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Moving toward allyship: a current climate of agent skill sets of hearing ASL-English interpreters

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Moving Toward Allyship:

A Current Climate of Agent Skills Sets of Hearing ASL-English Interpreters

By

Jessica Renee Minges

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LIST OF TERMS

Agent: One who experiences privileges, opportunities, and advantages based on socially constructed norms.

Ally: One who demonstrates thoughts, feelings, behaviors and actions of allyship

a/Allyship: Awareness plus action

ASL: American Sign Language

ASL-English Interpreter: For the purposes of this study, this refers to signed language interpreters who interpret between ASL and English and identify as a hearing person.

Deaf community: individuals who identify culturally and socially as members of the American Deaf community.

RID: Registry of Interpreters for the Deaf

Target: One who experiences disadvantages, marginalization, discrimination or oppression based on socially constructed norms.

ABSTRACT

Moving Toward Allyship:
A Current Climate of Agent Skills Sets of Hearing ASL-English Interpreters

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In all societies, there exists a rank system that provides some with advantages and privileges, and others with disadvantages which result in oppression. In the United States, those who are considered disabled, like the Deaf community, are systematically marginalized and are considered Targets, whereas those who are not considered disabled receive advantages and are thus Agents (Hays, 2001, 2008; Nieto et al., 2010). Hearing ASL-English interpreters inherently hold advantages and are Agents based on their ability to hear (Baker-Shenk, 1991; Nieto et al., 2010). ASL-English interpreters are in a unique position to recognize the oppression of the Deaf community and the social imbalances the Deaf community may face, and these interpreters are afforded the opportunity to work with the Deaf community toward social justice and equity as allies (Witter-Merithew, 1999). Nieto et al. (2010) developed an Agent Skills Model to provide a means to describe the skill sets that those who are advantaged can develop in order to work with Target group members toward equity and move from Agent-centric skills to Agent-relative skill sets, potentially resulting in Allyship. Edwards (2006) discusses the idea that there are multiple types of allyship based on the privileged person's motivations. This study intends to assess the current climate of ASL-English interpreter Agent skill

sets based on Nieto et al.'s (2010) model and determine ASL-English interpreter ally identification and their definition of allyship behaviors and beliefs. Using Likert scale and open-ended question data, the study assessed 270 responses, and data indicated that ASL-English interpreters strongly identify with Agent-relative skill sets, yet do not always cite the behaviors and beliefs associated with those skill sets when defining their own allyship. Additionally, it was determined that each type of allyship defined by Edwards (2006) was supported among collected responses. The results from this study provide a foundation for further research into types of allyship ASL-English interpreters identify, expanded understanding of the Agent skill sets ASL-English interpreters demonstrate, and additional discussion around how ASL-English interpreters can use their privilege to work toward anti-oppressive consciousness and equity with the Deaf community.

CHAPTER 1: INTRODUCTION

Background

The field of signed language interpreting was once steeped in the Deaf community in such a way that the Deaf community was the gatekeeper, where "members of the [Deaf] Community would determine for themselves whether and when someone possessed sufficient communicative competence and had also demonstrated sufficient trustworthiness that they would be asked to interpret/transliterate" (Cokely, 2005, p. 4). Over time there has been a shift away from Deaf people as gatekeepers and instead toward academic institutions who offered training programs for interpreters and American Sign Language in the classroom (Cokely, 2005; Witter-Merithew & Johnson, 2005). Prior to the institutionalization of American Sign Language and interpreter training, entry happened through community interaction (Cokely, 2005; Witter-Merithew & Johnson, 2005). The professionalization of signed language interpreting, with the establishment of the Registry of Interpreters for the Deaf, led to individuals joining the organization and through that association claiming for themselves the title of ASL-English interpreter (Cokely, 2005). With this disconnect came several shifts in ASL-English interpreters' approaches, roles, and responsibilities when working with the Deaf community, influenced by social and political factors, which at times led to more oppressive actions toward the Deaf community (Witter-Merithew, 1999). Yet throughout this evolution of approaches, and despite the movement away from the Deaf community as gatekeepers to the signed language interpreting profession, ASL-English interpreters have been in a unique position to recognize oppression of the Deaf community, bring

awareness to the social imbalances they experience, and build more equity (Witter-Merithew, 1999).

ASL-English interpreters inherently hold significant power based on their ability to hear, their knowledge of both ASL and English, and basic knowledge of the cultures they work between; they can, in effect, stand between the members of the Deaf community and what they want (Baker-Shenk, 1991). Through this power that is socially afforded to interpreters because they can hear, ASL-English interpreters are privileged without regard to their personality or achievements and considered what Nieto et al. (2010) called *Agent* members of society. The Deaf community has been systematically oppressed based on their socially constructed physical disability of being unable to hear within predetermined ranges (Lane, 1992, 1995). Disability is a label used for those whose bodies do not accommodate to general social customs, and as such those labeled as disabled have a shared experience of oppression, and in hearing society, that leads to a stigmatization of the Deaf community (Lane, 1992, 2002). Simply based on this socially constructed definition of disability, the Deaf community is marginalized and considered what Nieto, Boyer, Goodwin, Johnson, Collier Smith, & Hopkins (2010) described as *Target* members of society, or those who are systematically disadvantaged. The unique position that allows for close personal and/or professional ties to the marginalized Deaf community allow opportunities for ASL-English interpreters to work as allies and "make a public and conscious commitment to assist deaf people in furthering their agenda" (Baker-Shenk, 1985, as cited in Witter-Merithew, 1999, p. 4).

In my own work, I have been curious about how hearing ASL-English interpreters identify their own Agent beliefs and actions when it comes to working with the Deaf

community, as well as how they define being an ally. That curiosity stems from several factors such as observations, conversations with others, and my own reflective practice. From my observations of current trends in publications, books, and articles, discussion of social justice and allyship behaviors has become more prevalent in the Deaf community and within the ASL-English interpreting profession. Generally, through my own observations of and conversations with other hearing ASL-English interpreters, as well as Deaf community members, three views have repeatedly surfaced that I have categorized around the theme of ASL-English interpreter allyship with the Deaf community. The types of perspectives colleagues have expressed, which I have encountered, are: (a) those who believe they cannot exhibit allyship behaviors and maintain professionalism, and thus perceive a conflict, (b) others who believe that they conduct allyship behaviors but in turn make statements or demonstrate actions that would be deemed oppressive, and (c) individuals who are aware of the importance of allyship with the Deaf community but do not know how to move forward. Those varying viewpoints also made me curious about how ASL-English interpreters describe their own allyship and the types of allyship that might be observed among those professionals. In my reflective practice and conversations with Deaf community members, I have recognized ways I may have behaved or thoughts I may have had that were agent-centric or could be considered oppressive in their impact on the Deaf community, despite my best efforts. I have aspirations to work toward and to exhibit agent-relative allyship behaviors in my interactions with the Deaf community and often wonder if my curiosities are shared by members of the ASL-English interpreting profession. These varying viewpoints, observations, and reflections have led me to wonder about the current climate of Agent skills sets that hearing ASL-English

interpreters exhibit, and how ASL-English interpreters identify and define allyship with the Deaf community.

Statement of the Problem

Although there is research surrounding social justice, the oppression of the Deaf community, and the idea of ASL-English interpreters as allies to the Deaf community, there is no means by which to measure the skill sets, thoughts, and behaviors of those interpreters. In addition, there is little documentation regarding how ASL-English interpreters describe their own allyship beliefs and behaviors. In order to better scaffold ASL-English interpreters' understanding of allyship and the potential skill sets that they should develop in order to work toward allyship with the systematically marginalized Deaf community, there is a need to identify the current climate of where ASL-English interpreters are in their current understanding of being an ally.

Purpose of Study

The purpose of this study is to use a measurement tool to attempt to assess the current Agent skill sets of hearing ASL-English interpreters as well as determine how those participants describe their ally beliefs and behaviors. Understanding allyship behaviors and the inherent power and privilege that signed language interpreters already hold is varied. Allyship behaviors cannot be acquired overnight, rather, they are a collection of skill sets that are developed over time. These skill sets must be mastered and moved through sequentially before new skill sets can be acquired and accessed in interactions with others as the interpreter moves toward anti-oppressive consciousness.

The majority of hearing ASL-English interpreters have been afforded societal privileges in that they have the ability to hear and are thus considered Agents, or those

who receive privilege. The Deaf community typically experiences societal disadvantages and oppression, and are thus Targets. In order to better work with the Target group, signed language interpreters need to assess what Agent skill sets they already possess and those that they need to work toward. This study will examine current climate of Agent skill sets and allyship awareness of hearing ASL-English interpreters through a survey of their current thoughts, behaviors, and beliefs. Knowledge from this study will bring awareness to the current climate of Agent skills and allyship behaviors in the ASL-English interpreting profession, will outline ASL-English interpreter identification and description of allyship, and will inform next steps for developing anti-oppressive consciousness, Agent skill sets, and allyship behaviors.

Theoretical Basis and Organization

The basis for this study centers on the theory of social constructionism in which knowledge is "created by the interactions of individuals within society" (Schwandt, 2003, as cited in Andrews, 2012, p. 40). If beliefs and practices are socially constructed through interactions with others, and if Agent skill sets are based on interactions with Target groups as well as other Agents, then using this theory provides a way to discuss this type of data in its current status. In order to consider how to move forward and toward allyship in the ASL-English interpreting profession, it must first be determined where interpreters are, so that future trainings and dialogue can meet them at their current mindset and behaviors.

CHAPTER 2: LITERATURE REVIEW

Social Justice

In the United States, the concept of social justice is something that eludes many people, as is evident socially and institutionally in media reports about racism, sexism, homophobia, and other types of discrimination (Larson & Murtadha, 2002). Social justice has been defined in various ways since Freire's (1970) writings of oppressed minority people, their movement toward liberation, and the need for committed involvement by leaders and others in the majority. Prilleltensky defined social justice as the promotion of "fair and equitable allocation of bargaining powers, resources, and obligations in society in consideration of people's differential power, needs and abilities to express their wishes" (as cited in Terres-Harding, Siers, & Olson, 2011, p. 1). Similarly, Toporek and Williams—focusing on the field of psychology and speaking specifically to practitioners, teachers, and researchers of that field—described social justice as "a process of engaging individuals as co-participants in decision-making that eventually leads to action. They propose that professionals should actively engage in advocacy, empowerment, and social action within the community" (as cited in Terres-Harding et al., 2011, pp. 1-2). Another definition stated:

> Social justice involves promoting access and equity to ensure full participation in the life of a society, particularly for those who have been systematically excluded on the basis of race/ethnicity, gender, age, physical or mental disability, education, sexual orientation, socioeconomic status, or other characteristics of background or group membership. Social justice is based on a belief that all

> people have a right to equitable treatment, support for their human rights, and a fair allocation of societal resources. (Lee, 2007, p. 1)

All of these definitions center around the core themes of pursuing equity, engaging in dialogue with those have been systematically marginalized, and taking action. The need for this equity among stratified groups stems from the need to counter the rank system that has been socially constructed to provide unearned privileges, power and status to some, and disadvantages to those categorized as "other."

Societal Rank and the ADRESSING Framework

The fields of psychology, counseling, social work, mental health, and teaching, among other professions, have encouraged a focused attention for their practitioners in regard to increasing multicultural competencies and improved awareness of marginalized groups when serving their clientele. Specifically based on the guidelines of the American Psychological Association (APA; 2000a, 2000b, 2002a, 2002b, 2004, as cited in Hays, 2008), the American Counseling Association (Roysircar, Arredondo, Fuertes, Ponterotto, & Toporek, 2003, as cited in Hays, 2008), and the National Association of Social Workers (2001, as cited in Hays, 2008), Hays (2001, 2008) categorized the minority groups and related societal categorizations of the United States to create the ADRESSING framework as a means to remind therapists of the cultural influences they need to consider in their work with their clients. The ADRESSING framework, as detailed in Table 1, includes age and generational influences, disability, religion and spiritual orientation, ethnic and racial identity, sexual orientation, indigenous heritage, national origin, and gender.

The notion that ranking and inequalities in society occurs is not a new phenomenon. Lenski (1984) noted that "the fact of inequality is almost surely as old as the human species. No known society has ever had a completely egalitarian social system… inequality has always been present" (p. 3). However, the categories of rank and their definitions are arbitrary in that they evolve and vary geographically and generationally, which can be seen in examples such as the shift after the 19th century wherein Irish immigrants were considered non-White and thus Targets, but are now commonly considered White in the United States (Nieto et al., 2010, p. 45). According to Lenski (1984), "the system of stratification in any society is essentially an expression of the value system of that society" (p. 16). The categories and memberships of the rank system are artificial and determined by societies, allow little or no ability for individuals to determine their membership in their social group, and privileges some while disadvantaging others, though not based on merit, hard work, talent or accomplishment (Edwards, 2006; Nieto et al., 2010). It is the system of rank that determines Agent or Target group membership (Nieto et al., 2010).

The social division via the Rank system influences the ways in which people experience their daily lives "in terms of inclusion and exclusion, discrimination and disadvantage, specific aspirations and specific identities. Importantly, this includes not only what they think about themselves and their communities but also their attitudes and prejudices towards others" (Yuval-Davis, 2006, p. 198). For those with a disability, the social exclusions and disadvantages are felt not only in the United States but worldwide, as can be seen in their struggles with poverty, mass unemployment, discrimination, and

demeaning oppression (McDonald-Morken, 2014; Officer & Posarac, 2011; Sherry, 2010; Thomas, 2011; Tilley, Walmsley, Earle, & Atkinson, 2012; Watermeyer, 2009).

It should be noted that Hays's 2008 version of the ADRESSING framework includes an additional category to satisfy the traditional spelling of ADDRESSING by differentiating between developmental disabilities and disabilities acquired later in life. For the purposes of this study, however, the original encompassing category of disability is used in order to better capture the societal rankings and subsequent privileges or disadvantages experienced by Agents and Targets, as well as to follow the categories Nieto et al. (2010) identified and used to create their Agent Skills Model. Further, other Targets are not listed here but are indeed minorities that experience more frustrations, less access, and vastly different quality of life than their counterparts, such as people who experience weight/height discrimination (Puhl, Andreyeva, & Brownell, 2008) and language-based discrimination or linguicism (Skutnabb-Kangas & Phillipson, 1995; Uekusa, 2009). It is not the goal of this study to categorize Deaf community members into one or both categories of disability in Hays's 2008 version. The core importance of the use of this framework is that it clearly demonstrates the societal ranking system.

Table 1

ADRESSING Framework

Category	Marginalized/Target groups	Majority/Agent groups
Age and generational influences	Children, adolescents, elders	Adults (age 18-64)
Disability	Persons with disabilities	Able-persons
Religion & spiritual orientation	People of Muslim, Jewish, Buddhist, Hindu, and other minority religions and faiths	Cultural Christians, Agnostics, and Atheists

Ethnic and racial identity	People of Asian, South Asian, Pacific Island, Latino, African, African American, Arab, and Middle Eastern Heritage	White Euro-Americans
Socioeconomic status	People of lower status because of occupation, education, income, or rural habitat; poor and working class	Middle and owning class
Sexual orientation	Gay, lesbian, bi-sexual, asexual, queer, and questioning	Heterosexuals
Indigenous heritage	American Indians, Alaska Natives, First Nations, Inuit, Metis, Native Hawaiians	Non-native
National origin	Immigrants, refugees, international students	U.S.-born
Gender	Women, transgender, intersex people	Biological (cis) males

Note: adapted from Hays, 2001, 2008; Nieto et al., 2010

Intersectionality

While the work of Hays (2001, 2008) is useful for analysis of the social stratification of those who are privileged and those who are marginalized, it should be noted that categorization of individuals does not truly reflect the individuals that make up those categories; only focusing on one classification of social inequality can actually perpetuate separation and risks erasing or discounting other simultaneous identities that differentiate individuals from one another (Brown, 2012). The idea of intersectionality examines the interrelationships of these social divisions where "identities are individual and collective narratives that answer the question 'who am/are I/we?'" (Yuval-Davis, 2006, p. 197).

Intersectionality impacts all individuals because one label or categorization is not a simple delineation of a person's sole identity. This is true for ASL-English interpreters as well. While for the purposes of this study, the initial recruitment of participants was

based on people's self-identified hearing status (a binary category opposed to being Deaf), there are notable intersections that can impact their work. Notably, some hearing ASL-English interpreters also have familial ties to the Deaf community, such as being Deaf-parented (i.e., Child of Deaf Adult(s), referred to as CODA). Williamson (2015) described how the Deaf-parented interpreter is unique in their position: "Adams (2008) confirms the Coda's status as a separate and autonomous group, not deaf and not hearing, with their own identity" (p. 8). Therefore, those participants' identities are not that of simply only hearing ASL-English interpreters, but their unique intersections may impact their views, experiences, and ways in which they have witnessed the social ranking and marginalization of the Deaf community.

Social Justice and Hearing ASL-English Interpreters

The goals and themes of social justice are applicable to the Deaf community and their experiences toward attaining equity with the majority. Historically, the Deaf community has struggled with language rights as a minority, and shifts in economic policy—often controlled by the hearing majority—have caused further shifts and power imbalances when it comes to adequate representation and justice (Lane, Hoffmeister, & Bahan, 1996; Witter-Merithew & Johnson, 2005).

Social justice, as well as the subsequent actions and commitments, is important to the work of ASL-English interpreters. The field of signed language interpreting has evolved:

> from the once community-centered endeavor led by Deaf individuals to the halls of academe guided primarily by interpreter practitioners and teachers (most of whom are not deaf and may have only limited connection or contact with the Deaf

> Community), the relationship between deaf people and interpreters changed and became strained. (Witter-Merithew & Johnson, 2005, p. 31)

Further, lack of allyship behaviors by signed language interpreters can contribute to the discrimination and oppression of the Deaf community (Humphrey & Alcorn, 1995). Coyne (2012) stated that signed language interpreters' "practices and commitments are built through their associations through relationships, coalitions, and meetings to direct or reflect momentum toward the social emancipation of the Deaf community" (p. 61). In order to mitigate oppression of the Deaf community by ASL-English interpreter practitioners, those relationships and conversations need to take place so that perspectives and behaviors can evolve toward allyship. This notion regarding relationships and conversations supports the idea posed by Freire (1970) that:

> critical and liberating dialogue, which presupposes action, must be carried on with the oppressed at whatever the stage of their struggle for liberation … attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects which must be saved from a burning building; it is to lead them into the populist pitfall and transform them into masses which can be manipulated. (p. 65)

Understanding interpreters' Agent skills sets in situations could be indicative of the types of critical dialogue, or lack thereof, that is happening with oppressed groups such as the Deaf community.

Agent Skills Model – A Holarchical Sequence

The foundation of Nieto et al.'s (2010) Agent Skills Models (see Figure 1) is rooted in the knowledge of Hays's (2001, 2008) ADRESSING framework and the rank

system. The development of these skills occur in a spiral holarchy made of up of parts to create a whole, meaning that the progression through these skills unfolds without skipping over one skill or another (Nieto et al., 2010, p. 97). The Agent Skills Model is intended for Agent group members to "work effectively against oppression … to become aware of the Rank system, to develop sensitivity for the experience of Targets, to acknowledge internalized dominance and privilege, and to become effective Allies" (Nieto et al., 2010, p. 97).

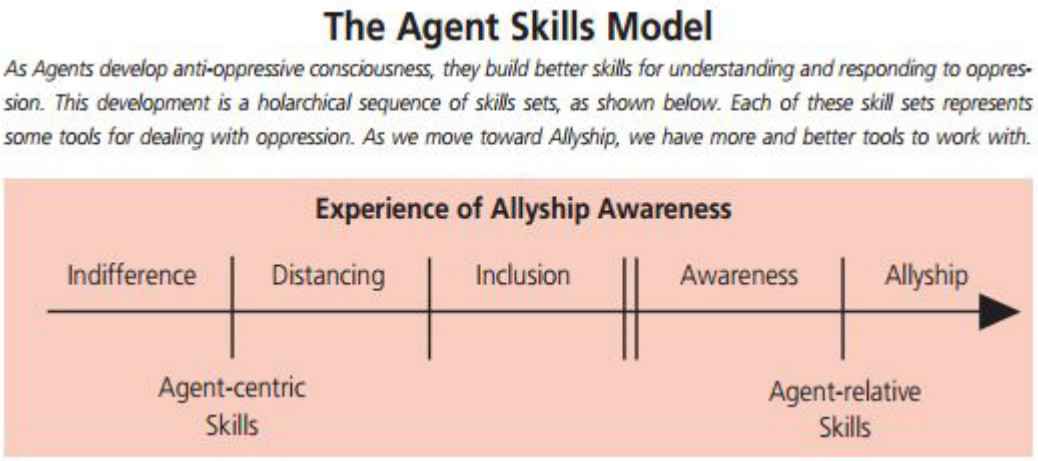

Figure 1. The Agent Skills Model (Nieto & Boyer, 2007, p. 37)

Agent skill sets defined by Nieto et al. (2010) show some parallel to that of the intercultural experience process described in Rasi (1993) and intercultural competency process described by Bennett (1986, 2004; Bennett & Bennett, 2004; Hammer, Bennett, & Wiseman, 2003), which is intended to lead to better multicultural awareness and competence. Multicultural awareness and competence is a shift from where people's center of understanding the world is based in their own culture (i.e., ethnocentric views) to one that allows for empathetic orientations and experiencing their own culture and beliefs as one organization of reality among other possibilities, treating others as central (i.e., ethnorelative views) (Bennet, 2004; Mooney & Lawrence, 2000). Not only is there

a need for more empathetic views, but this "requires a strong sense of personal awareness, sense of self, and understanding to move along the continuum of cultural awareness from sensitivity to having competency interacting with others who are different" (Mooney & Lawrence, 2000, p. 1).

Multicultural education has been described by the Association for Supervision Curriculum Development (1976) as a "humanistic concept based on the strength of diversity, human rights, social justice, and alternative life choices for all people. It is mandatory for quality education" (as cited in Mooney & Lawrence, 2000, p. 1). In terms of the work of ASL-English interpreters, a suggested strategy from the National Multicultural Interpreter Project (Mooney & Lawrence, 2000) is that interpreter education programs and instructors should explore the "multicultural American Deaf Communities to include race, ethnicity, gender, sexual orientation, religious, generational, age, geographical and regional, educational, political, economic and social class, and linguistic differences" (p. 11). The incorporation of this approach moves interpreter education students from a potential ethnocentric view toward an ethnorelative view so that as they enter the workforce they can better work with the diverse American Deaf community.

Initial interactions with another culture or Target group are often Agent-centric and similar to the initial ethnocentricity seen among individuals exposed to new cultures. Rasi (1993) stated that when individuals arrive into an unknown or second culture, they typically hold extreme positive attitudes and expectations of members of the second culture (p. 228). The initial feelings and attitudes toward the second culture typically fade, and other ethnocentric feelings and behaviors may occur. For instance, hearing

ASL-English interpreters and students of interpreting may begin to resist Deaf culture norms when challenged to change their engrained experiences and what is acceptable in a privileged hearing society. Responses to these challenges can result in dislike, reactions that are prejudiced, stereotyping of the second culture, and refusal to interact with members of the second culture (Rasi, 1993, p. 228). As is common with entering another cultural community, individuals will use their own home culture to frame and evaluate the new culture that they are entering, and therefore ethnocentrism is unavoidable (Wurzel, 1988).

The labels that Nieto et al. (2010) used to describe the skill sets of the Agent Skills Model are developed to evoke certain images of postures or stances that individuals may commonly display when using the specific skill set. The Agent Skills Model shows similarities to the processes described by Rasi (1993) and Bennett (1986, 2004; Bennett & Bennett, 2004; Hammer et al., 2003), moving from ethnocentric and Agent-centered skills to those that are ethnorelative, culturally pluralistic, and Agent-relative.

Indifference Skills

"Indifference means not recognizing differences or oppression because of isolation or intentional separation from Targets" (Nieto et al., 2010, p. 103). Often, those who exercise their indifference skills are not conscious of their Agent supremacy, but they unconsciously dehumanize Targets through behaviors such as staring, asking rude questions, ignoring the Target member without any thought, or simply not thinking about the existence of the Target group when they are not around (Nieto et al., 2010, p.103). "Using Indifference skills denies the implications of Rank, Agent group membership, and

Target group membership. It starts in unconsciousness, and it keeps us in that state of not noticing anything outside of our Agent worldview" (Nieto et al., 2010, p. 104).

