

Figure 6. Hedonism – the effect of the gender and country interaction

Stimulation was differentiated by the country factor ($F = 6.088$; $p < .01$), which was further modified by the gender influence (a dual interaction between gender and country ($F = 4.882$; $p < .05$)). Neither dual interaction nor triple interactions were significant. Detailed results are shown in Figure 7.

The general effect of the country factor suggested that Polish valued stimulation higher than Czechs and was related to the modifying role of gender. It was found that Polish males valued stimulation higher than Polish females, who obtained similar results to the Czech subgroups which were independent of gender.

The third group of values consisted of two variables: self-direction and universalism and were not related to controlled independent variables. The final and crucial finding was that neither self-direction nor universalism stood in reference to either the separately handled independent variables or their interactions. The importance of those values was similar in Polish and Czech groups and was found to be independent of any measured variables. Nei-

ther gender nor the country or hearing status affected differences in valuing self-direction and universalism in adolescents.

DISCUSSION

The impact of hearing impairment on values systems and their priority is seen in the findings for the values of conformism, achievement and tradition. Findings indicate that language and communication difficulties in mainstream society are an obstacle to the acceptance and fixation of values. The specificity of Deaf culture partially follows from the very core of deafness, the implication of which is the domination of their visual perception of the world, which is partially an effect of social life – firstly in the school dormitory and then outside the boundaries of the school, to a community that uses a common language code. The process of enculturation into Deaf culture comes intrinsically and naturally through the birth of a deaf child in a Deaf family, whereas children of hearing parents join the Deaf com-

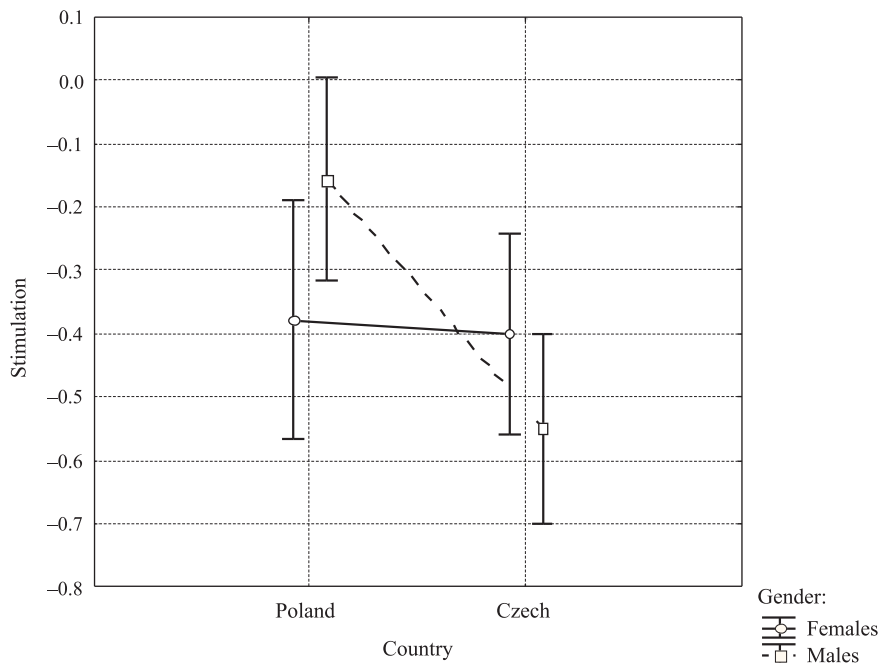


Figure 7. Stimulation – the effect of the gender and country interaction

munity by contacts with their peers at a residential school for the Deaf, where sign language dominates (Priestley, 2003). In children educated in integrated classes, the process of integrating into the Deaf culture is even more delayed if the Deaf model is not present; it occurs during the study period and in adult life. Friendship bonds established at schools for the deaf are maintained throughout the persons life. Referring to terminology proposed by Geert Hofstede (2003), Deaf Culture is perceived as a collective as opposed to the strongly individualistic culture of hearing people, so conformity is valued higher by hearing impaired adolescents than by hearing ones, as it helps them participate in the social life of the Deaf community at school. Padden and Humpries (2006) in their study point out the linguistic inadequacy of the hearing impaired when it comes to the mainstream (hearing) population, which accounts for the greater closeness of people with deafness or hearing impairment. This may also contribute towards the perceived fixation on group values and a low

degree of flexibility to respond to the values of mainstream society held by people in the deaf community.

