
- b. I do not consent, I do not wish to participate. (if selected, page skipped to the end)

-----Next-----

Participant's Full Name: _____

Participant's pseudonym (you may use this during the focus group discussion if you would like): _____

Which focus group discussion will you be able to attend?

- a. Tuesday, February 8, 2022, 7:00 p.m. - 9:30 p.m., Eastern Standard Time (EST)
- b. Saturday, February 12, 2022, 10:00 a.m. - 12:30 p.m. noon, Eastern Standard Time (EST)

My signature indicates that I have read this information and my questions have been answered. I also know that even after signing this form, I may withdraw from the study by informing the researcher.

Participant's signature: _____

-----End-----

Thank you for your time.

Your response has been recorded.

Any questions? Please contact Marissa Rivera at mnrivera921@stkate.edu

Appendix I

Guided Focus Group Questions

Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

Adopted and modified from Kahn, Vali Dagmar (2011).

Thank you for participating in this study. To ensure that I have not forgotten anything, I need to read from this script, O.K.?

First, my name is Marissa Rivera and I am a graduate student in the Masters of Interpreting Studies and Communication Equity program at St. Catherine University under the supervision of Aimee Sever-Hall. Before we begin I want to ask if any of you have any questions about any of the forms that you recently filled out.

Today you will be participating in a focus group session which should take approximately a minimum of 60 minutes to a maximum of 2 hours and-a-half. Your participation is voluntary. If you do not wish to participate, you may stop at any time. As you may recall from the Informed Consent and Video Release Form you completed; all information shared during this discussion will remain strictly confidential. The information that you provide in this study will be recorded from transcription purposes. All references to you will use only a pseudonym. Additionally, any personally identifiable information (e.g., names of schools, students) will be edited if necessary, in order to protect confidentiality.

If you feel you need a break at any time or wish to withdraw from the study, please let me know.

Are you all ready to begin? Great, let's begin.

First, I think it would be helpful for us to talk a little bit about how you currently identify your race and what this means to you so I can understand how you currently identify, and how you personally understand this identity.

First, do you mind if we go around and introduce ourselves? Please state the name you would prefer everyone to use for this Zoom session, your pronouns, and then put them in your Zoom “name”?

How do you identify your racial identity?

Can you tell me a time when you first became aware of your racial/ethnic heritage?

Can you tell me a time of how you felt while attending a CODA conference?

Can you tell me a time of how you felt while attending a KODA camp?

If you have not attended a CODA event, can you tell me why?

In your experience, has your birth order affected your identity?

Does your identity change when you communicate to someone within the Deaf community versus someone who is outside the Deaf community? If so, can you give me an example?

Have you identified yourself with different races throughout your life? If so, what caused it?

Tell me about the resources your parents used to discuss with you about being biracial/multiracial/or mixed-race.

Can you tell me how having (a) Deaf parent(s) from different races has influenced your approach to life?

Can you tell me an instance where you felt that others thought you should identify differently, racially?

- a. Referring back to an experience described earlier - if presented with the same situation 5 or 10 years ago, can you describe how you think you would have reacted? Similarly or differently?

Have people treated you differently because you are biracial/multiracial/ or mixed-race?

- b. What did you do in this situation?

Have other people influenced your identity?

If you are seeking to be with someone romantically, how has your background influenced your dating choices?

Can you tell me about any instances where you felt like you were not accepted by your racial identity group?

Do your family members from each of your parent's sides communicate with you? How often?

Thank you for your time, is there anything else you would like to share with me?

Appendix J**Post-Focus Group Email****Exploration of the Lived Experiences of Multiracial Children of Deaf Adults**

Good _____,

Thank you for participating in the focus group and sharing your experiences. I will share the final copy of the study with you when it is finished.

In the meantime, if you haven't already, please fill out the survey for this research study:

https://stkate.az1.qualtrics.com/jfe/form/SV_eVyhw1O0iKgMjmS

I'll be going over the transcript, and if any points need clarification, I hope it's ok to follow up with you.