The Indifference skill set serves a purpose solely for the Agent who exercises it, allowing that Agent to conserve the energy of acknowledging the Target group, focus on their own agenda without feelings of discomfort about injustice or things that do not impact them directly (Nieto et al., 2010). Many Agents will employ this skill set where oppression and marginalization of Target groups goes unnoticed, wherein not noticing is needed when conducting seemingly simple tasks such as making dinner, solving problems, planning the weekend (Nieto et al., 2010).

There are certain potential behaviors, feelings, and statements that are associated with Indifference that Nieto et al. (2010) described:

- A shrug or posture that shows "it doesn't have anything to do with me"
- "I don't notice what I don't notice."
- "I don't have any feelings about what I don't notice."
- "I don't have any feelings about not noticing that." (p. 103-105).

These behaviors, feelings, and statements come from a selective perception that social conditioning throughout one's lifespan "strengthens our ability to not notice and not know, even when circumstances might seem prime for noticing and knowing" (Nieto et al., 2010, p. 105). A prime example of this Agent skill set toward the Deaf community in Oliver Sacks's *Seeing Voices* (1990) in which he opens the text with a description of his own Indifference, that of others around him, and moving beyond it:

> Ignorant and indifferent. During the last few months I have raised the subject with countless people and nearly always met with responses like: "Deafness? Don't

> know any deaf people. Never thought much about it. There's nothing *interesting* about Deafness, is there?" This would have been my own response a few months ago. Things changed for me when I was sent a fat book by Harlan Lane called *When the Mind Hears: A History of the Deaf*, which I opened with indifference, soon to be changed to astonishment and then to something approaching incredulity. (p. 3)

Distancing

The next skill set of the Agent Skills Model is Distancing in which there is a recognition of the difference between Agents and Targets, with a reaction that pushes away the consciousness and knowledge of those differences, thus "pushing away the implications about ourselves that the contact and consciousness would raise" (Nieto et al., 2010, p. 107). These skills are comparable to Rasi's (1993) intercultural adjustment process stages that describes this particular stage as initial ethnocentricity when people from the second culture (e.g., the Agent group) enter the new or foreign culture (e.g., Target space). There are three ways in which this skill set is organized and employed: Distancing Out, Distancing Down, and Distancing Up.

Distancing Out. Initially, Distancing skills such as Distancing out are perceived as neutral by the Agent as they are more engaged with the Target group, yet someone observing the Agent, or perhaps a Target group member themselves, may perceive the actions and feelings as hostile or aggressive (Nieto et al., 2010). These skills are Agent- and ethno-centric, as "[Agent group] individuals encounter 'improper' manners and practices [in the Target group/culture] and respond to them with dislike, negative labels and a refusal to interact" (Rasi, 1993, p. 228). The potential pseudo-neutral, yet still

negative toward the Target group, behaviors and statements associated with this skill set are described by Nieto et al. (2010, p. 107) as:

- Imagine a posture that is achieved by "extending your arms out in front of you, palms out, as if pushing away."
- "I don't have a problem with the Target group as long as they're not in my neighborhood or dating my child."
- "I don't care what people believe or what their practices are behind closed doors, I just don't want them to flaunt it."
- When confronted and provided feedback that their actions are hostile or aggressive, may counter with statements such as, "What are you talking about? I don't have a problem with [Target group]. I just don't want them in my country [or neighborhood, workplace, social group etc.] or taking our jobs."

Examples of this skill set with ASL-English interpreter Agents and the Target American Deaf community may be observed in beliefs or statements from ASL-English interpreters, such as those that suggest Deaf community members should work toward equity on their own, or that ASL-English interpreters are merely there for transactional purposes (i.e., not wanting Deaf people in one's day-to-day life but entering their lives professionally only for an income). Another example is the preference of the ASL-English interpreter to work with Deaf community members who are more similar to the Agent with a desire to not work with other subcultures within the Deaf community (e.g., LGBTQ Deaf people, Deaf people of color, Deaf-Blind Deaf-Plus, etc.), as well as more English-like signers since it is similar to the Agent's native language.

Distancing Down. Distancing down is one that requires a lot of energy to hold. Easily identifiable systems demonstrate Distancing down skills, such as the Ku Klux Klan, American Nazi Party, anti-immigration groups, and so on, and provide a type of support system to the Agents involved (Nieto et al., 2010, p. 107). However, negative and polarizing comments and actions such as those identified by Nieto et al. (2010, pp.

107-108) about a Target group also allows the Agent to Distance Down as a means to differentiate them from the marginalized group, and as a result "reactions of prejudice and stereotyping creep in" (Rasi, 1993, p. 228). Examples include:

- Imagine a posture with arms extended and palms out and down, as if pushing something down. The facial expression is that of disdain or disgust.
- "I make a negative evaluation to keep distance between myself and the Target group members."
- "They [Target group] are a problem."
- "Send them back to where they came from."
- "They [Target group] need to be more like us. They need to be helped…"
- "You people always…" or "They [Target group] always…"

Agents are able to actively devalue the Target group while supporting their own supremacy. Target groups are also perceived by Agents as in need of improvement, conversion, healing, and teaching because of the belief that they are somehow deficient, incapable, or helpless (Nieto et al., 2010, p. 108). Wurzel (1988) discussed this as a cultural conflict where there is a clash of cultural patterns which manifests an 'us versus them' mentality (as cited in Rasi, 1993, p. 228).

Distancing Up. Another Distancing skill is that of Distancing up. At first blush, this skill set may seem positive and supportive of the Target group. However, the actions and beliefs of this skill set maintain initial ethnocentricity and Agent-centric skills, and can be viewed as oppressive. Initial ethnocentricity can elicit high expectations and excessively positive attitudes toward the Target or other culture, with a narrow range of acceptable proper and good behaviors (Rasi, 1993, p. 228). Agents who use this skill set may envy and admire the Target group or feel very connected to the Target group, yet "at

the heart of this skill is consumerism, and a wish to help ourselves to the group or something about the group… [and] carries an unstated and unintentional message; 'you exist for my use'" (Nieto et al., 2010, p. 109). Paternalism and appropriation of the Target group's cultural identity and material property often occur within this skill set (Nieto et al., 2010, p. 109). In terms of the Deaf community, paternalism promotes a dependency relationship between the Agent, which Lane (1992) describes as the audist, and the Target Deaf person, wherein:

> In some cases, hearing professionals and deaf people enter a dependency relationship mandated by law, as when a deaf child is sent to school or a deaf adult to an institution. In other cases, the dependency duet is mandated by circumstances: for example, a deaf college student engages an interpreter. But whenever either of the parties enters the relation by choice, it is because the one seeks to be a provider and the other seeks to be provided for. (p. 75)

Despite the initial perceived positivity of this skill set, there is still an underlying, maintained and protected "space between us and any challenging information about their life conditions or our unfair advantages" (Nieto et al., 2010, p. 109).

Statements and behaviors that might be associated with this skill set are described by Nieto et al. (2010, pp. 109-110) as:

- Imagine a posture where the arms are extended with the palms out and up, "as if you are framing someone, and look up at them in awe and amazement."
- "I have a very positive evaluation of the group and I want to get close to them."
- "[Target group/culture] are so beautiful."
- "I wish I could be a [Target group member]."

- "Keep them away, but let me have _____ (their music, their language, their art, their spirituality, etc.").
- "Inside I feel like a [Target group member]."

While demonstrating these behaviors or statements, or something similar to them, Agents exercising this skill set will make little effort to learn about current issues that the Target group is facing or involve themselves in their struggles for liberation (Nieto et al., 2010, p. 110).

Inclusion

An Agent who uses Inclusion skill sets will often demonstrate appreciation for diversity and ignore the reality of oppression by focusing on the acceptance of superficial differences while maintaining that all people are essentially the same (Nieto et al., 2010, pp. 115-116). However, the idea of sameness in this expression implies the similarity to the Agent group, which Rasi (1993) described as subsequent awareness. Rasi argued that this is the ultimate display of ethnocentrism "where the [Agent] individual's own worldview is unchallenged and central to all reality" and that in order to preserve this, the Agent will "minimize and suppress recognized difference under cultural similarities and so achieve some degree of tolerance" (p. 229). Similarly, Helms (1995) discussed this same notion in regard to race and racism where people from the dominant culture will advocate for color-blindness while remaining naïve about the social and historical meanings of those social constructs and likely hold the belief that People of Color "can and desire to be assimilated into the dominant culture" (Edwards, 2006, p. 44).

Nieto et al. (2010) described possible statements and behaviors of Inclusion as follows:

- Posture of a selective embrace that receives and invites, with arms stretched out to welcome the Target group member. The central affect is that of relief due to not using energy to defend or distance, and demonstrates joy, awe, compassion, or bliss.

- "I don't care that you're a Person of Color. I don't mind that you're an immigrant [or insert another Target group]."

- "We [Agents] want to include you [Target], but not if you are going to be difficult about it."

- Statements with the underlying intent of "I don't have a problem with you [Target group member]. Isn't that cool? I grant you entrance into the human race. Congratulations."

- "To me, you're just a person. I don't really see you as a [Target group member]. You're really a lot like me."

- "I'm a good person. I treat everyone as an individual. I marched for Civil Rights."

While Inclusion skills appear to celebrate sameness and equality, there are limitations when conflict arises. Agent group members may resort to Distancing skills or exercise their socially ascribed Rank and use their privilege if there is conflict (Nieto et al., 2010, p. 116). There is still a sense of comfort in Inclusion, where Agents can prioritize their own relief above the needs of the socially marginalized Target group members who may express their anger or bring up instances of injustice. Often, Agents will respond with surprise or defense, and they may offer examples of "reverse oppression" or make generalized statements about the universality of suffering in order to ignore or mitigate the instances of oppression and the privileges that Agents experience (Nieto et al., 2010, p. 116).

Inclusion skills are supported socially, especially in the United States, when institutions, systems including the media, and individuals encourage each other to be "tolerant" or to treat everyone as equal, to "all just get along," or to adopt use of "diversity awareness" and "colorblindness" by treating others as human beings, as if

kindness and veiled sameness is the solution to oppression and societal inequalities (Nieto et al., 2010, p. 117). There has been some historical benefit to this skill set for social justice movements such as the Civil Rights movement, where recruiting people for social change was conducted by encouraging everyone to enjoy the good feelings of unity and optimism associated with Inclusion (Nieto et al., 2010, p. 117). Similarly, at times a phrase such as "Deaf people can do anything hearing people can do except hear" may prove beneficial when working with other Agents who do not have Inclusion skills and beyond.

This is not to say that Inclusion skills are bad; just as with the other Agent skills, they have their use. Inclusion skills can be "a supportive home base from which social justice efforts launch" (Nieto et al., 2010, p. 117), but they are still Agent-centric. The ease and comfort provided to Agent members may lead to acceptance of the status quo and an oversight of the need to grow the Agent-relative skill sets of Awareness and Allyship.

Awareness

The first of the Agent-relative skills in the Agent Skills Model is Awareness (see Figure 1). Nieto et al. (2010) defined Awareness as "the realization of unearned privilege and unfair advantage operating all of the time in our favor as members of Agent social groups" (p. 121). Agents who use this skill set are genuinely curious about the experiences of Targets, recognize and appreciate differences, and "know that oppression operates in systematic and complex ways, all of the time" (Nieto et al., 2010, p. 122). It is in this skill set that the Agent recognizes the societal advantages they have experienced throughout their lifetime. This is similar to the movement from ethnocentrism to

ethnorelativism described by Rasi (1993), "which requires alternative ways of thinking, behaving and responding to others" (p. 230) and where "disequilibrium occurs when previous knowledge is challenged and the individual begins to doubt and question on [the Agent's] attitudes and beliefs" (p. 228).

Awareness skill sets can be uncomfortable because of the consciousness of Agent privilege, Target oppression, the Rank system, and the realization that there will be a lack of understanding of what it is truly like to be a Target in the areas which the individual holds Agent membership themselves. Nieto et al. (2010) described the behaviors and statements that might be associated with this skill set as:

- Imagined posture of sitting straight-backed at the edge of a seat, hands down, listening, leaning in. In some instances this could also be a paralyzed feeling, or bring on emotions of guilt and shame.

- "Okay, I accept it. The world is unfair. It advantages me in ways I cannot even imagine. There is a direct relationship between the suffering of those who are marginalized and the ease of my life, whether or not I experience my life as easy. I can't shed my privilege. I must own it."

- "I don't get it [what it is like to be a Target] and I'm never going to get it, no matter how hard I try."

- When conflict arises or injustices are brought to light by Targets, responds with something such as "Bring it on, show me what it's like" or "Tell me more. What is that like for you?"

- "This is overwhelming. This is huge. In my lifetime, I might not see any change. Can't I just go back to thinking that we could all get along? This is constant? I don't know what to do now."

Awareness skills require a lot of commitment from the Agent to stay with the experience long enough to know the skills and discover their own limitations, and it just skims the complexities of the work toward Allyship (Nieto et al., 2010, p. 123). Commitment to this skill set can be challenging when there is a conflict with a Target or if they become

angry. Instead of backing away and resorting to Agent-centric skills and trying to correct the behavior in a way that diminishes their feelings and statements, Agents must lean in and recognize that perhaps the Agent's own statements or practices have triggered something for the Target. Rather than defending the Agent actions or pulling Rank, the Agent reframes the conflict, de-centering their experience and actively listens and learns from the Target experience (Nieto et al., 2010, p. 123). The Agent then learns that "listening to that anger might be uncomfortable, but it's not life threatening. This opens up new possibilities, too" (Nieto et al., 2010, p. 123). It is only through participation in Awareness skills, and the discomfort associated with them, that an Agent can recognize that they could possibly do more and take action for justice, shifting to the development of the final Agent-relative skill set of Allyship (Nieto et al., 2010, p. 123).

Allyship

Once Awareness skills are well practiced, the Agent can then put those skills to work by employing Allyship skills. Nieto et al. (2010) defined Allyship as "Awareness plus action" (p. 127). Through these skills, the Agent can use the societal advantages and privileges of their Rank group to work toward justice and liberation for all. With Allyship skills, the Agent can "make effective use of empathy, changing [their] frame of reference, to understand and be understood across differences.... can be sensitive to Targets' experiences, acknowledge internalized dominance, and own privilege and entitlement to use them for social change" (Nieto et al., 2010, p. 127). Reason, Broido, Davis, and Evans (2005) stated that

> Allies have action-oriented identities and must negotiate complex roles. In some respects, they have their feet in the worlds of both the dominant and the

> oppressed. They need to continually and accurately judge when it is most appropriate and effective for them to listen, to speak up, or to absent themselves from the discussion. They share the struggle to end oppression without sharing oppression. They have the privileges of the dominant group membership and are suspect members because of their ally work. They may choose to forgo a few aspects of their privilege, but most cannot be waived. They must speak *with* the oppressed without speaking *for* the oppressed. (p. 1)

Actions that someone using the Allyship skill set might take are those that challenge the very Agent institutions who foster continued dominance of the privileged and address the reality of the Rank system, that challenge individuals who have the same Agent Rank, and that expose Agent norms in effective ways (Nieto et al., 2010, p. 127). It is important to note that this does not mean that Agents act on behalf of Targets, but on the contrary take action against oppression because justice is a value that the Agent holds. Nieto et al. (2010) described the actions and statements as:

- A subconscious imagined stance of openness in motion
- Statements and actions that are flexible and un-stereotyped.

Allyship skills require a lot of energy, consciousness, and commitment, and as such "Allyship does not mean a relentless focus on oppression and stereotyping – it allows for both hard work and fun… Nobody operates from Allyship, or any other Agent-relative skill set, all the time" (Nieto et al., 2010, pp. 127-128). Nieto et al. (2010) noted that "a part of effective Allyship is recognizing what is needed, and being able to relax and use the most appropriate skills in a given moment" (p. 128). This skill is especially useful when trying to relate to other Agents who have yet to develop certain skill sets. In

addition, Allyship does not consist of actions that help Targets (i.e., Distancing down), but rather:

> midwifing fellow members of the Agent group across the skill sets… [and] Allies identify those members of their own Agent group who are available for mentoring and take them on, not in an adversarial or condescending way, but taking seriously the crucial work of relationship for social change. (p. 128)

Finding like-minded Agents from which Allies can draw support is important to their persistence (Reason et al., 2005, p. 542).

Allies recognize that the Rank system and conditioning of individuals in a given society have been socially constructed. Nieto et al. (2010) stated, "Allyship is less about politically correct policing than it is about compassionately understanding that a large percentage of any Agent group member's oppressive armor is a direct result of socialization" (p. 128). Anti-oppression work that is supported by Allyship skills is "time-intensive, labor-intensive, long-term, and relational" (Nieto et al., 2010, p. 128). Agents functioning as Allies and, using Allyship skills, serve as trusted collaborators with the Target group when invited into Target-led initiatives, rather than championing those initiatives themselves, and work to protect necessary Target-only spaces (Nieto et al., 2010, p. 128).

Agent Group Ownership and Recognizing Privilege

Possibly one of the most challenging tasks for those with power (i.e., Agents) is to recognize their privilege and acknowledge their Agent group ownership (McIntosh, 2012; Pratto & Stewart, 2012). The categories in which an individual is an Agent requires them to become aware of the very privileges that individuals, institutions, and society affords

them, as well as recognize that their "unearned privileges are granted not as a result of merit, hard work, talent, or accomplishment, but rather as a result of the inequitable systems that award these privileges to some and not others based solely on social group memberships" (Edwards, 2006, p. 40). For Agents, "privilege is hard to mentally construct. Because we don't 'feel' privilege, we are asking ourselves [Agents] to accept a condemning truth about ourselves, which likely goes against our own sense of who we are" (Nieto et al., 2010, p. 121). However, for those Agents who aspire to be social justice allies, "recognition of previously unexamined privilege, power, and prejudice" (Washington & Evan, 1991, as cited in Reason & Davis, 2005, p. 7) is required.

For hearing ASL-English interpreters, the privilege they hold based on their ability to hear and access a wide range of communication systems, different than the experience of those who are members of the Deaf community, is unearned and as such could potentially be overlooked or not understood and taken for granted (McIntosh, 1990; Witter-Merithew & Johnson, 2005). The oversight of the privileges afforded to hearing ASL-English interpreters has only been fostered by the models developed by the signed language interpreting profession that provided a framework for how they should behave during an interpreted interaction.

Yes, I am an Ally: Types of Aspiring Allyship

As Agents strive toward Allyship, additional reflection and recognition is needed to determine their motivations as they are working toward Allyship with those who have a Target group membership. One cannot simply jump from Inclusion to Allyship or Distancing skills to Allyship. Due to the holarchical nature and process of Allyship skills, in order to work toward social justice *with* Target members, one must experience

each skill leading to Allyship with each Target group (Nieto et al., 2010). Reflection by the Agent member to monitor motivations and actions is crucial to ensure that another skill set is not actually being exercised with a false identification of ally or allyship (Edwards, 2006; Nieto et al., 2010). Edwards (2006) stated that "understanding underlying motivations alone may not be relevant, but understanding underlying motivations can be a strong tool to develop more consistently effective ally behaviors" (p. 53). While initially one's idea of what makes constitutes ally behaviors, thoughts, and feelings might seem to direct their motivations and actions of Allyship, Edwards (2006) proposed a developmental model that examines the motivation and complexities of aspiring allies: the aspiring ally for self-interest, the aspiring ally for altruism, and the ally for social justice.

Aspiring ally for self-interest. Aspiring allies for self-interest often try to be allies with those they have a personal connection with and are "primarily motivated to protect those they care about from being hurt" (Edwards, 2006, p. 46). Awareness through personal connections drive this type of Allyship in which the actions of the ally focus on a "specific individual from an oppressed social group and frequently do so without consulting him/her" (Edwards, 2006, p. 46). The focus is on stopping people who they view as bad or perpetrators of oppression who may be harming someone they care about, but this overlooks that this approach only maintains the status quo, including their own privilege, which they may or may not have acknowledged. Edwards (2006) noted that "this limited view of oppression makes it difficult for them to acknowledge, let alone take responsibility for, their own unintentional oppressive behaviors and role in perpetuating the system of oppression" (p. 48).

A driving force for this type of Allyship is that the Agent feels powerful and self-actualized when intervening on behalf of individuals they care about who are members of a Target group (Edwards, 2006, p.48). These feelings of heroism or rescuer can become addictive, especially when their actions are praised. However, Edwards (2006) stated:

> because these aspiring allies do not consult with those who are oppressed, connect individual acts of oppression to a system, or acknowledge their own internalized oppressive attitudes and behaviors, they are likely to engage in behaviors they believe to be beneficial but that ultimately perpetuate the system of oppression, harming those who the aspiring ally cares about either directly or indirectly. (p. 48)

With this type of ally, any challenges to address more institutional aspect of oppression are met with resistance, labeling the challenge or conflict as "reverse racism" or a Target group's "agenda" (Edwards, 2006, p. 48). Considering these aspects of the aspiring ally for self-interest, it is clear that this is not Awareness plus action for a Target group and thus not Allyship. Indeed, this description aligns with Inclusion and depicts someone who, despite labeling themselves an ally or attempting to do the work of an ally without the appropriate skills, maintains an Agent-centric approach to their actions.

Aspiring ally for altruism. Another type of ally is the aspiring ally for altruism in which the individual sees "the system [of rank and oppression] intellectually, but [focuses] on other members of the dominant group as real perpetrators… [they] distance themselves from the other in the Agent group in an attempt to minimize the guilt stemming from their increasing awareness of unearned privileges" (Edwards, 2006, p. 49).

The motivation for the aspiring ally for altruism is that they view members of a certain Target group as "the sole victims of oppression and do this work for them" (Edwards, 2006, p. 50). These motivations seem to stem from a paternalistic nature, and it places the ally in the role of an exceptional helper to the Target group, which in the end only perpetuates the system of oppression despite the short term gains of the ally for altruism's work (Edwards, 2006, p. 50). In fact, many of their efforts are limited to "simply responding to, rather than actively addressing, the systemic roots of oppression" (Edwards, 2006, p. 51).

Much like the discomfort that can be experienced in the Awareness skill set defined by Nieto et al. (2010), an aspiring ally for altruism who is a member of the dominant group recognizes the privileges that society has given them and the disadvantages and oppression of Target groups, which in turn elicits powerful emotional responses such as guilt, shame, anger, and despair (Edwards, 2006; Tatum, 1992). These feelings may cause the Agent whose motivations are to be an ally for altruism to "become highly defensive or have difficulty admitting mistakes in an attempt to maintain their status as exceptional members of the dominant group" (Edwards, 2006, p. 49) and will often list the ways in which they are exceptional when compared to other Agents, as if providing a resume of their work that they feel is the work of an ally (Edwards, 2006, p. 50). The oppressed group is also often burdened by the Agent who seeks them out to reaffirm and support their efforts (Edwards, 2006, p. 50). The work of the aspiring ally for altruism does seek to empower the members of the oppressed Target group, but through that empowerment "maintains credit and some control [as] the person doing the empowering, rather than encouraging and supporting members of the oppressed group to

empower themselves" (Edwards, 2006, p. 50). Credit and praise from the marginalized group is still sought by the Agent who is an ally for altruism, even though they may view their own efforts as selfless and noble (Edwards, 2006, p. 50). Therefore, this type of Ally is not utilizing true Allyship skill sets, which require that the Agent works with the Target group rather than speaking on behalf of the oppressed group (Edwards, 2006; Nieto et al., 2010; Reason et al., 2005).

Aspiring ally for social justice. The individual who acts as an aspiring ally for social justice works in solidarity with those who are from an oppressed Target group toward ending the system of oppression (Edwards, 2006; McDonald-Morken, 2014). The ally for social justice "[seeks] to develop systems and structure to hold themselves accountable by members of oppressed groups, without placing the burden for accountability on the oppressed" (Kivel, 2000, as cited in Edwards, 2006, p. 51). The Agents who seek to be social justice allies see the "interconnectedness of forms of oppression and recognize how limiting it can be to seek strategies addressing one form of oppression in isolation (Bell & Griffin, 1997, as cited in Edwards, 2006, p. 51).