Lane (2000) drew attention to the problems of psychological testing linked to language and reading comprehension, which must be taken into consideration.

The questionnaire assessment method to test the deaf sample was adapted, however, it can be argued that for most authors (Padden, Humpries, 2006; Ladd, 2003; Lane, Hoffmeister, Bahan, 1996; Barnes, Mercer, 2002) who deal with hearing impairment and the consequences, that it is a question of culture withdrawal from language and communication. This concept is rather misleading, because culture is a relatively broad base and value orientation should be considered an essential component of culture. It means that harmonious relationships and strong ties between members are rewarded through sharing information, mutual decision-making, and domination of the group over individual private life. The main interests of the Deaf community as

a whole are language protection, the education of hearing-impaired children, and the organization of the deaf community as well as their social lives (Lane, 2000, 2005), therefore, individual achievements of community members are less important.

Findings from the current research indicate that values that relate to tradition are valued less for hearing impaired adolescents than for their hearing peers. This result might be analysed in the context of the value transmission process across generations. With the hearing-impaired child the transmission of values from childhood is complicated because the deaf population is very heterogeneous: 95% of children with hearing impairment are born to hearing parents (Mitchell, Karchmer, 2004), which is a reason for the existence of communication barriers and an alleged basis of other problems not only in personal development, but also in the acquisition and training of social competencies. Deaf children of hearing parents usually grow up in an environment with poor stimulation and low levels of engagement, and they are often treated as objects of speech therapy, which is connected with a more authoritarian way of communication that seems to focus on the parents' own wishes rather than the subject of the personal dialogue in which the child's feelings and needs are respected (Zalewska, 1998). In such a situation, deaf children of hearing parents are usually deprived of any possibilities or motivation to explain their own needs and take their own independent decisions. Additionally, children who are deaf might be less involved in the enculturation process of their parents'. Tradition might also be less important for hearing-impaired adolescents because of a less intensive interpersonal dialog with their parents and other family members, as well as the lack of proper understanding of the historical secondary time perspective. Kaiser-Grodecka and Cieszynska (1991) findings state that deaf adolescents are delayed in the process of secondary time understanding, furthermore, common modes of communication within a family seem to be involved in inculcating temporal concepts in deaf

children, as well as time event ordering at two separate levels: the primary time level, which is related to personal individual experiences, and the secondary time level, which is a fundamental base for the development of structures of historical event understanding either in the context of personal history or national or general history.

The presented study reveals a crucial influence of gender and national factors on most values described by the Schwartz circular model. The findings reported in this article reveal the intercultural differences between the subgroups of Polish and Czech adolescents, which appear irrespective of hearing impairment, and which may account for the discrepancies in living conditions of Poles and Czechs. The results show that the hearing status of adolescents was the core factor to affect value priority systems and show that the three values of conformity, tradition and achievement, are affected, however, gender and/or country differentiated other dependent variables. The Schwartz Portrait Values Questionnaire (Schwartz, 2006) concerns universal values, and Schwartz's (2006) theory reflects the values and beliefs of the inhabitants of the rich West (Boski, 2009). Despite their territorial proximity, similar political experiences and numerous historical interconnections between Poles and Czechs, selected objective indices show there are differences between living conditions. On the basis of data collected by Remigiusz Koc (2006), based upon the *Report on Human Development* and carried out within the United Nations Development Programs (UNPD), in comparison to Czechs, Poles are in a less favourable situation with regard to economic determinants (average income per citizen, rate of national income, rate of social inequalities) and broadly defined living conditions (such as living standard, rate of long-term unemployment). Due to the existing diverse living conditions, in comparison with Polish adolescents, Czech youth in the current study highly value security and sense of power, whereas Polish adolescents are shown to value hedonism, stimulations and achievements,

which can be explained as their compensating for negative emotions that follow from harder living conditions (Koc, 2006).