Sincerely,
Marissa Rivera
she/her
Graduate Student
Master of Arts in Interpreting Studies and Communication Equity Program
Voice/text: 720-320-8087 (EST)

Appendix K**Sample Member Check Email****Exploration of the Lived Experiences of Multiracial Children of Deaf Adults**

Subject: Member Check on the Transcript

Dear Mx. _____,

Last month or so I asked you to be a part of a focus group discussion as part of my thesis study on biracial/mixed-race/multiracial children of a Deaf adult. At our focus group, I mentioned that I would likely be contacting you to get your feedback on your transcript. Well, I am finally at that point! Please note that all collected data will help to identify themes that I will be able to address in the study.

Attached is a copy of your transcript. Would you mind reviewing it and letting me know if you have any objections?

Thank you again for all of your help! Your input is important.

I am looking forward to hearing from you. Please review and provide feedback within two weeks.

Sincerely,
Marissa Rivera
she/her
Graduate Student
Master of Arts in Interpreting Studies and Communication Equity Program
Farmington, CT (EST)
Voice/text: 720-320-8087

Appendix L

Reference List of Mixed-Race Terminology in English

Exploration of the Lived Experiences of Multiracial Children of Deaf Adults

These terms are to be used for reference only. The term and definitions are to be credited to the original authors.

Ambiguous	Mixed-Race Monoracism
Multiethnicity	Multiracial
Anti-miscegenation laws	Multiracial Union
BIPOC	Multiracism
Biracial	Off-White People
Colonization	Poly-ethnicity
Color Blindness	Post-racialism
Creole	Post-racialism
Creolization	Racial Ambiguity
Dual-Minority Mixes	Racial Impostor Syndrome
Ethnoracialism	Racial Justice
Historical Trauma	Racial Tension
Intermarriage	Read-as-White
Intersectionality	Transnational
Interracial discrimination	Transracial Adoption
Loving Day	White Adjacency
Majority	White Passing
Minority	White Spaces
Mixed	White Supremacy
Mixed Heritage	White Toxicity

Appendix M

Bill of Rights *for* *People of Mixed Heritage*

I**HAVE THE RIGHT...**

Not to justify my existence in this world.
Not to keep the races separate within me.
Not to justify my ethnic legitimacy.
Not to be responsible for people's discomfort with my physical or ethnic ambiguity.

I**HAVE THE RIGHT...**

To identify myself differently than strangers expect me to identify.
To identify myself differently than how my parents identify me.
To identify myself differently than my brothers and sisters.
To identify myself differently in different situations.

I**HAVE THE RIGHT...**

To create a vocabulary to communicate about being multiracial or multiethnic.
To change my identity over my lifetime--and more than once.
To have loyalties and identification with more than one group of people.
To freely choose whom I befriend and love.

Appendix N

CODA IS and IS NOT

Millie Brother, Founder

August 21, 1987

CODA is based on the premise that deaf parent/hearing child families have equal rights in society and will work toward that end.

CODA is not a mouthpiece speaking for deaf people; nor do we believe that hearing people should monopolize the fight toward deaf self-determination.

CODA is a group that recognizes our right to gather, explore and plan activities based upon a shared heritage.

CODA is not a group of self-pitiers, complainers, and gossipers intent upon maligning anyone in either the hearing or deaf communities.

CODA is an option where before none existed.

CODA is not the sole answer for all codas.

CODA is an organization that recognizes the value of our unique background and promotes pride in our bicultural experiences.

CODA is not an organization that approves of people exploiting their background for manipulative ends.

CODA acknowledges the triumphs and tribulations shared by those of us who traverse between two worlds.

CODA does not dwell only upon the negative or positive side of our bicultural experience.

CODA recognizes the rich diversity within the deaf community and the resulting individuality of its children.

CODA does not generalize our experiences to the extent that we lose our individual identity.

CODA is a place where we laugh, cry, giggle, talk, bellow, smile, and understand.

CODA is not ME... **CODA** is we.

Together we can make a difference.