The motivations of the social justice ally are not only to liberate and support equity for a marginalized Target group or groups, but also to liberate themselves and reconnect with their own full humanity (Edwards, 2006; Freire, 1972/2000). The ally for social justice actively seeks out and opens themselves to critique from Targets in order to better work with Targets but also "as a means to illuminate their own oppressive socialization and privilege" (Edwards, 2006, p. 52). Importantly, Edwards (2006) explained that the ally for social justice aspires to "consistently engage in the type of anti-oppressive actions that would result in members of the oppressed group identifying them

as allies" (p. 54). It is unlikely that the ally for social justice will self-identify as an ally unless members of the oppressed group identify them as such. When aspiring allies for self-interest or altruism attempt to self-identify as a social justice ally, there is an unintentional harm that is suffered due to lack of consistency or lack of collaboration with the marginalized group (Edwards, 2006). As explained by Brod, Terhaar, Thao, Laker, and Voth (2005, as cited in Edwards, 2006) "the most credible and authentic naming of social justice allies is done by members of the oppressed group" (p. 54).

CHAPTER 3: METHODOLOGY

Research Focus

The purpose of this study was to collect data on hearing ASL-English interpreters' beliefs and behaviors regarding their work with the Deaf community in order to gauge the current climate of Agent skill sets and allyship. In order to better approach and scaffold the ASL-English interpreting field toward Allyship skill sets, the current thoughts, behaviors, and beliefs must first be assessed. In turn, conversations and learning opportunities can be better approached, meeting people where they are in their understanding and current practices. The study also assessed where most of hearing ASL-English interpreters participants identify within the in the Agent Skills Model (Nieto et al., 2010).

Research Design

This study utilized a mixed methods approach using an online questionnaire. Participants were asked a series of demographic questions, which included some categories pertaining to the ADRESSING model (Hays, 2001), Likert scale questions pertaining to Agent skill sets, and open-ended questions exploring current beliefs and behaviors about allyship as hearing ASL-English interpreters. The Likert scale questions in this survey instrument were based on the statements and actions defined by Nieto et al. (2010). The specific adaptations were developed based on the researcher's personal observations, research, and conversations with ASL-English interpreters and Deaf community members. The open-ended questions for qualitative analysis were based on

the curiosities of the researcher, originating from personal conversations and preliminary research into allyship and social justice studies.

Participant Sample

Participants were at least 18 years of age and were required to be a working, hearing ASL-English interpreter as of February 2016. These requirements were clearly described in the participant consent form. Participation in the survey was anonymous. A total of 469 individuals attempted participation in the survey, with three participants disqualified for not identifying as a hearing ASL-English interpreter. A total of 270 individuals completed the entire survey, and their results were assessed for this study.

Survey Development and Procedure

An online questionnaire was used to gather data for this study (see Appendix A). The questionnaire was created by the researcher as there is no known instrument to assess the Agent skills of hearing ASL-English interpreters. A total of 55 questions were presented in written English, with seven open-ended questions, 13 demographic-type questions, and 35 Likert scale questions.

Once agreeing to the consent for participation in an online survey, participants were presented with Section 1 that collected demographic data as well as one open-ended question that asked participants if they identified themselves as an ally to the Deaf community and then asked them to explain why or why not. The demographic questions focused on some categories of the ADRESSING framework (Hays, 2001) as well as information pertinent to the field of ASL-English interpreting, such as years of interpreting experience, certification, teaching experience, areas of practice, and relationship to the Deaf community. First, participants were asked to identify whether or

not they are a hearing ASL-English interpreter. If a participant selected "no," then after the first section they were taken to the end of the survey and disqualified. Demographic information specific to the ADRESSING framework (Hays, 2001) included gender, race, and age. Participants were also asked to select their highest level of education completed, which could be indicative of their socio-economic Agent or Target membership. Gender and race were fill-in questions so that participants could self-identify their associations in each category without restricting gender or race into socially ascribed binaries or categories. Participants were also asked to identify in which geographic region they live.

The demographic questions in Section 1 that are specific to ASL-English interpreters asked participants to identify which credentials (e.g., licensure and certifications) and professional memberships they hold. They were also asked to identify years of professional interpreting experience and to note in which areas they conduct their interpreting practice (e.g., K-12, mental health, medical, legal, etc.). Participants were then asked to identify if they had any teaching experience: as a teacher of ASL, within interpreter education or as interpreter training educator, or in community-based classes. Additionally, participants were asked to select their familial relationship with the Deaf community, such as CODA, spouse, sibling, related not otherwise listed (e.g., parents of Deaf, extended family, etc.), or not related.

Section 2 of the questionnaire contained four open-ended questions that asked participants to describe their beliefs about the Deaf community, the influence of the Registry of Interpreters for the Deaf and the Code of Professional Conduct (2005) on interpreters acting as allies with the Deaf community, beliefs about acting as an ally in the interpreter's professional role, and their beliefs regarding how the profession could do

in order to move towards being an ally with the Deaf community. The questions presented were somewhat generic in nature and could be interpreted by participants in different ways; it was the intention of the researcher to not guide responses one way or another.

Section 3 consisted of Likert scale questions developed to align with each Agent Skills Model category, with Distancing skills separated into the three types of down, up, and out. The 5-point Likert scale ranged from strongly disagree to strongly agree. Five Likert scale questions per Agent skill set were created by using the descriptors of actions, postures, and statements described by Nieto et al. (2010) with consideration of how those behaviors possibly are exhibited by hearing ASL-English interpreters. Initially these questions were created in an Excel spreadsheet that built from one skill set to the next. Questions were then randomized and uploaded to Survey Monkey for the dissemination of the survey. Randomization of the Likert scale questions was important so that it was not apparent to participants that the statements moved from those that were Agent-centric to Agent-relative.

Section 4 provided a final, optional open-ended question that asked them to provide any last comments or thoughts. It was the goal of the researcher to provide a space for participants to elaborate on previous responses and to allow them to debrief any thoughts or feelings the resulted from the survey in order to lessen stress on the participant.

The questionnaire was piloted with members of the principal researcher's graduate cohort as well as a number of professional interpreter contacts of the researcher. Some minor changes occurred after piloting the questionnaire, before it was distributed to

the public. The survey was distributed online, and it was estimated that it would take participants 15-20 minutes to complete. The online survey allowed individuals to elect to participate or not, as well as complete the survey in their own time.

The questionnaire was disseminated using network and snowball sampling methods (Hale & Napier, 2013) online. The researcher emailed known networks and posted the link to the Survey Monkey online questionnaire to a Facebook page and encouraged others to share it. Additionally, the researcher utilized quota sampling (Hale & Napier, 2013) by creating an email list from the directory of certified and associate members listed on Registry of Interpreters for the Deaf website. Certified and Associate members' emails from four random states in each of the Registry of Interpreters for the Deaf's regions were collected and emailed directly by the researcher. The choice to use certified and associate members' emails was purposeful since they are likely to be hearing ASL-English interpreters. Interpreters with Certified Deaf Interpreter certification were removed from the list. The questionnaire was open for a two week span concluding on February 12, 2016.

Data Analysis

For this study, a total of 466 responses qualified for the study. Any responses in which a participant responded that they were not a hearing ASL-English interpreter were removed before analysis. Of the 466, there were 270 responses in which participants completed all questions provided. The incomplete submissions were removed from the data set prior to analysis.

Each participant demographic question was assessed to provide a snapshot of the characteristics of the participants in a general manner. Then, those most related to the

ADRESSING framework (Hays, 2001) were compared (See Appendix B) to better capture the intersecting individualities of participants, namely: age, gender, race, and educational level. Educational level was selected as a potential indicator for social class as those who are Agents in that category tend to have access to higher education than those who are in a socio-economic Target group.

Once analysis of the various features of participants was reviewed, each Likert scale statement was grouped into its respective Agent skill set. Next, frequencies of overall level of agreement for each skill set was determined, as well as the frequency rates for each individual statement. The groupings of Agent skill set statements were compared to participant characteristic categories of gender, familial relationships, race, and years of professional interpreting experience in order to evaluate their impact on the responses collected. For comparison of familial relationships, participants were categorized into "related" or "not related." A *t*-test was conducted to assess for statistical significance of differences for each Likert scale statement in each Agent Skills category, wherein for each category the null hypothesis was that there would be no significant difference at the $p<.05$ level of the familial categories on the specific Agent Skill set. The *t*-test was appropriate for this category as it analyzed the difference between two means (Leary, 2012). ANOVA procedures were conducted on race, years of professional interpreting experience, and gender. The ANOVA procedure was used to assess if the sets of means differed from one another in their respective categories for each statement at the alpha level of .05, since they each involved more than two conditions (Leary, 2012).

For the open-ended response portion, a grounded theory approach was used to inductively open-code data as an "analytic process through which concepts are identified and their properties and dimensions are discovered in data" (Strauss & Corbin, 1998, p. 101). The responses were reviewed several times to identify themes and categories, color coded and sorted into nodes using NVivo software. Thematic analysis was conducted by the researcher on the open-ended questions in the survey: "Do you identify as an ally? Why or why not?" Other open-ended questions from the survey were not included in this analysis for potential future research and investigation.

Limitations

The timeframe for this survey was limited to two weeks due to time constraints of the principal researcher. Therefore, although sampling within each region, there could have been additional representation from each region and a higher level of participation with an extended timeline. In terms of timing, the amount of time required to complete the survey varied for each participant depending on the amount of content they provided in the open-ended questions. This did not come through when the questionnaire was piloted because the pilot participants did not provide lengthy answers to the open-ended questions, frequently providing a sentence or two at the most. As a result, the depth of open-ended responses was potentially limited and impacted the frequency of identified codes during analysis. Additionally, the Registry of Interpreters for the Deaf includes membership in Puerto Rico, which was not included in the region selection portion of the survey, which was an oversight by the researcher in the initial construction of the survey. Therefore, there is no known representation in the survey of ASL-English interpreters from Puerto Rico.

CHAPTER 4: FINDINGS AND DISCUSSION

Participant Characteristics

For this study, a total of 466 responses qualified for the study. Any responses in which participant responded that they were not a hearing ASL-English interpreter were removed before analysis. Of the 466, there were 270 responses in which participants completed all questions provided. Participant characteristics of the 270 responses were analyzed.

Several pieces of demographic data were collected for this study, including age, gender, region, race, education level, and years of professional experience. Of the responses analyzed (n=270), a total of 84.8% (n=229) participants identified as female, 14.4% (n=39) identified as male, and 0.07% (n=2) reported as non-binary. Participants were able to self-identify their gender in an effort to avoid traditional societal binaries. The findings here are similar to the Registry of Interpreters for the Deaf (2015), who reported the representation of their domestic membership as 86.22% (n=9,389) female and 13.78% (n=1,500) male.

Of those who responded, the largest age range was the 26-35 range which totaled 27.4% (n=74) (See Figure 2). The next two largest ranges were 36-45 that represented 24.1% (n=65) and 46-55 that represented 23.3% (n=63). The second lowest range was 65+ with a 5.2% (n=14) representation; this could be for a variety of factors, including retirement from the profession. The smallest group was in the 18-25 range at 3.3% (n=9), perhaps due to that age range representing the common range for traditional college-age students.

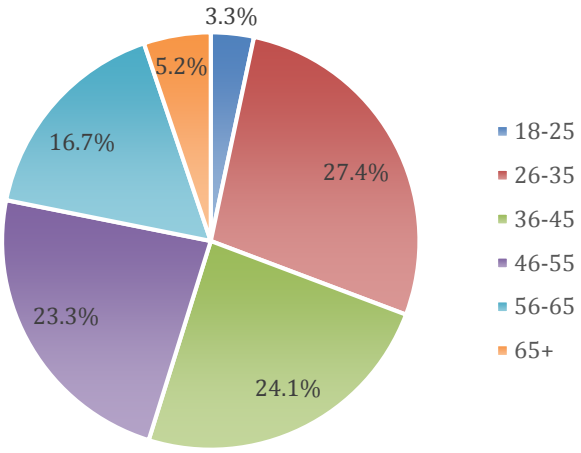

Figure 2. Age Ranges of Participants

Participant race was also calculated, as seen in Figure 3. A total of 82.2% (n=222) participants reported their race as White/Caucasian. Eleven respondents, or 4.1%, either reported specifically that their race was Mixed or reported a combination of races such as White Mexican, White Native American, and Asian/Native American/White. Those who identified as Hispanic/Latino(a) comprised 4.1% (n=11) of the sample, and 3.7% (n=10) of participants were Black/African American. A total of 1.5% (n=4) reported their race as Asian American/Pacific Islander, which for the purposes of this study included anyone who only reported Japanese or Filipino as their race. Those who reported as Native American were 0.43% (n=2) of participants, and 4.1% (n=11) were categorized as Other to represent those who stated their race specifically as other, human, or American. A total of .4% (n=1) declined to answer regarding their race. In the initial collection of data there were two participants who identified as Native American, but they did not complete the survey and are thus not represented in the data reporting. The representation of race identification in this study is similar to the statistics of the five categories reported by the Registry of Interpreters for the Deaf (2015), wherein 87.05% (n=8,848) of members are

classified as Euro American/White, 5.05% (n=513) of members are Hispanic/Latino(a), 1.79% (n=182) are Asian American/Pacific Islander, 4.90% (n=498) are Black/African American, 1.21% (n=123) of members are American Indian/Alaskan Native.

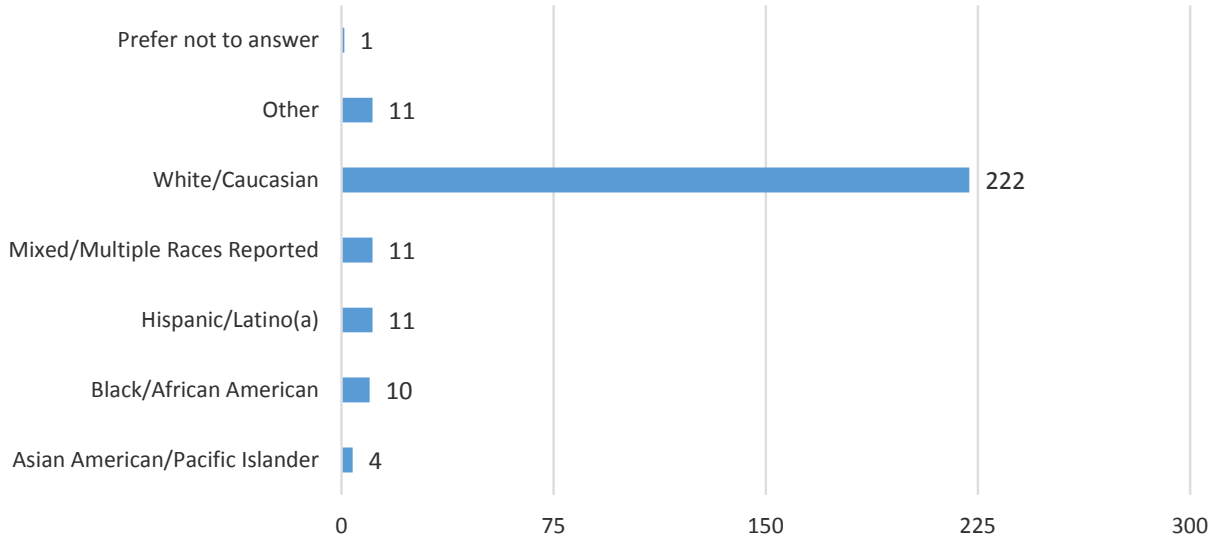

Figure 3. Race Identification

Participants were asked to select their region, which is represented in Figure 4. Each region had some representation within the survey. The highest number of responses were from the Northeast region with 33.7% (n= 91) of the total responses. The second highest representation was from the West/Pacific coast which included Hawaii and Alaska with 30.4% (n=82) of the total responses. Other region participation included 13.7% (n=37) from the Southeast, 7% (n=19) from the Great Lakes region, 6.7% (n=18) from the Southwest, and 8.5% (n=23) from the Midwest.

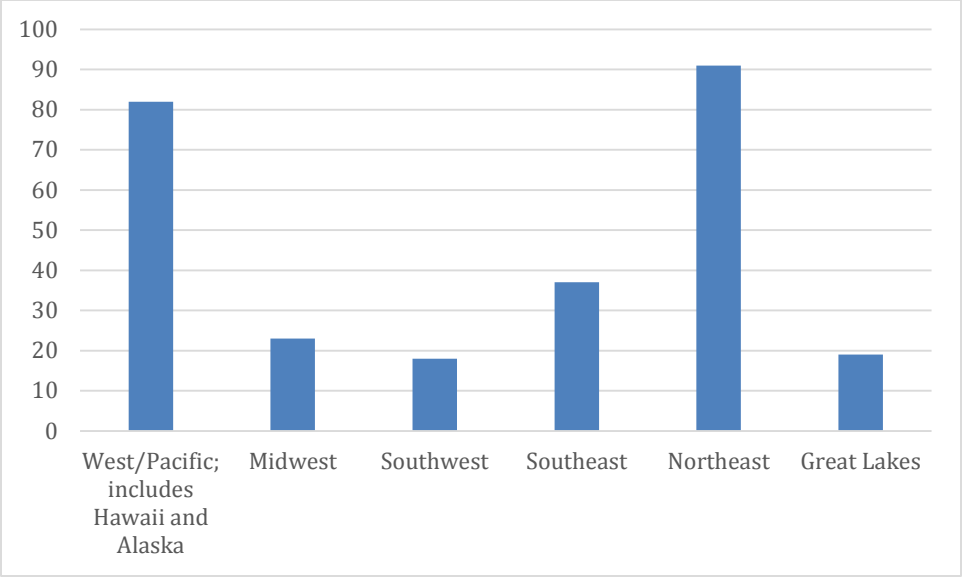

Figure 4. Regional Representation of Participants

Years of experience was assessed to seek if it had an impact on Likert scale responses as well as to capture the experience level of respondents in general (See Figure 5). Of the six categories provided, 11-15 years was most frequently selected at 38.5% (n=104). Hearing ASL-English interpreters with 6-10 years of experience comprised 18.1% (n=49) of responses. Those with experience of 3-5 years represented 15.6% (n=42) responses, 21+ years of experience represented 14.1% (n=38), and 16-20 years of experience represented 10% (n=27). The lowest representation in this study was from the 0-2 years of experience range which was reported at 3.7% (n=10).

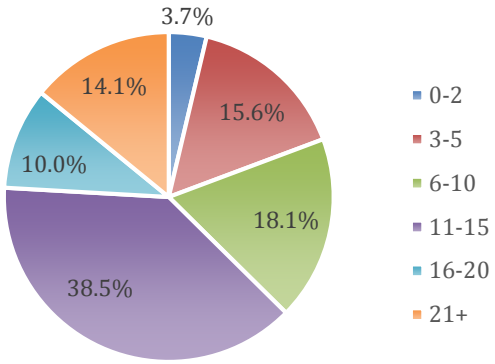

Figure 5. Years of Professional Interpreting Experience

The highest level of education of participants was also collected and can be seen in Figure 6. A bachelor's degree was the largest representation of participants at 37% (n=100), and those with a master's degree was the second highest at 30.7% (n=83). Participants with an associate degree were 15.9% (n=43) and those with some college but no degree were 10% (n=27) of total responses. 3.7% (n=10) of participants had completed a PhD, 1.9% (n=5) had obtained a certificate of completion, and 0.7% (n=2) of participants reported their highest level of education as a high school or general education diploma.

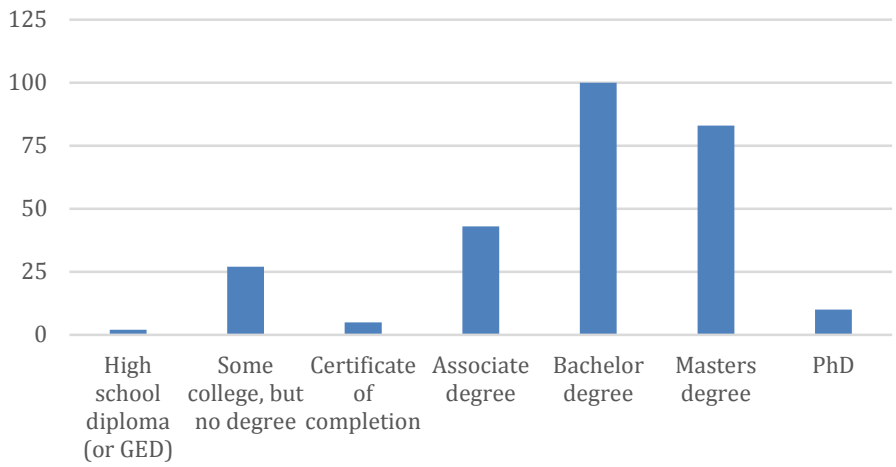

Figure 6. Highest Level of Education Completed

Participants were asked to document their credentials including certifications and licensures. For the purposes of this study, those responses were categorized into certified, state certification, holds an Educational Interpreter Performance Assessment (EIPA) score, or none. Of those respondents who reported some type of certification, 38 held multiple certifications (i.e., certification from the Registry of Interpreters for the Deaf or the National Association of the Deaf and another type of certification category, or some combination of the categories documented). Frequency of responses for each category can be seen in Figure 7. Of the respondents, 217 participants reported that they hold a certification from the Registry of Interpreters for the Deaf (RID) and/or the National Association of the Deaf (NAD), 21 currently hold an EIPA certification, 5 of the participants have a state-based certification (in all cases, a specific state's of the Board of Interpreter Evaluation, or BEI). There were 27 participants who do not currently hold a certification.

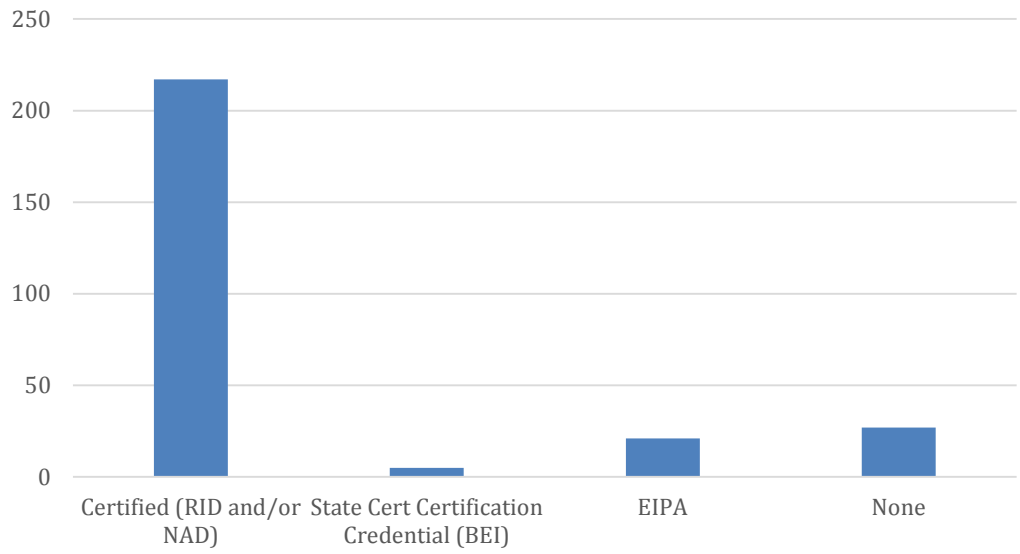

Figure 7. Certifications Reported by Participants

Familial relationships to the Deaf community were also collected in this survey and the results can be seen in Figure 8. The categories provided were a child of a Deaf adult(s) (CODA), sibling, spouse, somehow related to a Deaf community member not otherwise listed, or not related to a Deaf community member. The majority of participants had no familial relationship to the Deaf community a 65.6% (n=177). CODAs represented 13.3% (n=36) of participants, and those with familial relationships not otherwise listed reported at 9.3% (n=25). Participants who were spouses of Deaf community members represented 6.2% (n=29) of the data collected and 3.6% (n=17) were siblings of a Deaf community member.