Results indicate that both in Poland as well as in most Central European countries, including the territory of the Czech Republic, a specific set of values prevails, which are different from the characteristic patterns of Western European countries. As shown by Schwartz's studies, Poles and Czechs have a high regard for conservative (traditional) values in particular, findings indicate that people from both central European countries tend to shift emotional, intellectual autonomy and egalitarianism into the background. This tendency is specifically noted amongst Polish people (Schwartz, Bardi, 2001). Research findings from the current study indicate that the value of tradition is particularly vital to Polish female adolescents. Similar tendencies are found concerning conservative values held by people in Poland and the Czech Republic, which has been emphasized in previous cross-country studies (e.g., Inglehart, Basanez, Moreno, 1998).

Attachment to materialistic values show that Poles are similar to Czechs, however, people living in both countries differ from most other Central European nations with regard to respected authority, which in the case of Poles is religious as opposed to secular-rational. In the Czech Republic, a study that focuses on the religiosity of people with hearing impairments shows that attitudes towards religion and nationality bear no significant difference in comparison hearing peers (Potměšilová, 2012). Owing to the diverse educational environments of the current study, the aspect of religiosity is not captured. However, the context of school settings for example residential special schools and inclusive local schools, findings indicate that students achievement is higher (Potměšil, 2011), which can be explained by the high quality of education for students who are deaf and attend schools for the deaf. Teachers in schools for the deaf have didactic skills that reflect the visual needs of their students with additional class management skills (Potměšil, 2011), however, stu-

dents are far away from their family and home culture.

Like all families, children with hearing impairment who have parents with hearing impairment share similar orientations of particular value systems (Lane *et al.*, 1996). In addition, the values orientation of children is also reflected in their approach to the school climate and in their attitudes to learning. In this instance studies show there is no significant statistical difference between hearing children and children with impaired hearing (Lasek, Potměšil, 1999).

CONCLUSION

The research was conducted to determine differences in the value priorities of hearing and hearing impaired adolescents. The hypotheses was based on the assumption that different priority patterns exist due to a person's perceptual restrictions. Hearing status is the core factor to affect development factor in addition to cultural differences between the groups.

The results showed that:

1. Values such as conformity, tradition and achievement are influenced by an individual's hearing status. Findings from the current study indicate that students with hearing impairment assign higher values to conformity than to values of tradition and achievement and that scores assigned by students with hearing impairment were lower than hearing adolescents.
2. Value priorities of benevolence, security, power, hedonism and stimulation are affected by gender and country or by interactions between gender-country variables.
3. Self-direction and universalism are values not related to the controlled independent variables.

The survey includes some important data, however, it is difficult to generalize the results and draw a general conclusion because the hearing impaired population is highly heterogeneous. The family background and mode of

communication are crucial variables, however, the school setting (special, mainstream or inclusive) as well as the dominant method of teaching and communicating (oral, sign, Total Communication, bilingual) are also im-

portant factors for consideration. In future studies those factors should be investigated further to improve our understanding of hearing impaired persons.

NOTE

¹ The socio-cultural deafness model states that the hearing impaired person is a member of a linguistic and cultural minority due to the sign language usage. According to this model, the Deaf community use the term of „Deaf” (in opposition to „deaf”) to delineate its separateness from the community who communicate orally (Lane, 2000). Deaf children of Deaf parents are Native Signers because of their early access to the sign language but deaf children of hearing parents are late signers because they usually get access to the sign language at school. This extension is fundamental for communication skills development.

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