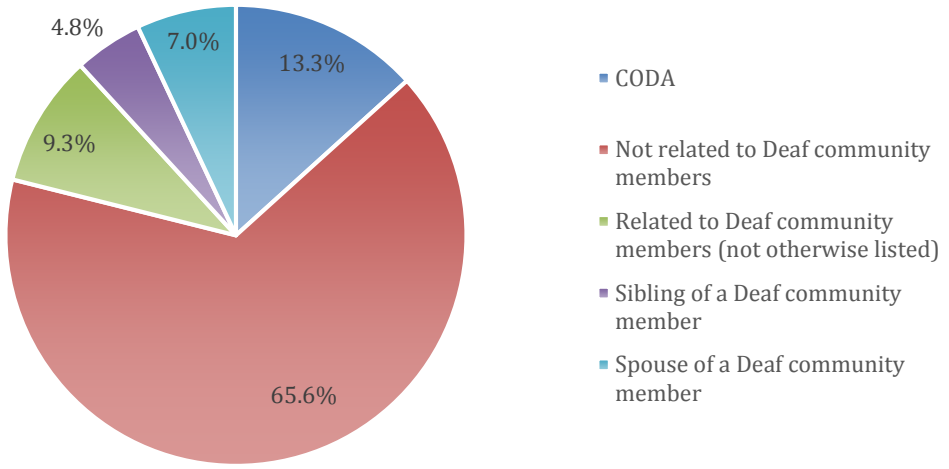

Figure 8. Familial Relationship to the Deaf Community

Participants were also asked to check any and all areas of their interpreting practice, such as K-12, legal, video relay service (VRS), post-secondary, and medical interpreting, among others, which can be seen in Figure 9. The highest reported categories of interpreter practice were post-secondary at 238, medical interpreting at 224,

business/general community interpreting at 220, K-12 educational interpreting at 170, and VRS interpreting at 163.

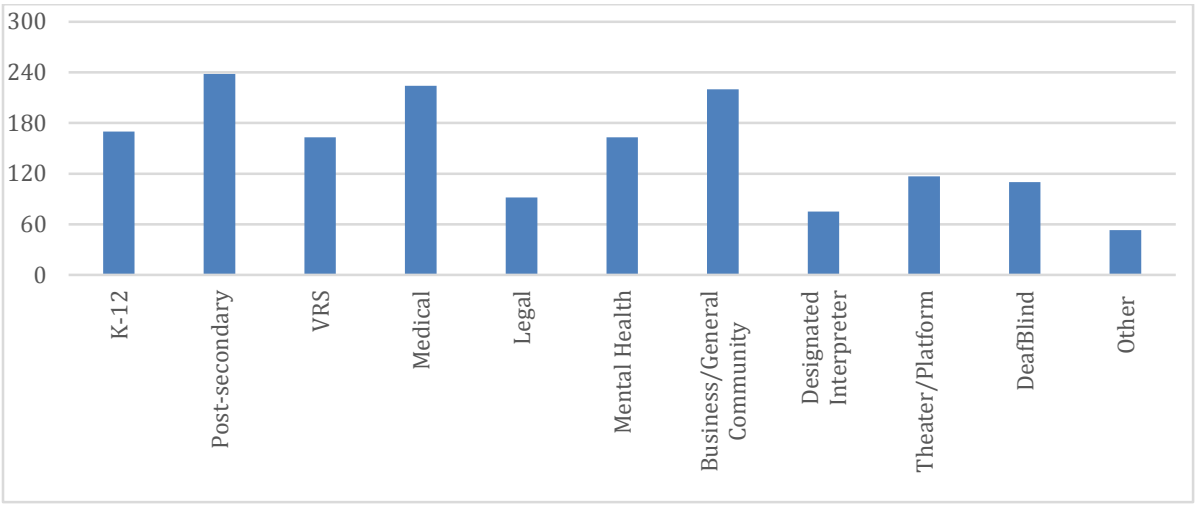

Figure 9. Areas of Interpreting Practice

When asked to rate their knowledge of social justice as it pertains to the Deaf community, participants responded on a 5-point scale of "no knowledge" to "extremely knowledgeable," and the data can be seen in Figure 10. The largest category of knowledge level reported was "very knowledgeable" by 43.7% (n=118) of participants. Among this sample, 35.6% (n= 96) stated that they are "moderately knowledgeable," 12.6% (n=34) reported that they are "extremely knowledgeable," 6.3% (n=17) reported that they are "somewhat knowledgeable," and only 1.9% (n=5) stated that they were "not knowledgeable" about social justice as it relates to the Deaf community.

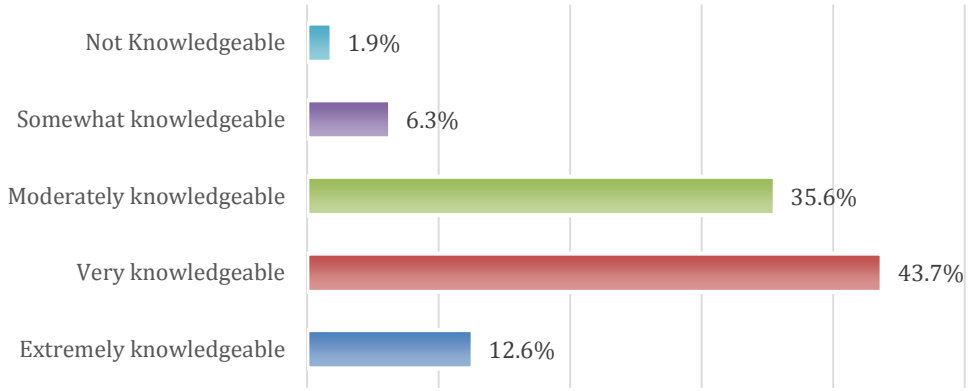

Figure 10. Social Justice Knowledge as it Relates to the Deaf Community

A comparative analysis of participant age, race, gender, and educational level were conducted and can be viewed in Appendix B.

Quantitative Analysis of Likert Scale Data

Participants completed the Likert scale portion of the survey that randomized five statements per Agent skill set to assess their level of agreement. There were a total of 35 questions related to the Agent skill set and measured with 5-point Likert scales. Frequencies were calculated for each skill set. Further analysis of each Agent skill set statement grouping was conducted in relation to the demographic categories of familial relationships, gender, race, and years of professional interpreting experience. The averages for each group's responses were calculated and responses for each grouping were tested for statistical significance of difference using either ANOVA or t-tests where appropriate.

Indifference Skills

The frequency of Indifference statements were assessed as can be seen in Figure 11. Additionally, the overall frequencies of agreement of Indifference statements (Figure

12) were assessed to provide a larger picture of the overall climate of participant responses. The highest response rate in each category was “strongly disagree” and accounted for 62.16% of the overall Indifference responses, indicating that participants do not identify with the Indifference statements listed.

The statement with the most variation in response selection was “I do not see why some members of the Deaf community are upset with their progression toward equality.” Within that statement, 44.78% (n=120) of participants expressed strong disagreement, 33.96% (n=91) selected that they disagreed with the statement, 17.16% (n=46) were neutral in their response, 2.99% (n=8) agreed and 1.12% (n=3) strongly agreed. The statement with the highest level of agreement was “I am unaware of subcultures (e.g., LGBTQ, DeafBlind, Deaf People of Color, etc.) within the Deaf community” with 6.34% (n=17) of participants who strongly agreed and 4.10% (n=11) agreed with the statement.

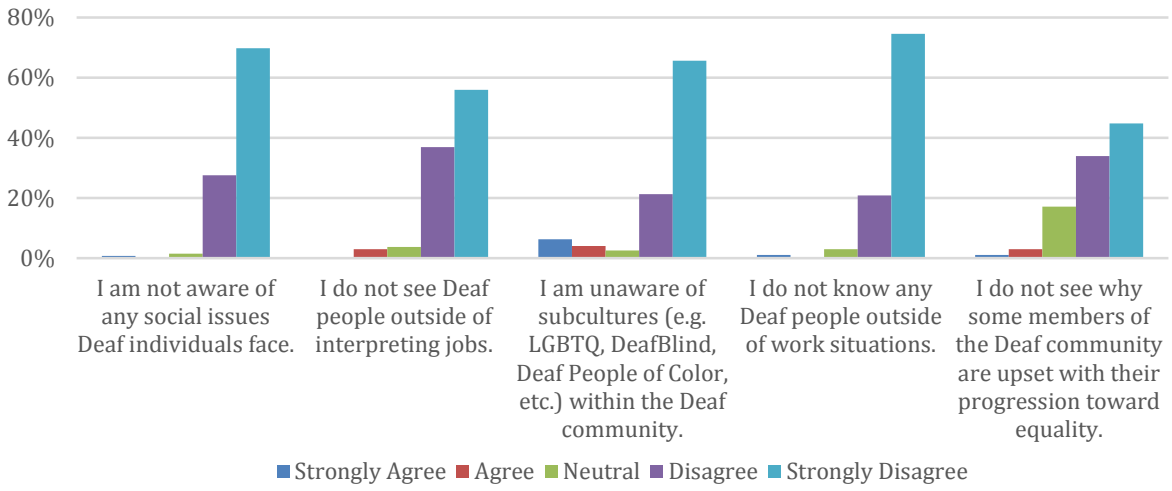

Figure 11. Frequency of Agreement: Indifference Statements

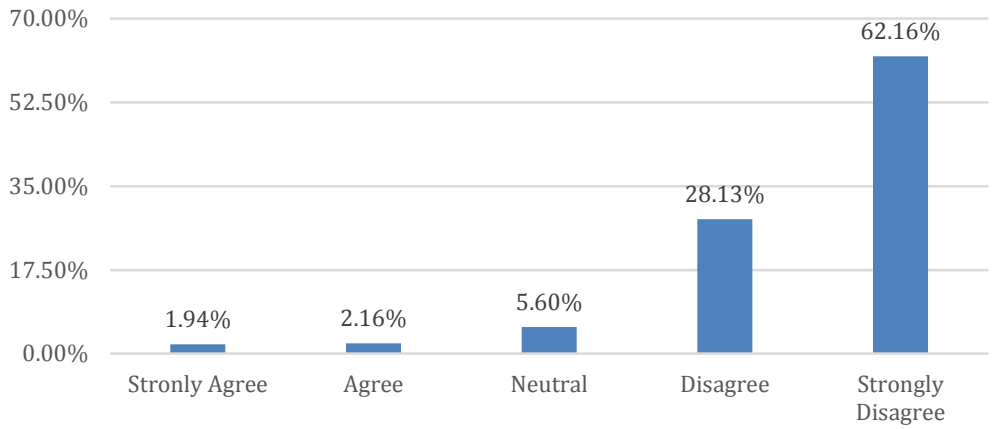

Figure 12. Overall Frequency of Agreement Levels: Indifference Statements

The average scores of familial versus non-related associations to the Deaf community were compared in order to assess its impact on Indifference skill sets, as can be seen in Figure 13. For the purposes of this analysis, those who stated that they had any familial relation (CODA, sibling, etc.) were grouped and analyzed together. A higher average of those participants who are not related to Deaf community members responded that they do not know Deaf people outside of work situations or outside of their interpreting jobs. Those who reported no relation to Deaf community members also had a higher average score of not seeing why some members of the Deaf community are upset at their progression toward equality. Both groups had similar averages for lack of awareness of social issues Deaf individuals face as well as awareness of subcultures or intersections within the Deaf community.

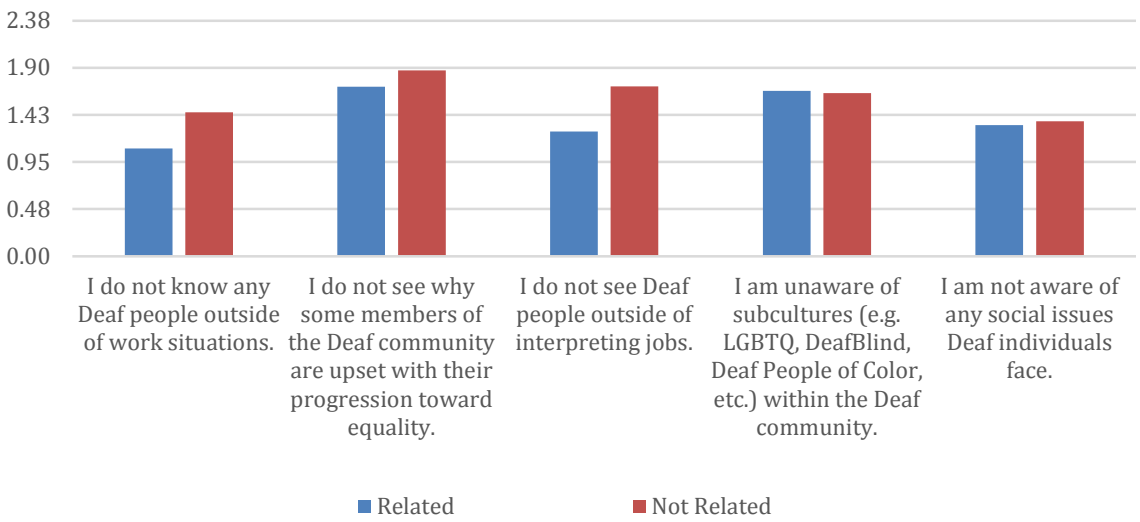

Figure 13. Familial Relationship Mean Comparisons: Indifference Statements.

Additionally, the two categories of familial relationships were tested using a *t*-test to determine significance between demographic factors and Indifference skill set statements. Among the participants in the survey (n=270), there was a statistically significant difference for two statements. The Indifference statement "I do not know any Deaf people outside of work situations" showed a statistically significant difference between those who identified a familial relationship to the Deaf community (M = 1.09, SD = 0.282 and those who are not related to Deaf community members (M = 1.45, SD = 0.761); $t(268) = 4.477$, p=0.000. Also, the statement "I do not see Deaf people outside of interpreting jobs" showed a statistically significant difference between those with a familial relationship (M = 1.26, SD = 0.464), and those without a familial relationship to the Deaf community (M = 1.71, SD = 0.827); $t(268) = 4.901$, p = 0.000. Each difference shows that those who reported being related to the Deaf community are less likely to agree with each statement regarding interactions with Deaf people while not in a professional work capacity. All other Indifference statements showed no statistically significant differences between the two groups and failed to reject the null hypothesis that

there is no difference of Indifference skill set statements responses between those with no familial relationships to the Deaf community and those with familial relationships to the Deaf community.

Means of Indifference skill set statements for race categories was assessed as can be seen in Figure 14. Then, a one-way between subjects ANOVA was conducted to assess the effect of the identified race categories on Indifference statements. There was a significant effect of race on the Indifference statement of "I am unaware of subcultures (e.g., LGBTQ, DeafBlind, Deaf People of Color, etc.) within the Deaf community" at the $p<.05$ level for the seven conditions [$F(6, 264) = 2.258$, $p = 0.038$]. All other statements showed no significant effect of race on Indifference responses, indicating that race does not impact a participant's beliefs about the Indifference statements provided.

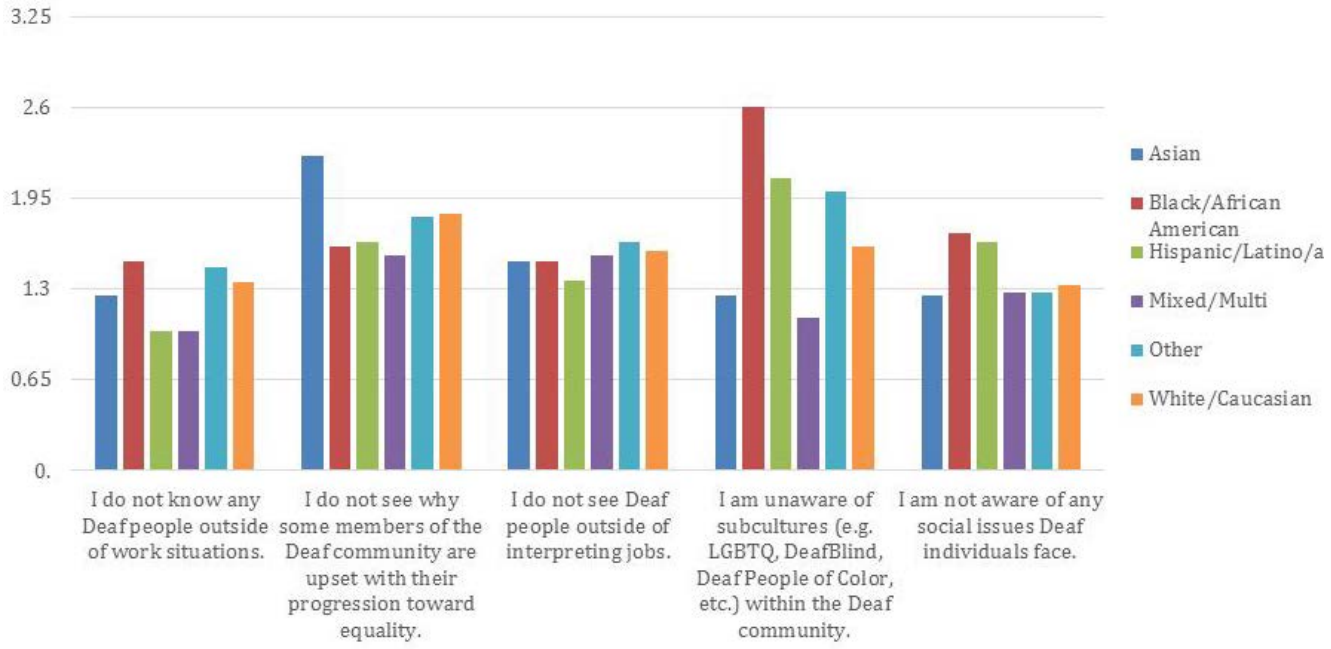

Figure 14. Comparison of Race Means: Indifference Statements

A comparison of means related to gender identification and Indifference skill set statements was conducted Data was then compared using a one-way ANOVA test; it was determined that gender had no significant effect on Indifference skill set statements.

Differences in mean years of professional interpreting experience and Indifference skill set statements were compared as evident in Figure 15. A one-way between subjects ANOVA was conducted to determine the effect of identified years of professional interpreting experience on Indifference skill set statements. The analysis showed a significant effect of years of professional interpreting experience on the Indifference statement of "I am unaware of subcultures (e.g., LGBTQ, DeafBlind, Deaf People of Color, etc.) within the Deaf community" at the $p<.05$ level for the six conditions [$F(5, 264) = 2.564$, $p = 0.028$]. The Indifference statement of "I am not aware of any social issues Deaf individuals face" also showed that there was a significant effect of years of professional interpreting experience at the $p<.05$ level for the six conditions [$F(5, 264) = 2.304$, $p = 0.045$]. All other statements showed no significant effect of years of experience on Indifference skill sets.

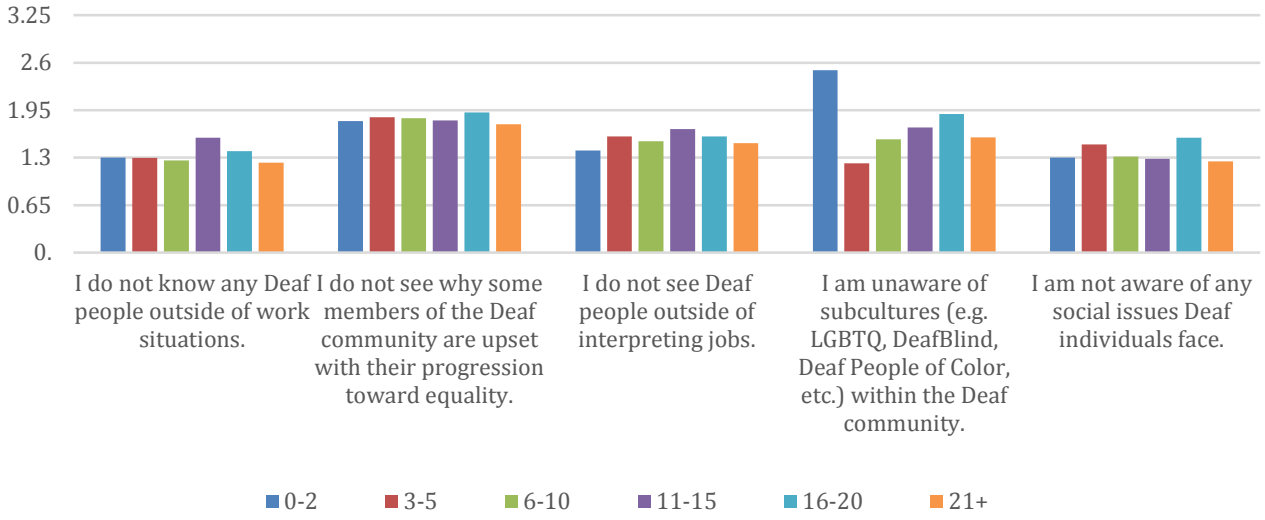

Figure 15. Years of Professional Interpreting Experience Means: Indifference Statements

Distancing Down

The frequency of each Distancing Down skill set statement was assessed for level of agreement on the Likert scale (see Figure 16). Overall frequency of agreement for the five Distancing Down statements was also calculated in Figure 17. Two of the statements ("Generally, I feel pity towards Deaf people" and "I join in when I hear people make jokes at the Deaf community's expense") resulted in the highest level of strong disagreement at 73.13% (n=196) and 61.76% (n=180), respectively. The statement with the highest level of agreement was "I joke about aspects of Deaf culture with close friends" at 24.25% (n=65) for "agree" and 4.85% (n=13) strongly agreeing.

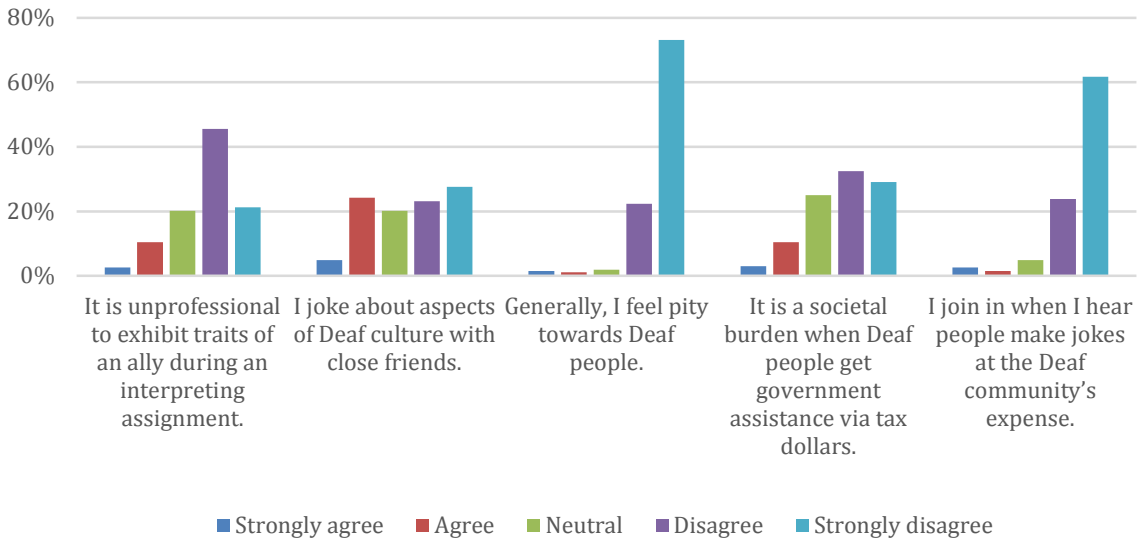

Figure 16. Frequency of Agreement of Distancing Down Statements

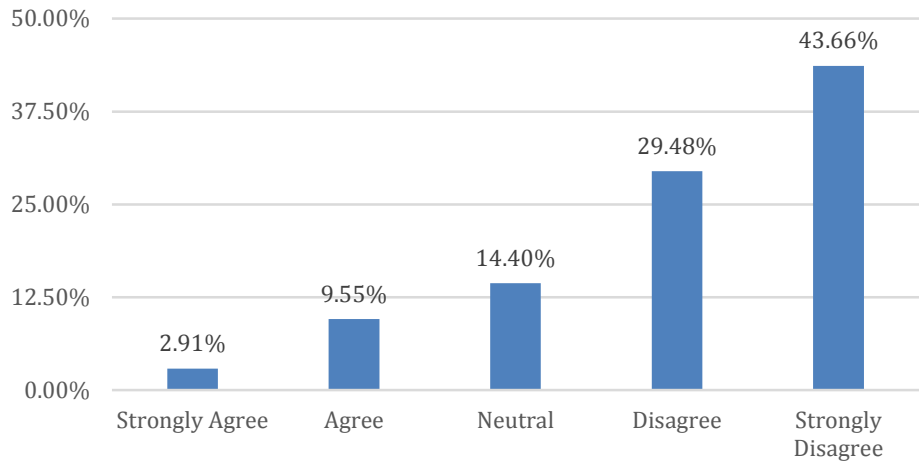

Figure 17. Overall Frequency of Agreement Levels of Distancing Down Statements

Comparison of the Distancing Down statement responses of those with familial relationships to Deaf community members and those who have no familial ties showed higher averages for those who identified familial relationships than those who did not (Figure 18). The highest agreement related to those with familial relationships joking about aspects of Deaf culture with close friends. People with familial relationships also showed stronger agreement that it is unprofessional to exhibit traits of an ally during an interpreting assignment and that it is a societal burden when Deaf people get government assistance via tax dollars.

Based on the assessment of means for familial relationships in regard to Distancing Down statements, a *t*-test was conducted to test for statistical significance of those with a familial relationship and those without a familial relationship to the Deaf community. Among the sample of participants in the survey (n=270), there was no statistically significant difference between those with no familial relationship to the Deaf community and those with a familial relationship to the Deaf community. Therefore, the data do not support rejecting the null hypothesis that there is no difference in Distancing

Down skill set statement agreement between those with no familial relationship to the Deaf community.

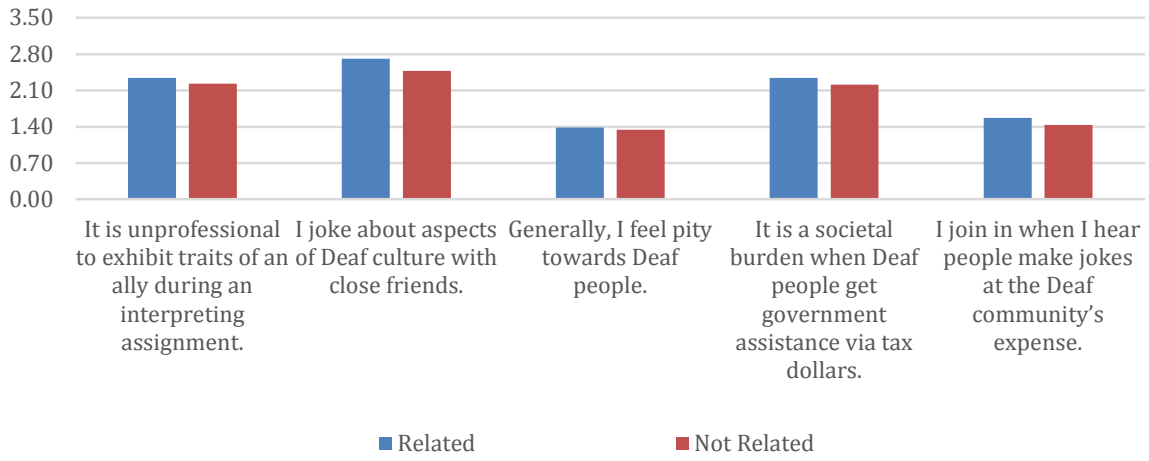

Figure 18. Familial Relationship: Distancing Down Means

Differences in means for gender in regard to Distancing Down skill set statements were compared. A one-way between subjects ANOVA was conducted to compare Distancing Down statements of the identified three gender conditions (female, male, non-binary). There was a significant effect of gender on three Distancing Down statements. The statement "Generally, I feel pity towards Deaf people" at the $p<.05$ level for the three conditions [$F(2, 267) = 10.312$, $p = 0.000049$] showed that there was a significant effect of gender. The Distancing Down statement "It is a societal burden when Deaf people get government assistance via tax dollars" also showed that there was a significant effect of gender at the $p<.05$ level for the three conditions [$F(2, 267) = 3.656$, $p = 0.027$]. The Distancing Down statement of "I joke about aspects of Deaf culture with close friends" showed that there was a significant effect of gender at the $p<.05$ level for the three conditions [$F(2, 267) = 11.171$, $p = 0.000022$]. There was no significant effect of gender on the remaining two Distancing Down skills set statements.

Means of Distancing Down skill set statements for race categories was assessed as seen in Figure 19. Then, a one-way between subjects ANOVA was conducted to determine the effect of race on Distancing Down statements; the results showed no significant effect.

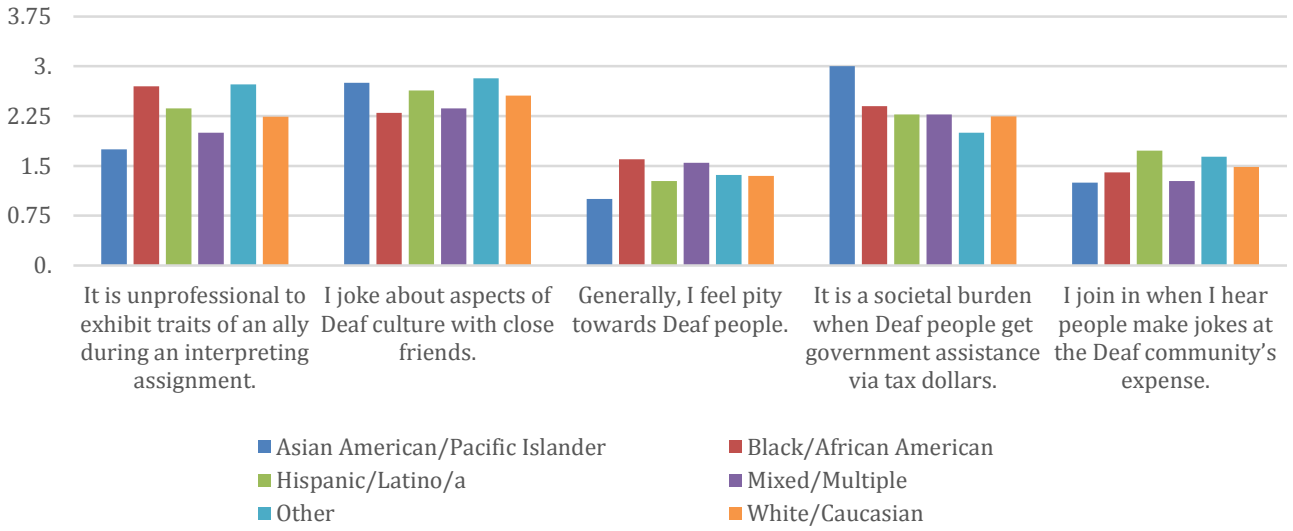

Figure 19. Comparison of Race and Distancing Down Skill Set Statement Means

Differences in means for years of professional interpreting experience and Distancing Down skill set statements were compared as evident in Figure 20. A one-way between subjects ANOVA was conducted to ascertain whether there was a significant effect of years of professional interpreting experience on Distancing Down statements. There was a significant effect of years of professional interpreting experience on the Indifference statement "I joke about aspects of Deaf culture with close friends" at the $p<.05$ level for the six conditions [$F(5, 264) = 2.764$, $p = 0.019$]. All other Distancing Down statements showed no significant effect.

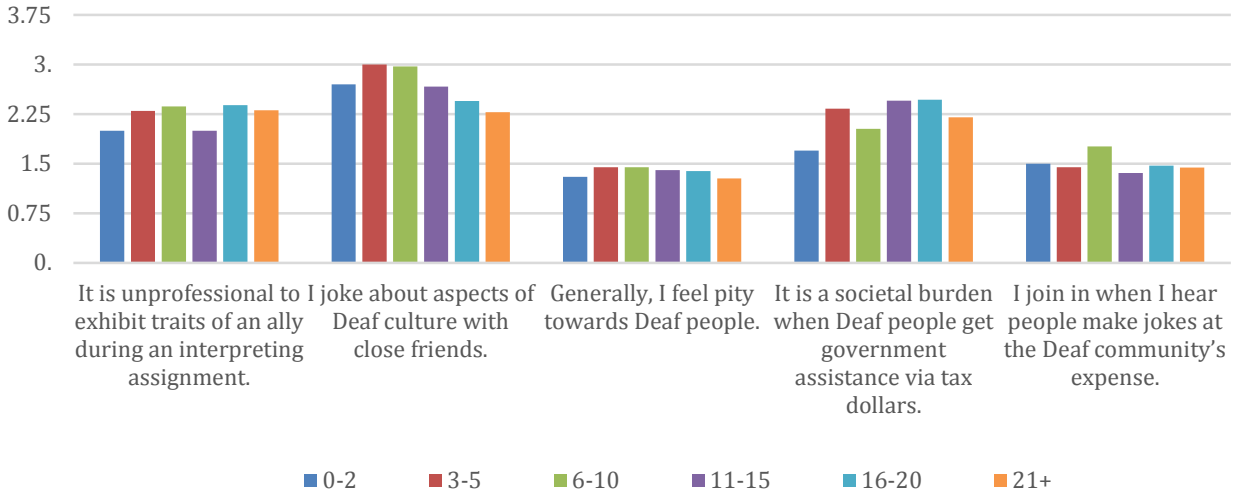

Figure 20. Years of Professional Interpreting Experience Means: Distancing Down Statements

Distancing Out

The frequency of each Distancing Out skill set statement was assessed for level of agreement on the Likert scale (see Figure 21). Overall frequency of agreement for the five Distancing Down statements was also calculated in Figure 22. The highest percentage of strong disagreement were reported for participants' belief that it would be easier for them if Deaf people signed more English-like in interpreted interactions (59.70%, n = 160) and a similar response of strong disagreement in regard to participants not considering working with subcultures of the Deaf community (e.g., LGBTQ, DeafBlind, Deaf People of Color, etc.) because there are not any of those individuals in their area (59.33%, n = 159).

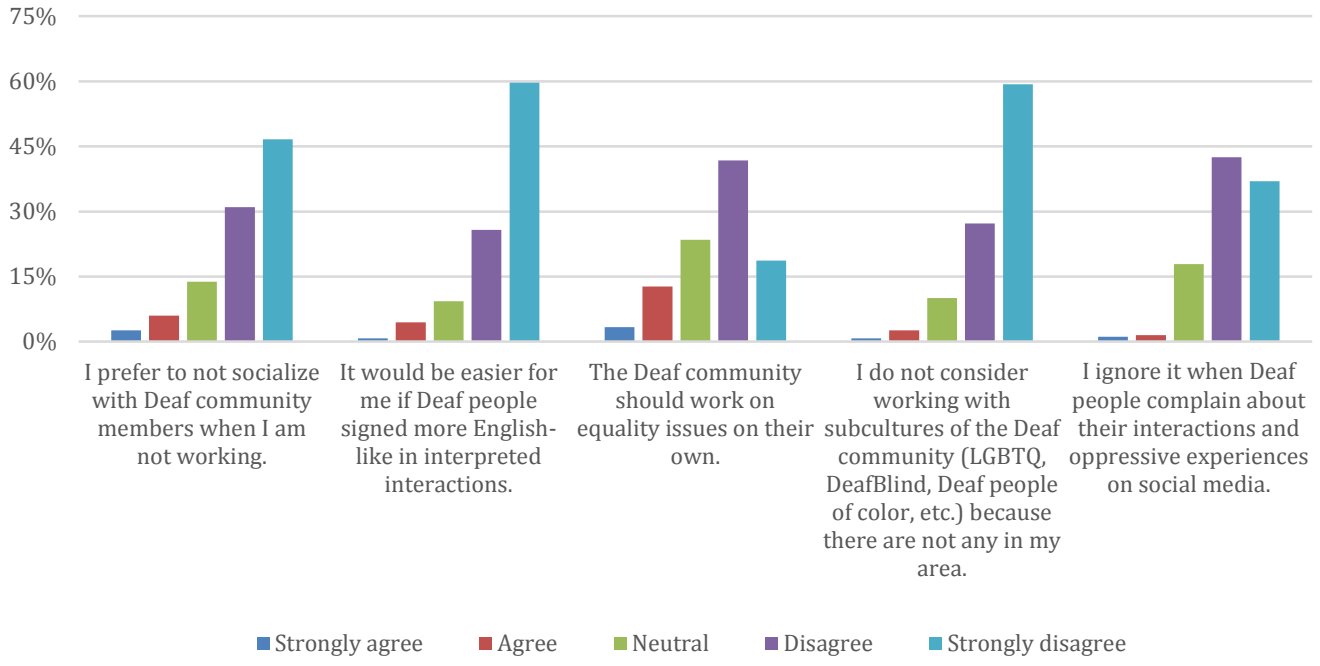

Figure 21. Frequency of Agreement of Distancing Out Statements

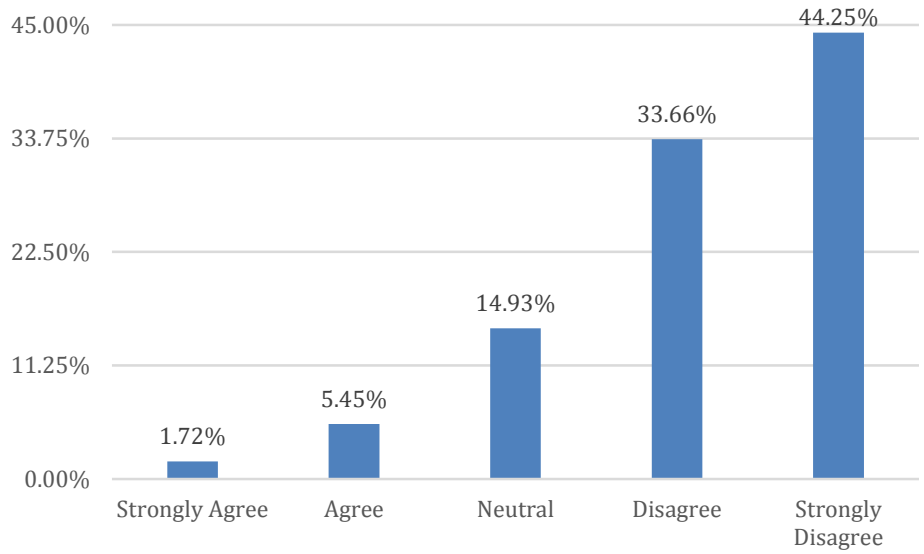

Figure 22. Overall Frequency of Agreement Levels of Distancing Out Statements

Comparison of the means of Distancing Out statement responses of those with familial relationships to Deaf community members and those who have no familial ties can be seen in Figure 23. The highest agreement related to the idea that the Deaf

community should work on equality issues on their own. People with no familial relationships stated stronger agreement that the Deaf community should work on equality issues on their own, and that they ignore it when Deaf people complain about their interactions and oppressive experiences on social media. There was also an indication of higher preference to not socialize with Deaf community members when they are not working, and that it would be easier for the participant if Deaf people signed more English-like during interpreted interactions. The only statement in which those who identified a familial relationship with the Deaf community showed a higher average of agreement is that they do not consider working with subcultures of the Deaf community (e.g., LGBTQ, DeafBlind, Deaf People of Color, etc.) because there are not any of those individuals in their area.

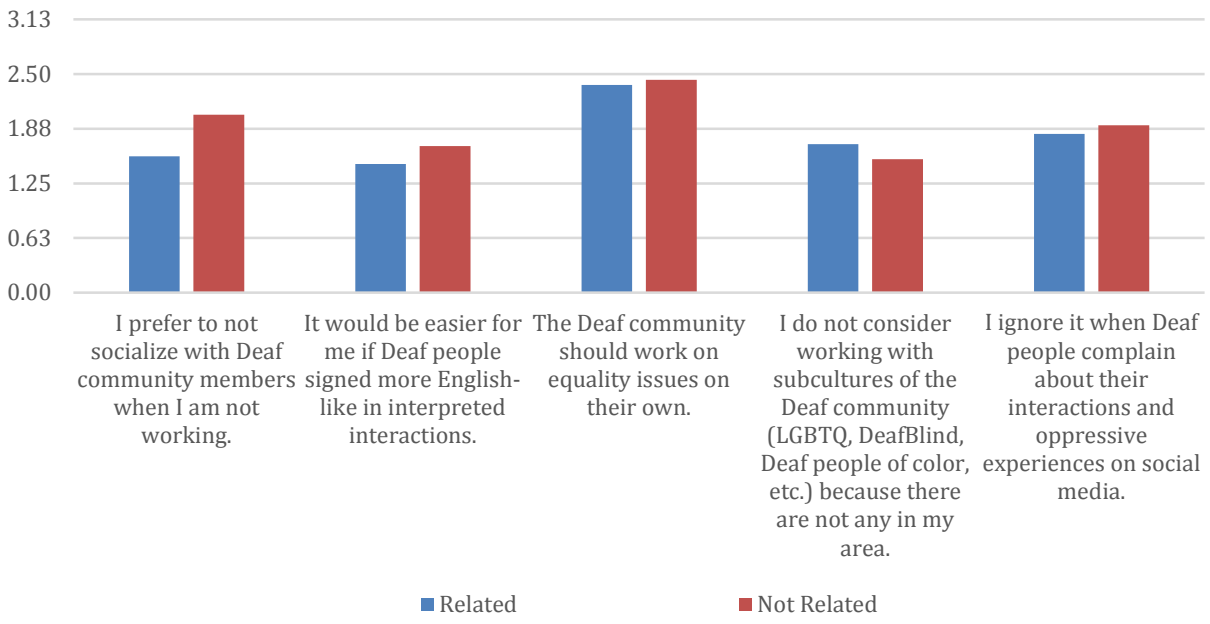

Figure 23. Familial Relationship Means: Distancing Out Skill Set Statements

The two categories of familial relationships were tested using a *t*-test to determine significance between demographic factors and Distancing Out skill set statements.

Among the participants in the survey (n=270), there was a statistically significant difference for the Distancing Out statement "I prefer to not socialize with Deaf community members when I am not working" showed a statistically significant difference between those who identified a familial relationship to the Deaf community (M = 1.56, SD = 0.949) and those who are not related to Deaf community members (M = 2.03, SD = 1.038); $t(268) = 3.675$, p=0.00029. The difference shows that those who reported having no familial relationship to the Deaf community are more likely to agree with the statement regarding socialization with Deaf people while not working. All other Indifference statements showed no statistically significant differences between the two groups and failed to reject the null hypothesis that there is no difference of Distancing Out skill set statements responses between those with no familial relationships to the Deaf community and those with familial relationships to the Deaf community.

Means of Distancing Out skill set statements for the three gender categories was assessed. Then, a one-way between subjects ANOVA was conducted to assess the effect of gender on Distancing Out statements. There was a significant effect of race on the Distancing Out statement of "I do not consider working with subcultures of the Deaf community (e.g., LGBTQ, DeafBlind, Deaf People of Color, etc.) because there are not any in my area" at the $p<.05$ level for the three conditions [$F(2, 267) = 2.989$, $p = 0.05$]. Also, there was a significant effect of race on the Distancing Out statement of "The Deaf community should work on equality issues on their own" at the $p<.05$ level for the three conditions [$F(2, 267) = 3.682$, $p = 0.026$]. All other Distancing Out statements showed no significant effect of gender.

Means of Distancing Out skill set statements for race categories was assessed, and then a one-way between subjects ANOVA was conducted to determine the effect of race on Distancing Out statements. The result shows that there was no significant effect of race on all Distancing Out skill set statements.

Differences in mean for years of professional interpreting experience and Distancing Out skill set statements were compared as evident in Figure 24. A one-way between subjects ANOVA was conducted to compare the effect of years of professional interpreting experience on Distancing Out skill set statements. There was a significant effect of years of professional interpreting experience on the Distancing Out statement of "It would be easier for me if Deaf people signed more English-like in interpreted interactions" at the $p<.05$ level for the six conditions [$F(5, 264) = 6.034$, $p = 0.000$]. All other Distancing Out statements showed no significant effect for the categories.

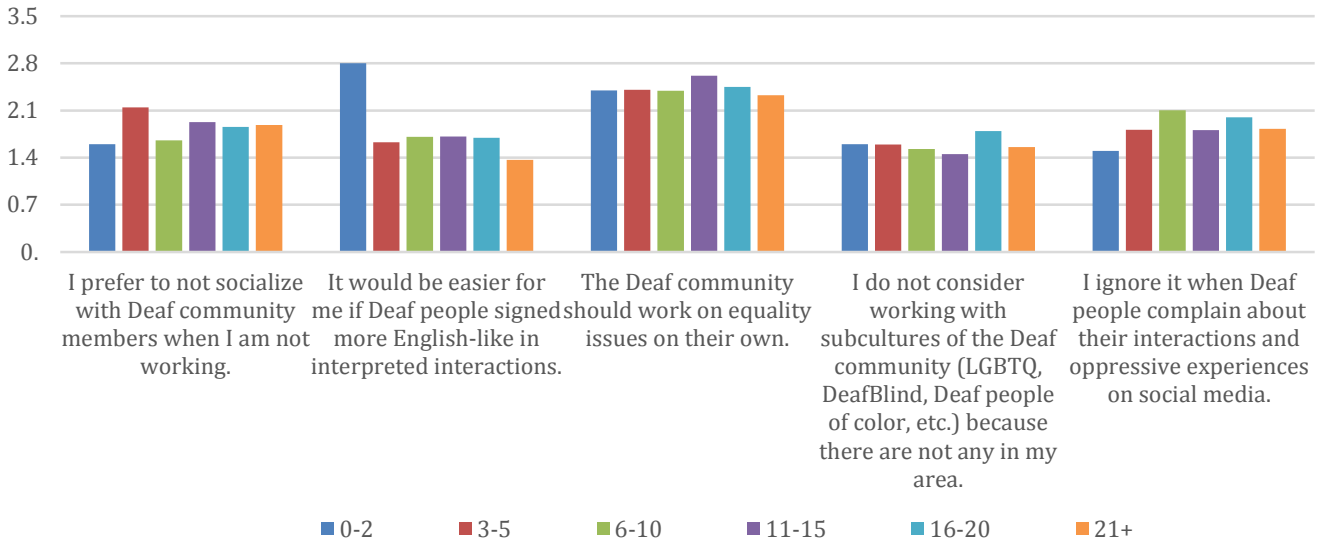

Figure 24. Years of Professional Interpreting Experience Means: Distancing Out

Distancing Up

The frequency of each Distancing Up skill set statement was assessed for level of agreement on the Likert scale (see Figure 25). Overall frequency of agreement for the five Distancing Down statements was also calculated in Figure 26.

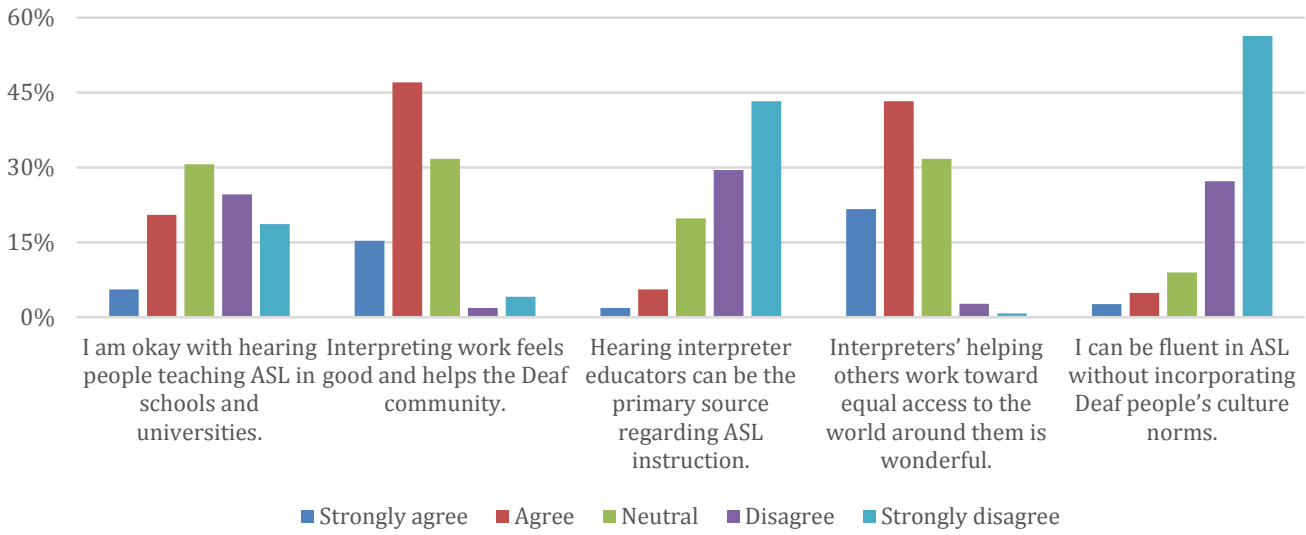

Figure 25. Frequency of Agreement of Distancing Up Statements

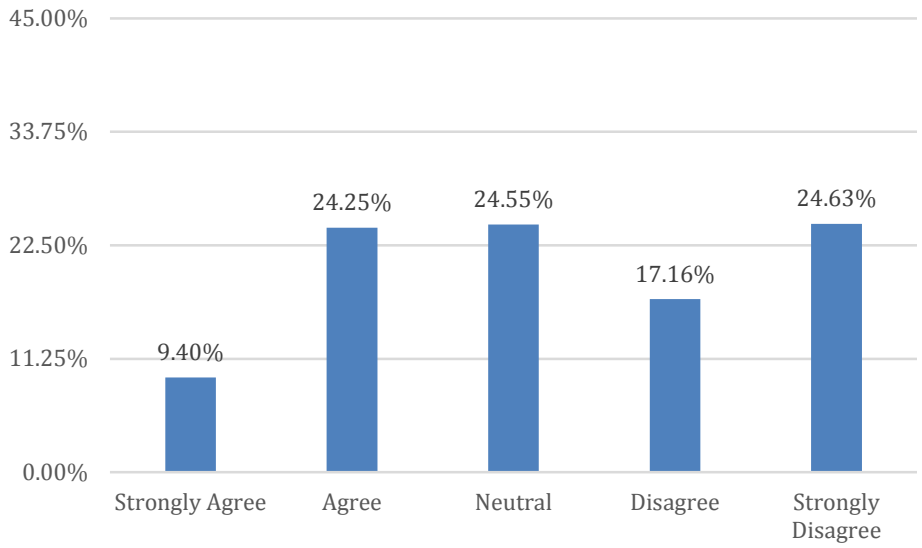

Figure 26. Overall Frequency of Agreement Levels of Distancing Up Statements

The two familial relationship categories (related and not related) were tested using a *t*-test after comparing their seemingly similar means to determine significance between demographic factors and Distancing Up skill set statements. Among the participants in the survey (n= 270), there was no statistically significant difference between those with no familial relationship to the Deaf community and those with a familial relationship to the Deaf community. Therefore, the null hypothesis, that there is no difference in Distancing Up skill set statement agreement between those with no familial relationship to the Deaf community and those with a familial relationship to the Deaf community, is not rejected.

Differences in mean for gender in regard to Distancing Up skill set statements were compared. A one-way between subjects ANOVA was conducted to determine the effect of gender on Distancing Up statements. There was a significant effect of gender on the Distancing Up statement "I am okay with hearing people teaching ASL in schools and universities" at the $p<.05$ level for the three conditions [$F(2, 267) = 10.312$, $p = 0.000$]. All other tests showed no significant effect of gender on Distancing Up statements.

Distancing Up skill set statement means for race categories was assessed as can be seen in Figure 27. A one-way between subjects ANOVA was conducted to assess the effect of race on Distancing Up statements. There was a significant effect of race on the Distancing Up statement of "I am okay with hearing people teaching ASL in schools and universities" at the $p<.05$ level for the six conditions [$F(6, 263) = 2.190$, $p = 0.044$]. All other Distancing Out statements showed no significant effect of race.

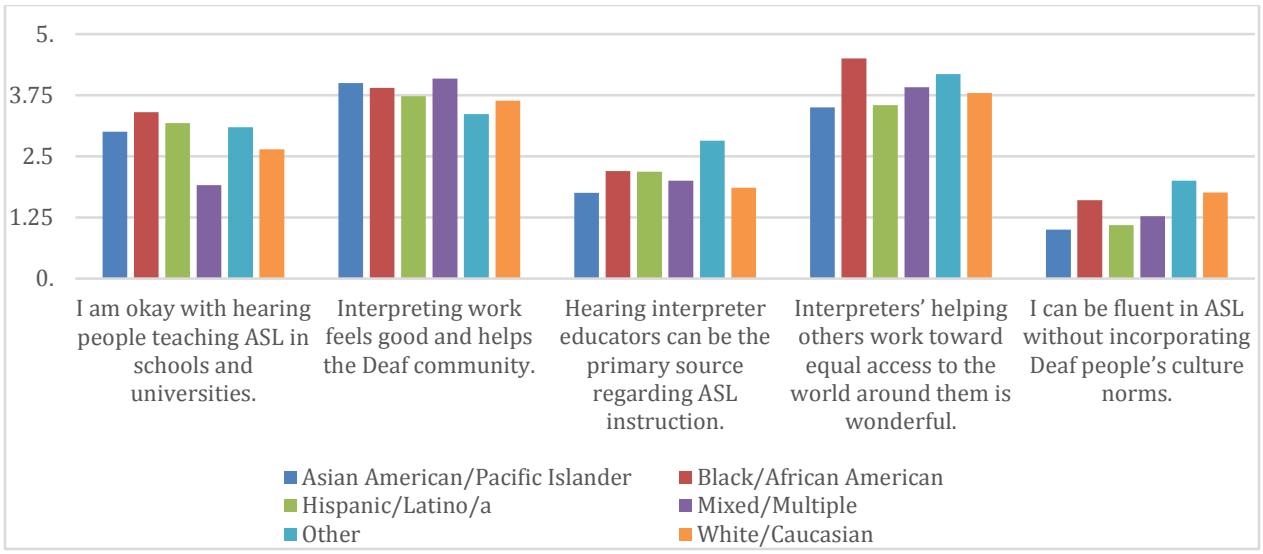

Figure 27. Race Means: Distancing Up Skill Set Statements

Means of Distancing Up skill set statements for years of experience categories were compared. Then, a one-way between subjects ANOVA was conducted to compare the effect of years of experience on the Distancing Up skill set statements. It was determined that years of experience had no significant effect on Distancing Up statement responses.

Inclusion

The frequency of each Inclusion skill set statement was assessed for level of agreement on the Likert scale (see Figure 28). Overall frequency of agreement for the five Inclusion statements was also calculated in Figure 29.

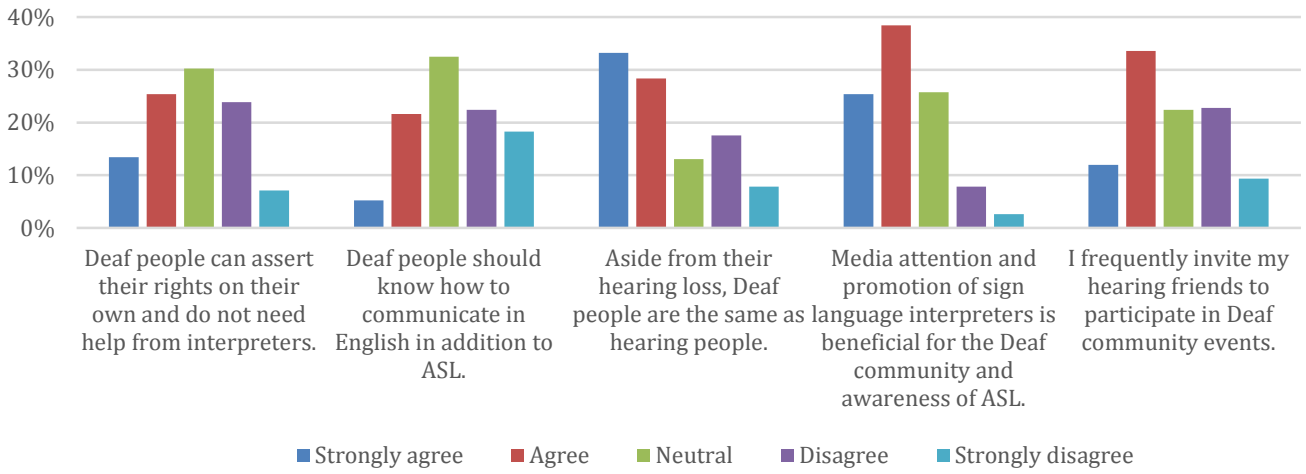

Figure 28. Frequency of Agreement of Inclusion Statements

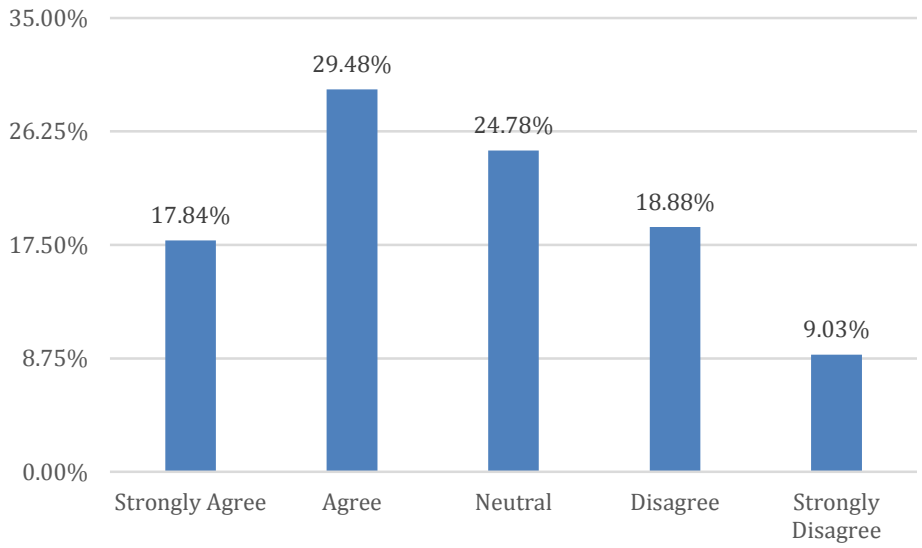

Figure 29. Overall Frequency of Agreement Levels of Inclusion Statements

The two categories of familial relationships were tested using a *t*-test to determine significance between demographic factors and Inclusion skill set statements. Among the participants in the survey (n=270), there was a statistically significant difference for the Inclusion statement "I frequently invite my hearing friends to participate in Deaf community events," which showed a statistically significant difference between those who identified a familial relationship to the Deaf community (M = 3.45, SD = 1.079) and

those who are not related to Deaf community members (M = 3.01, SD = 1.204); *t*(268) = 2.996, p=0.003. The difference shows that those who reported as having no familial relationship to the Deaf community are more likely to agree with the statement regarding inviting hearing friends to participate in Deaf community events. All other Indifference statements showed no statistically significant differences between the two groups and failed to reject the null hypothesis that there is no difference of Inclusion skill set statements responses between those with no familial relationships to the Deaf community and those with familial relationships to the Deaf community.

Means of Inclusion skill set statements for race categories were compared. Then, a one-way between subjects ANOVA was conducted to determine the effect of race on Inclusion statements. It was determined that race had no significant effect on all Inclusion statements. Differences in mean for gender in regard to Inclusion skill set statements were compared and one-way between subjects ANOVA were conducted to determine the effect of gender on Inclusion statements. There was a significant effect of gender on the statement "Deaf people should know how to communicate in English in addition to ASL" at the $p<.05$ level for the three conditions [$F(2, 267) = 5.084$, $p = 0.006$]. All other tests showed no significant effect of gender on Inclusion statements.

Differences in mean for years of experience in regard to Inclusion skill set statements were compared. Then, one-way between subjects ANOVA was conducted to determine the effect of years of experience on Inclusion statements. There was a significant effect of years of experience on the statement "Aside from their hearing loss, Deaf people are the same as hearing people" at the $p<.05$ level for the three conditions [$F(5, 264) = 3.138$, $p = 0.009$]. A significant effect of years of experience on the

statement “Deaf people should know how to communicate in English in addition to ASL” was also determined [F(5, 264) = 4.066, p = 0.001]. All other tests showed no significant effect of years of experience on Inclusion statements.

Awareness

The frequency of each Awareness skill set statement was assessed for level of agreement on the Likert scale (see Figure 30). Overall frequency of agreement for the five Awareness skill set statements was also calculated in Figure 31.

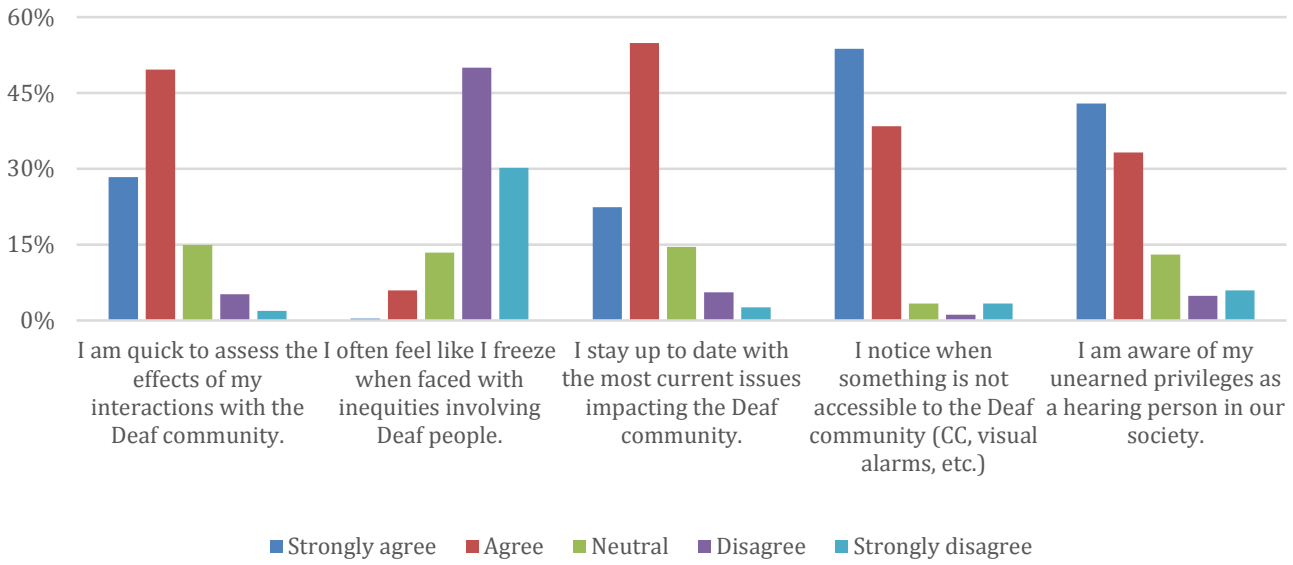

Figure 30. Frequency of Agreement of Awareness Skill Set Statements

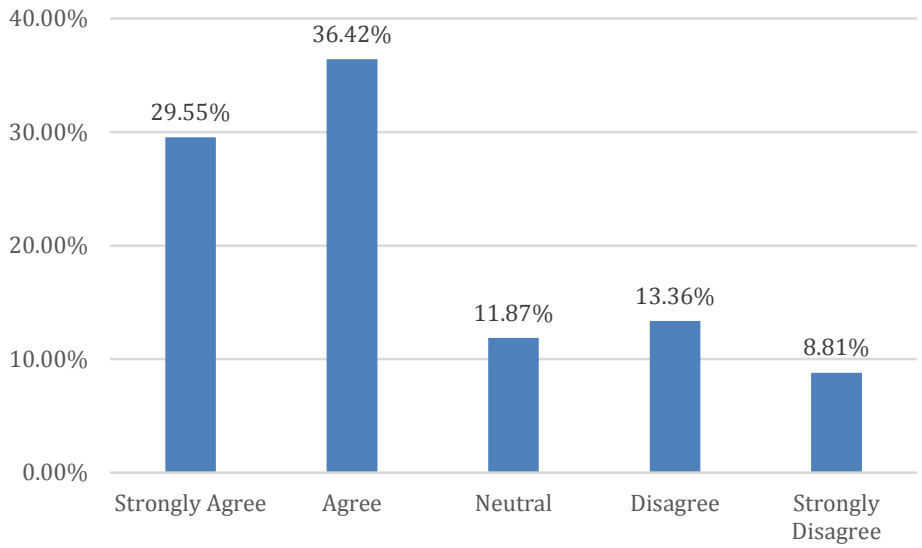

Figure 31. Overall Frequency of Agreement Levels of Awareness Statements

The two categories of familial relationships were tested using a *t*-test to determine significance between demographic factors and Awareness skill set statements. The means for each statement are demonstrated in Figure 32. Among the participants in the survey (n=270), there was a statistically significant difference for the Inclusion statement "I often feel like I freeze when faced with inequities involving Deaf people" showed a statistically significant difference between those who identified a familial relationship to the Deaf community (M = 1.82, SD = 0.739) and those who are not related to Deaf community members (M = 2.04, SD = 0.855); $t(268) = 2.080$, p=0.038. The difference shows that those who reported as having no familial relationship to the Deaf community are more likely to agree with the statement regarding freezing in the face of inequities related to Deaf people. All other Indifference statements showed no statistically significant differences between the two groups and failed to reject the null hypothesis that there is no difference of Awareness skill set statements responses between those with no

familial relationships to the Deaf community and those with familial relationships to the Deaf community.

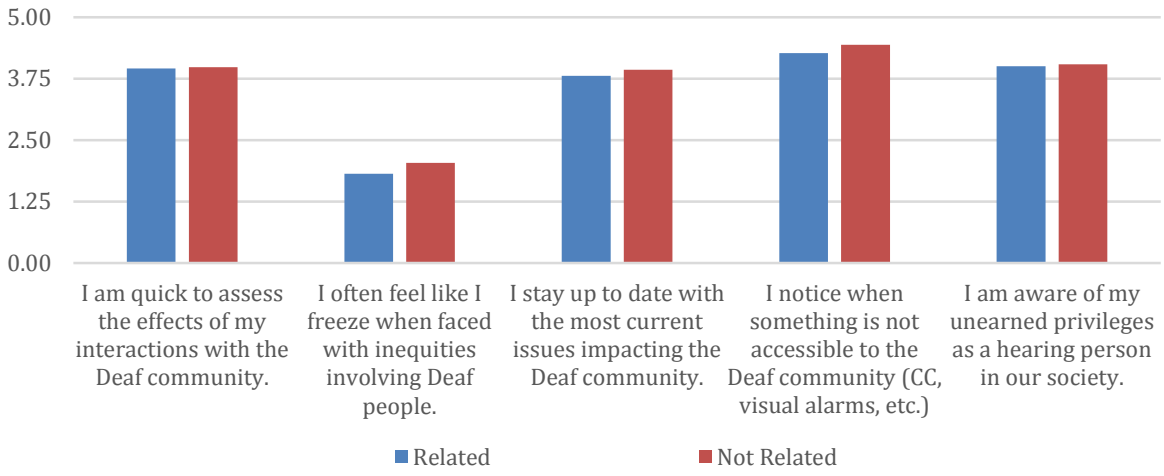

Figure 32. Familial Relationship Means: Awareness Skill Set Statements

Means of Awareness skill set statements for race categories were compared. Then, a one-way between subjects ANOVA was conducted to compare the effect of race on the Awareness skill set statements. It was determined that all Awareness statements showed that race had no significant effect on Awareness statement responses.

Differences in mean for gender in regard to Awareness skill set statements were compared. A one-way between subjects ANOVA was conducted to determine the effect of gender on Awareness statements. There was a significant effect of gender on the statement "I am aware of my unearned privileges as a hearing person in our society" at the $p<.05$ level for the three conditions [$F(2, 267) = 3.370$, $p = 0.036$]. A significant effect of gender on the statement "I notice when something is not accessible to the Deaf community (CC, visual alarms, etc.)" was also determined [$F(2, 267) = 5.044$, $p = 0.007$]. All other tests showed no significant effect of gender on Awareness statements.

Differences in mean for years of experience in regard to Awareness skill set statements were compared as evident in Figure 33. A one-way between subjects ANOVA was conducted to determine the effect of years of experience on Awareness statements. There was a significant effect of years of experience on the statement "I often feel like I freeze when faced with inequities involving Deaf people" at the $p<.05$ level for the three conditions [$F(5, 264) = 2.322$, $p = 0.043$]. A significant effect of years of experience on the statement "I am quick to assess the effects of my interactions with the Deaf community" was also determined [$F(5, 264) = 2.438$, $p = 0.035$]. All other tests showed no significant effect of years of experience on Awareness statements.

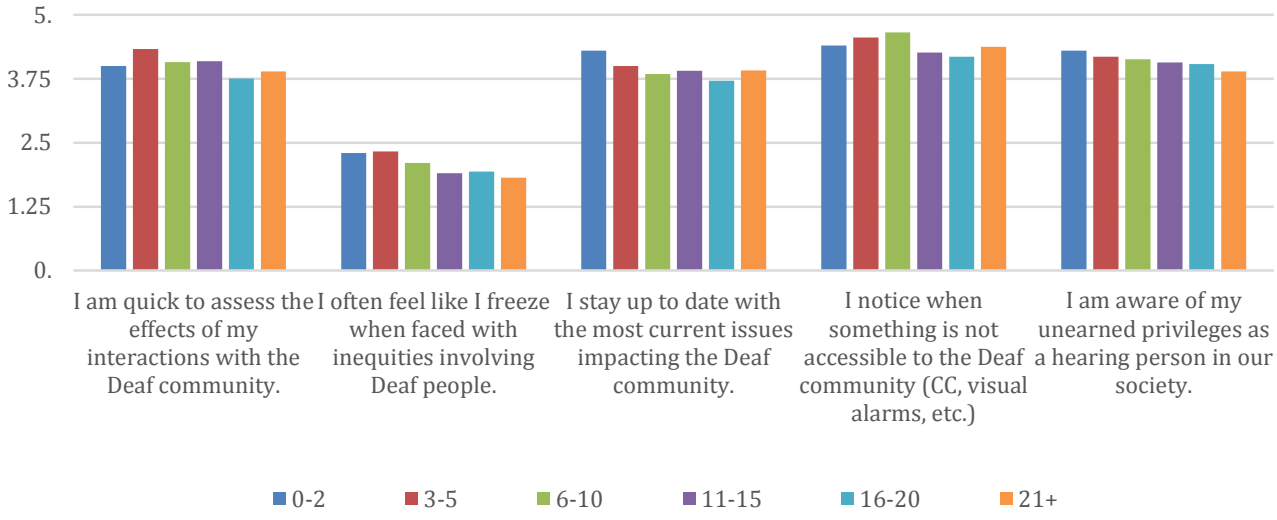

Figure 33. Years of Experience Means: Awareness Skill Set Statements

Allyship

The frequency of agreement for each Allyship statement and overall level of agreement were calculated and can be viewed in Figure 34 and Figure 35. The statement with the highest response of strongly agree was "I support interactions in which the Deaf consumer asserts their rights, even if I feel uneasy." The highest general agreement was

that participants have discussions with Deaf community members about their experiences of oppression.

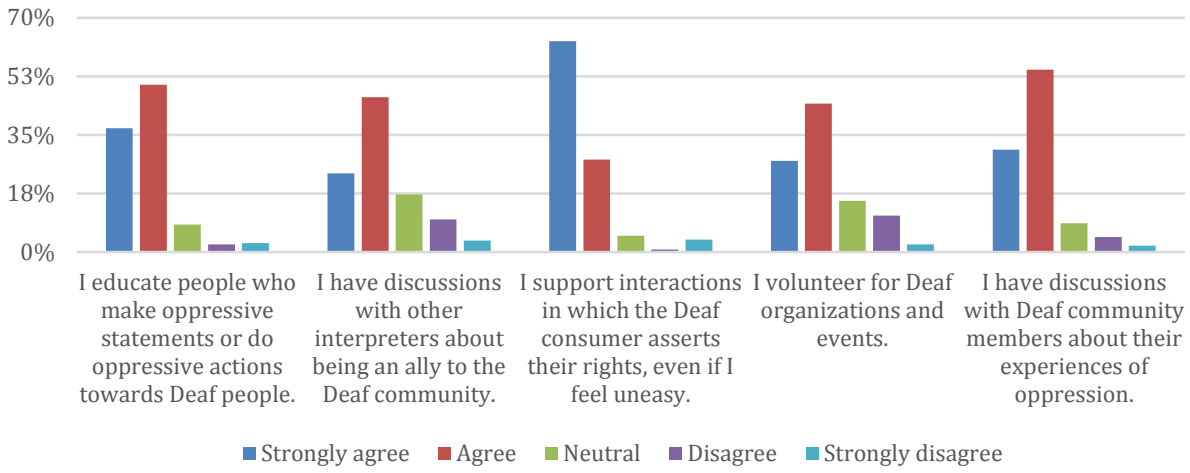

Figure 34. Frequency of Agreement of Allyship Statements

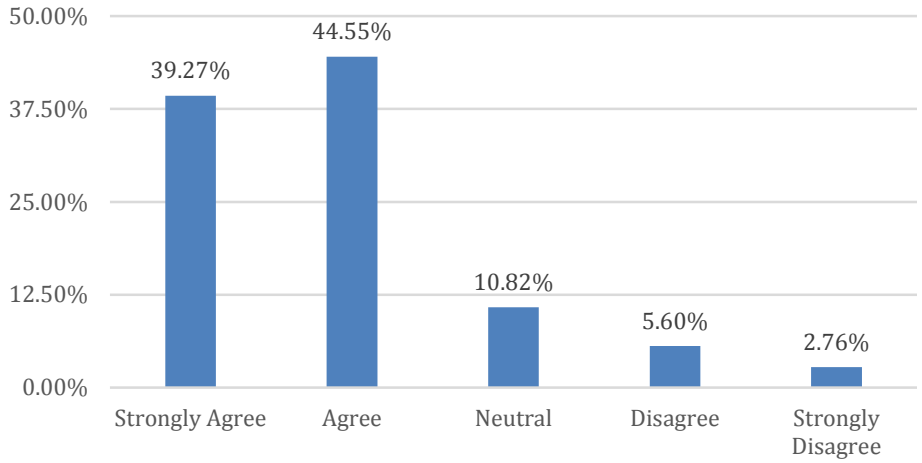

Figure 35. Overall Frequency of Agreement Levels of Allyship Statements

The two familial relationship categories (related and not related) were tested using a *t*-test to determine significance between demographic factors and Allyship skill set statements. Among the participants in the survey (n = 270), there was no statistically significant difference between those with no familial relationship to the Deaf community and those with a familial relationship to the Deaf community. Therefore, we fail to reject

the null hypothesis that there is no difference in Allyship skill set statement agreement between those with no familial relationship to the Deaf community and those with a familial relationship to the Deaf community.

Means of Allyship skill set statements for race, gender, and years of professional interpreting experience were compared separately. Then, a one-way between subjects ANOVA was conducted to compare the effect of race, gender and years of professional interpreting experience on the Allyship skill set statements respectively. It was determined that the race, gender, and years of professional interpreting experience had no significant effect on Allyship statement responses.

Qualitative Analysis

The open-ended question in the survey, "Do you identify as an ally? Why or why not?," was open-coded and analyzed for prevalent themes. Responses were first categorized for ally identification as can be seen in Figure 36. The majority of participants (n= 236) self-identified as an ally. Some participants (n=12) commented that they did not feel comfortable self-identifying as an ally, but believed that the identification should instead come from Deaf community members. 12 participants did not identify as an ally, and six participants said that they were sometimes an ally, with most differentiating between being on or off the job as an interpreter. Very few (n=4) provided some alternate identification such as being a "friend" or "partner" to the Deaf community without stating either way if they believed that meant they were an ally or not.

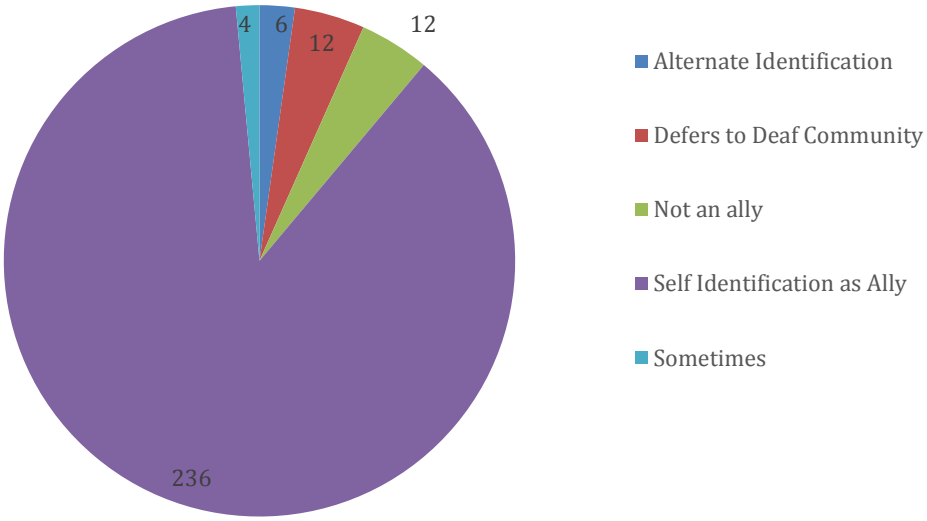

Figure 36. Participant Ally Identification

Once ally identification analysis was completed, open-coding was conducted on the written responses of participants. Six prevalent themes and 38 salient codes were identified for the question: "Do you identify as an ally? Why or why not?" (See Table 2).

Table 2

Codes and Themes of "Do you identify as an ally? Why or why not?"

Themes					
Action Strategies	*Relationships*	*Default Reasoning*	*Opposing and Qualifying Statements*	*Descriptors of ally work*	*Work of the Interpreter*
Codes					
Active reflection	Deaf family	Deaf family	Disagree with Ally	Advocacy	Act of interpreting
Community engagement	Deaf colleagues	Interpreter profession	Continual process	Empower the Deaf	Communication facilitation
Continuing education	Deaf friends	Self-identified hearing loss	Qualifiers	Ensure equality	Mediation
Conversations	Long standing professional connection	Other		Equal access	Debriefing
				Help	Discretion
				Solidarity	

with Deaf community Reflection and awareness of oppression Deaf-centered interpretation tactics Educating others Political action Pro bono work Use of social media	Self-identified membership to the Deaf community		Support	Interpreting Models Professional Boundaries Respect Responsibility of interpreter

Action Strategies

Action strategies were referenced a total of 110 times in the participant responses. A random sampling of responses related to action strategies can be seen in Table 3. Of those action strategies referenced, educating others was most frequently referenced (n=37), typically referencing individuals who can hear who appear to the interpreter to not have knowledge about the Deaf community, such as hearing participants in an interpreted interaction or friends and family. Volunteering and social activities within the Deaf community were typical types of community engagement that were reported (n=22). Recognition and awareness of oppression were referenced as action strategies of an ally (n=17) as well, and participants typically described this as witnessing oppression and power struggles and working to avoid conducting those behaviors themselves. Action strategies with lower frequencies were conversations with Deaf community members (n=8), Deaf-centered interpretation tactics (n=6), active reflection (n=6), political action (n=3) and pro bono work (n=4).

Table 3

Sample of Action Strategy Responses

Code	Comment
Educating others	I educate hearing friends and family about deaf culture anytime the opportunity arises.
	I also do my best to educate the hearing people in my life (when appropriate) of the deaf perspectives that are possible in a given situation. I try to bring awareness in a respectable and appropriate manner.
	I educate hearing regarding Deaf culture, as well as educate students who are unfamiliar with their culture.
Community Engagement	I immersed myself in the community to learn the culture and language. I am well known in the Deaf community.
	I also volunteer my time in the community, aiming to give back to the Deaf community and offer what I can contribute to the success of the community.
	I go to Deaf community events.
Recognition and awareness of oppression	I understand and have experienced discrimination.
	I support equal access and feel it is important to understand "hearing privilege" and norms that have surfaced as a direct result of oppression or hearing privilege. Awareness leads to change.
	I actively consider the systematic oppression experienced by Deaf individuals when making decisions.
Conversations with Deaf	I work closely with deaf consumers in that we discuss, brainstorm, debrief, and have open and honest dialogue with each other.
	I actively engage with Deaf people regarding injustices they face.
Active Reflection	Yes as an IMI practitioner I am diligent in my practice to be reflective, centric, continue my education and open to how my practice can improve services that benefit the Deaf that I work with.

	I actively work to examine my own privilege and to not occupy space where a Deaf person should.
Deaf-Centered Interpretations	I take my work very seriously and consider the Deaf person first and foremost in every assignment that I do. I also work hard to be an ally in whatever way that particular Deaf client might need for me to be. That is often a tricky navigation, as it depends on their own sense of identity, empowerment, and just personality and attitude.
Continuing Education	I try to keep up to date on Deaf issues/community changes/events I attend workshops given by Deaf presenters, and seek to continually work towards bettering myself both personally and professionally.
Pro bono work	I try to be an ally by providing interpreting services for free to my friend as well as just helping out where ever needed. I believe that 'giving back' by doing pro bono work where I can, particularly for anything Deaf consumers would otherwise be left to pay for out of pocket, is the least I can do as a person who benefits on a daily basis from the language the Deaf community has given me.
Political action	I was there with them in the late 70's and 80's fighting for their equal rights at the state and national level. I served on the board as the only hearing person for the state NAD and was trained as a grassroots Deaf Leadership person.
Use of social media	In my social media, I share articles and videos regarding Deaf self-empowerment, and attempt to have as much access as possible when I am sharing videos (trying to find ones that are captioned, or providing transcripts in the comments section).

Relationships

Of the 270 open responses collected regarding ally identification, 63 participants noted some type of relationship reasoning for why they were an ally to the Deaf community. Deaf family ties were noted as the top relationship reasoning for identifying

as an ally by 23 participants, Deaf friends accounted for 19 participants, Deaf colleagues accounted for three. Other types of relationships that were discussed were participants' self-identification of ties or membership to the Deaf community (n=10) and 8 participants stated that their long-standing professional role as an interpreter was a reason that they self-identified as an ally to the Deaf community.

Default Reasoning

A particularly interesting theme that presented itself in the data was the notion of a default reason for identifying as an ally (see Table 4 for sample responses). An equal number of participants (n=27, each) cited having a Deaf family member or the fact that their profession is an ASL-English interpreter were an automatic implication of their allyship. Other respondents stated other default reasoning, predominately referencing that having Deaf friends meant they were an ally. Two participants self-identified their own hearing loss as their default reason.

Table 4

Sample Participant Default Reasoning Statements

Code	Comment
Deaf Family	I grew up with many Deaf family members- several generations and have always known I function as an ally or a "bridge" between both worlds.
	Yes, I grew up with two strong ASL Deaf within my family
	The deaf community is my own, it is my sister, my brother, my mother, my father, my grandparents, my best friend, ally and support.
Interpreter Profession	I feel as an interpreter you are already an ally to the Deaf Community

	Of course. I'm an interpreter. Why wouldn't I be? Yes, of course I am an ally to the Deaf community as an interpreter
Self-Identified Hearing Loss	I am an ally of the Deaf community, I am hard of hearing and started using hearing aids recently.
Other	I consider myself an ally to the Deaf community because I have many friends who are Deaf and/or Hard-of-Hearing. I have Deaf roommates.

Opposing and Qualifying Statements

Contradicting statements and qualifying statements were categorized whenever disagreeing with interpreters being allies was brought up, that the participant could not self-identify as an ally due to the continual process that is working toward allyship, and qualifiers wherein the participant self-identified as an ally but then provided a qualifying or negating statement. A total of 34 instances were coded as this type of statement and examples can be seen in Table 5. Of the statements in this code, 38% (n=13) were those were the participant disagreed with either the term ally or interpreters identifying as an ally. Within these responses, 15% (n=5) participants made mention of allyship as a process rather than being able to state that one is an ally. Of the responses that were coded for this theme, 47% (n=16) were those that were labeled as qualifiers.

Table 5

Samples of Opposing and Qualifying Statements

Code	Comment
Disagree with Ally	No. I don't know of any other profession where the person who is providing a service is also considered an ally. I think it is too easy to cross the line of "taking over" even if one does not mean to do so. The best I can do is to be sensitive to others' needs. It is a learning situation for all involved: hearing, deaf and the interpreter every time I interpret.
	I don't tend to use metaphors to explain a complex relationship between myself and service users. In addition, "ally" intimates there is an "adversary" (a term associated with war and protection) which works against the aim of justice reasoning (Rest et al 1999) which is based in cooperation. Cooperation is hard to do when you perceive yourself to be in an ally / adversary triangulated relationship.
Continual Process	I do not believe that one is an ally once and forever. I think the process of trying to function is an ally is one that I continue to attempt to practice but also one that I do not fully embody at all times. As such, I hesitate to say I am ally. I have been an ally in various moments, and I hope to continue to do so more and more as time goes on.
	Not right away. Hopefully my actions show the Deaf community that I am an ally.
Qualifiers	When I am not at work, however, I spend less time and effort engaging in the Deaf community. I sometimes feel that certain emerging political stances that the Deaf community generally has started to express seem to reflect a disregard for who interpreters are as people.
	Yes I do in my beliefs and heart and philosophy, but my actions may not be perceived that way because I'm not at many deaf events, participate in the community outside of work very much lately.
	Generally speaking yes I'm an ally. I will support them generally in regards to communication access and equal rights. However there are certain cultural behaviors I don't align myself with and I cannot support it in the sense that "oh that's just the way deaf people act." For example, when some deaf people insist they have lower prices on items because they're deaf.

Descriptors of Ally Work

The theme "Descriptors of Ally Work" encompassed the codes of advocacy, empowering the Deaf community, ensure equality, equal access, help, solidarity, and support. When analyzing participant responses for how they describe their ally work, the aforementioned key words were stated. Advocacy elicited the highest reference at 34.71% (n=42) of the theme's responses. Most responses referenced advocating for the Deaf community whether on or off the job. Support of the Deaf community such as "[I] strongly support self-advocacy" or "I am a supporter of the Deaf community's own drive for social justice" or "support play[s] a big role in our work" was mentioned by 19.01% (n=23).

Solidarity terms were coded and represented 13.22% (n=16) of the descriptors of ally work. Statements such as: "work alongside the Deaf community" or "a person of privilege who can partner with the community for the greater good" were those identified as solidarity. Some participants (11.57%, n=14) also made statements that were coded as equal access, such as: "I feel that Deaf people deserve equal access to communication" or "I make certain D/deaf clients have equal access to services they require and/or request." Empowering the Deaf community and ensure equality were coded at similar frequencies in the descriptors of ally work theme (8.26%, n=10; 7.44%, n=9), and 5.79% (n=7) references mentioned helping the Deaf community.

Work of the Interpreter

The question of "Do you identify as an ally? Why or why not?" elicited responses that were categorized as "Work of the Interpreter." Sample statements for this category can be seen in Table 6. "Professional boundaries" was coded most frequently in this

category at 25.77% (n=25) and included references to role space as well as separation of being an ally and the professional interpreter role. The codes for respect and communication facilitation had equal frequencies at 21.65% (n=21), each. Respect included mention of the term explicitly, as well as the focus of the participant while on the job. Participants mentioned either respect for both Deaf and hearing clients, Deaf clients only, or respect for the profession in general. Communication facilitation included use of that specific term as well as when participants mentioned some sort of access through facilitation of a communication event. Mediation was also a category that was mentioned in several participant responses (12.37%, n=12) and was sometimes mentioned as the sole reasoning for self-identification as an ally. Categories that had lower frequencies but still had representative samples were responsibility of the interpreter (5.15%, n=5), interpreting models (4.12%, n=4), debriefing (3.09%, n=3), and discretion (2.06%, n=2).

Table 6

Samples of Work of the Interpreter Statements

Code	Comment
Professional Boundaries	However, I also feel strongly about following the CPC and do not let my "ally-hood" interfere with my job.
	On assignments I'm not to interject my opinions or thoughts so it can be frustrating to see oppression happening right in from of me.
	Depends on who is asking and whether or not they would perceive it as a bias when I am working.

Respect	I also have an enormous amount of integrity and respect for the profession.
	I strive to be an ally when working as an interpreter. By this I mean; while I am in an interpreter role I make efforts to consider what information I would want/need were I a deaf person. I try to be attentive to what the d/Deaf person wants/needs from the communication interaction.
	I am an ally because I watch out for the Deaf consumer's needs just as much as I do for the hearing participants when interpreting.
Communication Facilitation	As an interpreter, trying to make sure that my clients have an equal footing in the environments they rely on me to provide an equivalent message... means I am their ally.
	Yes [I am an ally], as a language accommodation. As an ASL first language user, I have a responsibility to check for understanding. If asked by the consumer, I'll make sure they get the information for which they seek from the professional in the discipline being interpreted.
	Yes [I am an ally]. I believe that in my capacity as an interpreter my job is to successfully facilitate communication so consumers can get their needs met, there by advocating for themselves.
Mediation	I have always known I function as an ally or a "bridge" between both worlds.
	Yes [I am an ally], I feel comfortable interjecting cultural meditation about deafness into interpreting situation to enhance a smooth translation/ experience.
	Yes [I am an ally] because interpreting requires cultural mediation for people who may be at a disadvantage due to lack of information.
Responsibility of Interpreter	The interpreting community and the Deaf community are linked, and interpreters have the responsibility to stand with Deaf individuals and their rights.
	I feel that interpreters must be allies, committed to access and equity.

Interpreting Models	Research said interpreters can disempower deaf people in part by the model they adopt in interpreting (ally/advocate, machine, etc.) Dean and Pollard propose we work in service of the goal of the environment, and consider the values inherent in the setting.
	Yes [I am an ally]. As a long-time interpreter, I have seen the changes in our interpreting models and our relationships with the deaf and hearing communities as these changes occurred. As I have always considered myself an ally, there wasn't always that "word" do describe it, but there was always that feeling and desire.
Debriefing	I seek professional improvement and incorporate feedback from Deaf consumers as well as other professionals.
	I work closely with deaf consumers in that we discuss, brainstorm, debrief, and have open and honest dialogue with each other.
Discretion	My concern is justice, therefore only truly qualified, competent, certified people should be providing interpretation services.
	Yes [I am an ally], because I take my work very seriously and consider the DEAF PERSON first and foremost in every assignment that I do. I do not take jobs willy-nilly or without intense scrutiny of the who, what, where, when scenarios. I make sure I am a good fit for that assignment and if I feel I cannot meet the needs of the parties involved, I turn down the assignment

Discussion

This study attempts to determine the current climate of Agent skill sets of hearing ASL-English interpreters, as well as determine how those interpreters identify their own beliefs and actions pertaining to being an ally to the Deaf community through the use of open ended questions. This section will address the prominent correlations and themes presented by the results of the study.

The Agent skill sets presented by the results of the Likert scale portion of the survey demonstrate that in terms of the statements provided, ASL-English interpreters tend to favor agreement with actions and thoughts associated with Allyship skill sets

(83.82% overall agreement) and Awareness skill set statements (65.97% overall agreement). At first glance this potentially means that ASL-English interpreters already possess Agent-relative skill sets that they often utilize. However, it is interesting that when comparing the agreement of the Agent-relative skill set statements to the open-ended responses, there were far fewer instances of participants citing Awareness and Allyship actions and statements.

If allyship is truly "awareness plus action" (Nieto et al., 2010, p. 127), it could be hypothesized that there would be evidence of this definition in participant responses. However, participants' self-identified reasoning regarding their allyship did not always support that definition. Of the 270 responses, only 41% (n=110) referred to an action strategy of some sort in their open-ended response. The actions identified in Allyship and Awareness statements were also not supported in the open-ended responses. Approximately 85% of participants stated agreement or strong agreement that they have discussions with Deaf community members about their experiences of oppression, and yet only eight participants referred to those discussions as an action strategy that showed evidence of their self-identification as an ally. Seventy-eight percent of participants identified agreement with the Awareness statement that they are quick to assess the effects of their interactions with the Deaf community and yet active reflection was only identified by six participants as evidence of their allyship. Participants reported 69% agreement in regard to having discussions with other interpreters about how to be an ally to the Deaf community, yet only one participant discussed having conversations with colleague interpreters. While it is unlikely that participants would report every action

statement in their response, there is evidence of a disconnect between Likert scale responses and open-ended response data.

Educating others about the Deaf community was a statement associated with Allyship skill sets that participants reported high levels of agreement and was also supported in the open-ended questions, accounting for the most frequent reference of an action strategy by those who self-identified as allies. Participants often cited educating people who can hear about Deaf culture norms, dispelling myths or incorrect information, and educating in general as a means to promote equal access. In the Likert scale portion of the questionnaire, 86% of participants selected some level of agreement that they educate people who make oppressive statements or do oppressive actions towards Deaf people. There were 37 instances of participants stating that they educate others, though as noted above, the information they provide varies. While educating people about Deaf cultural norms and promoting equal access are beneficial in some way, it is unclear if those explanations are in response to oppressive actions or statements.

The explanations by hearing ASL-English interpreters, specifically those whose primary familial culture is not Deaf culture, are etic perspectives in which they use their own criteria to explain Deaf culture and can potentially be ethnocentric if their explanations are framed in the similarities or differences of the ASL-English interpreter's own culture (Moran & Lu, 2001). This etic perspective provides a framework to "describe, analyze, and explain a culture from the outside" (Moran & Lu, 2001, p. 80). It is important that emic perspectives of Deaf culture, meaning explanations that are directly from members of the Deaf culture, are thoroughly understood by ASL-English interpreters because "the interplay between emic and etic perspectives is crucial to

cultural comparisons and to cultural understanding. The central challenge in this process is to make tacit perspectives explicit" (Moran & Lu, 2001, p. 82). The notion of fostering the interplay between the two perspectives on Deaf culture supports that better Awareness skills should be developed by ASL-English interpreters so that when an Allyship skill set is used (i.e., Awareness plus the action of educating hearing people), it is done with increased understanding and potentially more inclusive of the Deaf perspective.

There was an overwhelming amount of ally self-identification by ASL-English interpreters (n=236). Edwards (2006) noted that "an individual may self-identify as an ally and be striving to do ally work but may be falling short by the definition of [social justice] allies … or according to members of oppressed groups" (p. 44). Though the question posed to participants was "Do you identify as an ally? Why or why not?," which could elicit a yes/no response that leads to self-identification, the open-ended nature of the question allowed for expansion of their reasoning. There were some participants (n=5) who responded that being an ally was a continual process, and they were able to circumvent a yes/no response. Application of Edwards's (2006) developmental model is a useful tool to assess the types of allyship within participants' self-identification responses.

In consideration of the open-ended responses in comparison to the types of allyship described by Edwards (2006), there is evidence that supports all three: aspiring ally for self-interest, aspiring ally for altruism, and aspiring ally for social justice. However, as will be noted in the limitations section below, the confines of the questionnaire do not allow for depth of evidence, but instead sparks further inquiry.

The aspiring ally for self-interest is defined by the Agent's desire to be an ally to those they are closest to rather than the group as a whole. Participants who referenced relationships, such as Deaf friends and colleagues, provide evidence of ally for self-interest with statements such as "Yes I am an ally because I value my relationships with my Deaf friends and colleagues" and "I am an ally to the Deaf community because I am friends with Deaf and I do support [my friends] and help them advocate for themselves." Additionally, some participants whose reasoning for labeling themselves an ally was their familial relationships also demonstrated this type of allyship, providing statements such as "for my Deaf wife only" or "my parents are deaf; I have 3 deaf children; I am invested in their success personally and professionally." These participant statements and others like them demonstrate that their self-identification as an ally is based on personal connection and their source of motivation.

The aspiring ally for altruism is potentially evident in the number of responses that referenced educating others (n=37) as an action strategy and evidence of their allyship. Edwards (2006) stated that the aspiring ally for altruism will turn the focus to educating other dominant group members in order to "distance themselves from others in the agent group in an attempt to minimize the guilt stemming from their increasing awareness of unearned privileges" (p. 49). Also, "empower" was used as a descriptor of ally work by participants (n=10) and was stated in such ways as "I empower them [the Deaf community]" or "I try to empower Deaf people." This aligns with aspiring allies for altruism who "seek to empower members of the oppressed group, which maintains credit and some control in the person doing the empowering, rather than encouraging the

supporting members of the oppressed group to empower themselves" (Edwards, 2006, p. 50).

The aspiring ally for social justice works *with* those from the oppressed group in collaboration and partnership to end the system of oppression (Edwards, 2006, p. 51). Participants who cited their familial relationship and yet reference the Deaf community as a whole supported the idea that justice is for the whole, including the Agent, and not just their close personal connections. This was marked by statements such as "I was born into the Deaf community and have been seeking to support [the Deaf community's] goals my whole life" and "as a CODA I feel a duty to… work with the [Deaf] community as they work toward creating a more equal society." References to self-reflection and discussions with Deaf community members support the idea that "[social justice] allies seek to develop systems and structures to hold themselves accountable and be held accountable by members of the oppressed groups, without placing the burden for accountability on the oppressed" (Kivel, 2002, as cited in Edwards, 2006, p. 51). Participants provided statements such as "I am aware of my personal biases and constantly monitor myself along with feedback from the Deaf" and "I keep an open dialogue with consumers, colleagues, mentors as well as Deaf friends and family members… to avoid pitfalls of unintentionally audist or disempowering behaviors." Aspiring allies for social justice "are open to feedback not only as a way of helping the other but also as a means to illuminate their own oppressive socialization and privilege" (Edwards, 2006, p. 52).

One of the most salient notions that arises from the results of this study is that the definitions that ASL-English interpreters have of ally and allyship, as well as the thoughts

and behaviors that elicit those definitions, are varied. Indeed, not all responses align with the proposed ways in which people can be allies for social justice. Perhaps, then, determining the type of allyship, based on Edwards's (2006) developmental model, that ASL-English interpreters most identify with would serve as a better tool for further research and training. Considering the high frequency with which the participants of the study self-identified as an ally, the evidence from the results show that participants frame what it means to be an ally in different ways that are not consistent necessarily with social justice for the entire Deaf community. The Agent Skills Model is intended to build skill sets that work toward allyship for social justice, and marrying the two approaches would mitigate the potential uneasiness of moving from Agent-centric to Agent-relative skill sets.

Limitations

Due to the preliminary nature of this study, there are some limitations that are worth noting and modifying for future study. In further consideration of the survey, all categories of the ADRESSING framework (Hays, 2001) in the demographic portion should have been included. The inclusion of other ADRESSING framework categories would allow for further analysis of the intersectionality of participants, the additional Agent or Target ranks they may hold, and how that potentially impacts responses, as well as to better capture the intersectionalities of the participants.

The number of statements per skill set associated with this study are also limiting in that there are many examples of each skill set, yet the questionnaire was limited to five per category. Limiting the number of statements allowed for ease of dissemination and collection of data, but in turn confines the analysis of the current climate to only those

statements selected by the principal researcher. Therefore, it is difficult to say that the results of the study capture the overall climate of Agent skill sets, and instead only provide a piece of a much larger puzzle. Ideally, more examples of each skill set would be amassed over time from ASL-English interpreters and Deaf community members so that a longer, expanded edition could be developed and used for deeper probing into the current climate.

It became clear through the analysis of results that this study needed a more qualitative approach beyond limited number of open-ended questions, especially in reference to participant explanations regarding Likert scale statements. This study would be best partnered with interviews that allow for more situation-based questions to occur, as well as perhaps an ethnography that could follow and study interpreters in their day-to-day practices. The confines of the questionnaire did not allow for participants to provide reasoning for their selection, which could have provided better insight into their beliefs and actions. Based on some of the disconnect between Likert scale data and open-ended response data, there is a potential that there is a social desirability bias despite the anonymous nature of the survey. Social desirability bias is the "pervasive tendency of individuals to present themselves in the most favorable manner relative to prevailing social norms" and is common in self-reported data (King & Bruner, 2000, p. 80). Interviews and observations would provide stronger evidence for the types of aspiring allies that ASL-English interpreters demonstrate in their practice, the correlations between Likert scale and open ended data, as well as potentially limit the ability of participants to maintain a social desirability bias.

CHAPTER 5: CONCLUSION

This study sought to discover the current Agent skill sets of ASL-English interpreters through use of a measurement tool developed by the researcher, as well as to determine how ASL-English interpreters define their allyship with the Deaf community. Edwards's (2006) types of allyship partnered well with this research and was in turn incorporated and used as a means of assessing responses. The major findings of this study show that the ASL-English participants predominately self-report identification with Awareness and Allyship skill sets and self-identify as an ally to the Deaf community. However, a comparison of Likert scale and open-ended response data reveals that there is more to be discovered. Further research is required to delve further into what being an ally means to ASL-English interpreters as well as how their actions, beliefs, and behaviors align with allies for social justice or other potential types of aspiring allies as outlined by Edwards (2006). The statements from this questionnaire associated with Nieto et al.'s (2010) Agent Skills Model provided a glimpse of the actions and beliefs of ASL-English interpreters, though further development of those statements as well as follow-up interviews and/or observations are vital in order to better capture the true climate of Agent skill sets and the status of ASL-English interpreter Allyship with the Deaf community. It is also recommended that a similar study be conducted with Deaf community members using Nieto et al.'s (2010) Target Skills Model so that both studies can be combined for further analysis and support further knowledge and movement toward social justice and equity.

The holarchical nature of Agent skill sets allows for the results discovered in this study to be neither good nor bad, but rather to serve as a glimpse into the toolkit that ASL-English interpreters carry with them day to day that they can access in any given interaction on and off the job. The interdependence of each skill set allows the Agent interpreter to navigate the development of their toolkit for one Target group and apply it to other Target groups as they move from ethnocentric ideas to those that are ethnorelative, or alternatively Agent-centric to Agent-relative. It is unlikely that an Agent ASL-English interpreter would develop all of the potential skill set tools and resources that would allow them to exercise Allyship skills for all Target groups. Instead, Allyship is a continual journey to expand the intersections for which their Awareness plus action can be put to use. As a result, ASL-English interpreters can support social justice for not only the Deaf community, but the diversity within the Deaf community as well.

At any given instance, an Agent with Allyship skill sets may still access other skill sets based on the individuals and circumstances involved. In line with the idea that an Agent with resources that support the Allyship skill set can meet others where they are in order to educate and lead those others toward growth of their own skill sets, Agents can access other skill sets. For example, an Agent ASL-English Interpreter who understands the Agent Skills Model might determine that someone stating “Those poor Deaf people. I just feel so sorry for them. It is so wonderful you help the disabled” holds Distancing skills in relation to the Deaf community. In order to best scaffold that individual toward the next skill set of Inclusion, the Agent could potentially use an Inclusion skill in the moment in order to spark deeper conversation or thought, such as

stating “There is no need for you to feel sorry for Deaf people. They are just like hearing people, except they cannot hear.” Certainly using statements associated with Inclusion skills in this instance supports the idea that Allyship is awareness plus action. The Agent is aware that the other individual is not overly knowledgeable about the Deaf community and is making Distancing statements that further marginalize the Deaf community, and the Agent is also taking action to scaffold them, rather than lecturing them or attempting to force them to skip development of the next skill set.

The evidence from this study that most ASL-English interpreters self-identify as an ally is also not necessarily a good or bad thing, but instead demonstrates the positive value that the label holds, as well as potential for growth. The deeper question is then: what type of ally does an ASL-English interpreter aspire to become? If there is a desire to describe oneself as an ally, then perhaps there is inherent potential to move through the types of allyship, much like there is the ability to develop Agent skill sets. Edwards (2006) stated that “a developmental approach would view these good intentions as an opportunity to work with [Agents] to develop more effective, sustainable, and consistent allies” (p. 49). ASL-English interpreters who are allies for social justice can recognize and embrace the opportunity to talk with allies for self-interest or altruism as a springboard for more awareness and action on a larger scale, scaffolding from the self-interest of working with one or a few Deaf community members, to the larger Deaf community, to one that is more global and supports the efforts for social justice and freedom from the societal rank system.

Until there is a better picture of where ASL-English interpreters are in their development of their skill sets, it may prove difficult to scaffold those who do not yet

truly exhibit Allyship skill sets through additional training and discussion among the profession alone. However, none of the scaffolding attempts among types of aspiring allyship and Agent skill sets are fruitful without the input and involvement of the Deaf community. Without the Deaf community's support and guidance, awareness may occur but actions will be moot, superficial, and perhaps contradictory to the struggle for liberation and equity. Allyship with the Deaf community cannot occur without the Deaf community.

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APPENDIX A: Online Questionnaire

Participation Consent Form: Online Survey

Dear Colleague,

I am a master's degree student at Western Oregon University in the College of Education under the supervision of Amanda Smith. I am conducting a research study seeking to understand the current climate of allyship behaviors and skill sets of hearing ASL-English interpreters. I am requesting your participation in an online survey that can be accessed directly through this link: https://www.surveymonkey.com/s/interpreteragentskillsetssurvey. It will take approximately 15-20 minutes to complete.

Who is eligible to participate?

You must be 18 or older and working in the United States to participate in this study. You must be a currently practicing hearing ASL-English interpreter.

Purpose and Benefits

The purpose of this survey is to investigate hearing ASL-English interpreter's thoughts, feelings, and behaviors regarding allyship behaviors and skill sets in regard to working with the Deaf community. The results of this survey will help identify the current climate of allyship behaviors and skill sets of hearing ASL-English interpreters who work with the Deaf community. These findings could assist in future research of allyship behaviors and skill sets of ASL-English interpreters and how it impacts hearing ASL-English interpreter-Deaf community relations. Additionally, this current climate survey will help inform potential trainings and next steps in allyship behavior development.

Discomforts and Risks

This project will require you to answer questions about your thoughts, feelings and perceptions about the Deaf community and being an ally. This may cause some discomfort since it will include a discussion about your personal beliefs and opinions, as well as your interactions with the Deaf community. There will be no physical risk of any kind.

Consent and Participation

By clicking the link provided above and completing the questionnaire, your consent to participate is implied. Your participation is completely voluntary. Even if you begin, you may discontinue your participation at any time by closing your browser. In which case, any information related to your response will be discarded.

Confidentiality

The online survey is completely anonymous. Your responses will only be viewed by the researcher and her faculty advisor. The responses will be kept in a secure location on a password-protected laptop. No identifying information will not be associated with the findings. Remember that you may end your participation at any time for any reason without penalty.

Who can I contact for questions about my rights as a participant?

If you have any questions or concerns about the research, please contact Jessica Minges, Principal Investigator at jminges14@wou.edu or 513-926-2245 (v/text) or you may contact Amanda Smith at smithar@wou.edu or 503-838-8735.

This study has been reviewed and approved by the Western Oregon University Institutional Review Board (IRB). If you have any questions about your rights as a participant, you may contact the WOU Institutional Review Board at any time regarding the study at 503-838-8589.

Thank you for your participation!

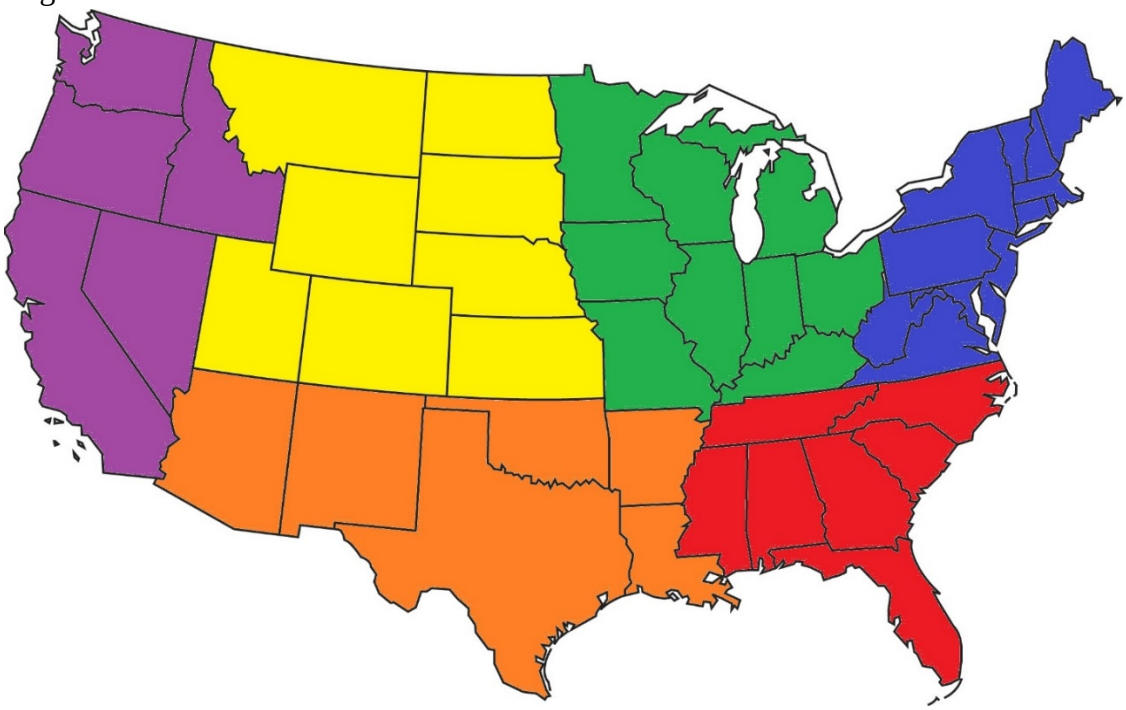
Warmly,

Jessica Minges
Graduate Student, College of Education
Western Oregon University

Interpreter Agent Skill Sets Questionnaire

Demographics

1. I am a hearing ASL-English interpreter.
    - Yes
    - No (if no, disqualified)
2. Gender (fill-in): I identify my gender as _____.
3. Race/Ethnic Origin: I identify my race as _____.
4. Region



    - Purple: West/Pacific (includes Hawaii and Alaska)
    - Yellow: Midwest
    - Orange: Southwest

- Green: Great Lakes
- Blue: Northeast
- Red: Southeast

5. Age range:
    - 18-25
    - 26-35
    - 36-45
    - 46-55
    - 56-65
    - 65+
6. Please list your interpreting credentials (e.g. licensures and certification(s): _____
7. Highest level of schooling completed:
    - HS
    - Certificate of completion
    - AA
    - BA
    - MA
    - PhD
8. Years of interpreting experience:
    - 0-2
    - 3-5
    - 6-10
    - 11-15
    - 16-20
    - 20+
9. Area(s) of interpreting practice:
    - K-12
    - Post-secondary
    - VRS
    - Medical
    - Legal
    - Mental Health
    - Business/General Community
    - Designated Interpreter
    - Other: _____
10. Teaching experience (check all that apply):
    - ASL teacher
    - IEP teacher
    - Community-based classes
    - n/a
11. Please list your professional memberships: _____

12. How would you rate your knowledge of social justice as it relates to the Deaf community?
    - Extremely knowledgeable
    - Very knowledgeable
    - Moderately knowledgeable
    - Somewhat knowledgeable
    - Not knowledgeable at all
13. Familial relationship to the Deaf community:
    - CODA
    - Sibling of a Deaf community member
    - Spouse of a Deaf community member
    - Related to Deaf community members (not otherwise listed)
    - Not related to Deaf community members
14. Do you identify yourself as an ally to the Deaf community? Why or why not?

Fill-in open-ended questions for thematic analysis (Part 1)

Please respond to the following questions as openly and honestly as possible.

1. How do you define the term ally?
2. What are your beliefs about the Deaf community?
3. How does RID and the Code of Professional Conduct influence interpreters acting as allies?
4. What are your beliefs about being an ally as it relates to your professional role and working with the Deaf community?
5. What do you think the profession needs to do in order move its members towards being an ally with the Deaf community?

Likert Scale Questions (Questions will be randomized)

Consider the past twelve months. To the best of your ability, please rate your personal beliefs, thoughts, and feelings for the following statements. Please note: Unless otherwise stated, "Deaf" and "Deaf community" are used to encompass all individuals who self-identify as part of Deaf culture and its subcultures.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I am not aware of any social issues Deaf individuals face.	1	2	3	4	5
2. I do not know any Deaf people outside of work situations.	1	2	3	4	5

3. I do not see Deaf people outside of interpreting jobs.	1	2	3	4	5
4. I am unaware of subcultures (e.g. LGBTQ, DeafBlind, Deaf People of Color, etc.) within the Deaf community.	1	2	3	4	5
5. I do not see why some members of the Deaf community are upset with their progression toward equality.	1	2	3	4	5
6. It is unprofessional to exhibit traits of an ally during an interpreting assignment.	1	2	3	4	5
7. Generally, I feel pity towards Deaf people.	1	2	3	4	5
8. It is a societal burden when Deaf people get government assistance via tax dollars.	1	2	3	4	5
9. I join in when I hear people make jokes at the Deaf community's expense.	1	2	3	4	5
10. I joke about aspects of Deaf culture with close friends.	1	2	3	4	5
11. I prefer to not socialize with Deaf community members when I am not working.	1	2	3	4	5
12. I do not consider working with subcultures of the Deaf community (LGBTQ, DeafBlind, Deaf people of color, etc.) because there are not any in my area.	1	2	3	4	5
13. It would be easier for me if Deaf people signed more English-like in interpreted interactions.	1	2	3	4	5
14. The Deaf community should work on equality issues on their own.	1	2	3	4	5
15. I ignore it when Deaf people complain about their interactions and oppressive experiences on social media.	1	2	3	4	5
16. I can be fluent in ASL without incorporating Deaf people's culture norms.	1	2	3	4	5
17. Interpreting work feels good and helps the Deaf community.	1	2	3	4	5
18. Interpreters' helping others work toward equal access to the world around them is wonderful.	1	2	3	4	5
19. I am okay with hearing people teaching ASL in schools and universities.	1	2	3	4	5
20. Hearing interpreter educators can be the primary source regarding ASL instruction.	1	2	3	4	5
21. Aside from their hearing loss, Deaf people are the same as hearing people.	1	2	3	4	5
22. I frequently invite my hearing friends to participate in Deaf community events.	1	2	3	4	5

23. Deaf people should know how to communicate in English in addition to ASL.	1	2	3	4	5
24. Deaf people can assert their rights on their own and do not need help from interpreters.	1	2	3	4	5
25. Media attention and promotion of sign language interpreters is beneficial for the Deaf community and awareness of ASL.	1	2	3	4	5
26. I often feel like I freeze when faced with inequities involving Deaf people.	1	2	3	4	5
27. I am aware of my unearned privileges as a hearing person in our society.	1	2	3	4	5
28. I stay up to date with the most current issues impacting the Deaf community.	1	2	3	4	5
29. I am quick to assess the effects of my interactions with the Deaf community.	1	2	3	4	5
30. I notice when something is not accessible to the Deaf community (CC, visual alarms, etc.)	1	2	3	4	5
31. I volunteer for Deaf organizations and events.	1	2	3	4	5
32. I have discussions with Deaf community members about their experiences of oppression.	1	2	3	4	5
33. I have discussions with other interpreters about being an ally to the Deaf community.	1	2	3	4	5
34. I educate people who make oppressive statements or do oppressive actions towards Deaf people.	1	2	3	4	5
35. I support interactions in which the Deaf consumer asserts their rights, even if I feel uneasy.	1	2	3	4	5

Fill-in open-ended questions for thematic analysis (Part 2)

1. If you have other comments/thoughts, please take the opportunity to write them here. (not required)

APPENDIX B: Comparison of Participant Characteristics

	Asian	Black/ African American	Hispanic /Latino/a	Mixed/ Multi	Other	Prefer not to Answer	White/ Caucasian	Grand Total
Female	**2**	**9**	**8**	**9**	**6**	**1**	**194**	**229**
18-25	**0**	**0**	**0**	**0**	**0**	**0**	**5**	**5**
Associate degree	0	0	0	0	0	0	2	2
Bachelor degree	0	0	0	0	0	0	2	2
Master's degree	0	0	0	0	0	0	1	1
26-35	**1**	**2**	**1**	**4**	**2**	**0**	**53**	**63**
Associate degree	0	1	1	0	1	0	9	12
Bachelor degree	1	1	0	4	0	0	29	35
Certificate of completion	0	0	0	0	0	0	1	1
Master's degree	0	0	0	0	1	0	11	12
PhD	0	0	0	0	0	0	1	1
Some college, but no degree	0	0	0	0	0	0	2	2
36-45	**0**	**3**	**4**	**0**	**0**	**0**	**46**	**53**
Associate degree	0	1	1	0	0	0	4	6
Bachelor degree	0	0	1	0	0	0	22	23
Certificate of completion	0	0	0	0	0	0	1	1
High school diploma (or GED)	0	1	0	0	0	0	0	1
Master's degree	0	0	0	0	0	0	17	17
PhD	0	1	0	0	0	0	0	1
Some college, but no degree	0	0	2	0	0	0	2	4
46-55	**1**	**3**	**2**	**1**	**2**	**1**	**48**	**58**
Associate degree	0	0	0	0	0	0	10	10
Bachelor degree	0	2	1	1	2	0	15	21
Certificate of completion	0	0	0	0	0	0	1	1
Master's degree	1	0	1	0	0	0	15	17
PhD	0	0	0	0	0	0	3	3
Some college, but no degree	0	1	0	0	0	1	4	6
56-65	**0**	**1**	**1**	**3**	**2**	**0**	**32**	**39**
Associate degree	0	0	1	1	0	0	3	5
Bachelor degree	0	0	0	0	1	0	9	10
Certificate of completion	0	1	0	0	0	0	0	1
Master's degree	0	0	0	1	1	0	13	15
Some college, but no degree	0	0	0	1	0	0	7	8
65+	**0**	**0**	**0**	**1**	**0**	**0**	**10**	**11**
Associate degree	0	0	0	0	0	0	1	1
Bachelor degree	0	0	0	0	0	0	2	2
Master's degree	0	0	0	1	0	0	6	7
Some college, but no degree	0	0	0	0	0	0	1	1

	Asian	Black/ African American	Hispanic /Latino/a	Mixed/ Multi	Other	Prefer not to Answer	White/ Caucasian	Grand Total
Male	**2**	**1**	**3**	**2**	**5**	**0**	**26**	**39**
18-25	**0**	**0**	**1**	**0**	**0**	**0**	**2**	**3**
Certificate of completion	0	0	0	0	0	0	1	1
Master's degree	0	0	1	0	0	0	1	2
26-35	**0**	**1**	**2**	**0**	**1**	**0**	**7**	**11**
Associate degree	0	0	1	0	0	0	1	2
Bachelor degree	0	0	0	0	0	0	2	2
High school diploma (or GED)	0	1	0	0	0	0	0	1
Master's degree	0	0	1	0	0	0	3	4
Some college, but no degree	0	0	0	0	1	0	1	2
36-45	**2**	**0**	**0**	**1**	**3**	**0**	**6**	**12**
Associate degree	1	0	0	0	1	0	1	3
Bachelor degree	0	0	0	0	1	0	2	3
Master's degree	0	0	0	0	1	0	2	3
PhD	1	0	0	1	0	0	1	3
46-55	**0**	**0**	**0**	**0**	**0**	**0**	**4**	**4**
Associate degree	0	0	0	0	0	0	1	1
Master's degree	0	0	0	0	0	0	1	1
PhD	0	0	0	0	0	0	1	1
Some college, but no degree	0	0	0	0	0	0	1	1
56-65	**0**	**0**	**0**	**1**	**1**	**0**	**4**	**6**
Associate degree	0	0	0	0	0	0	1	1
Master's degree	0	0	0	1	0	0	2	3
Some college, but no degree	0	0	0	0	1	0	1	2
65+	**0**	**0**	**0**	**0**	**0**	**0**	**3**	**3**
Bachelor degree	0	0	0	0	0	0	1	1
Master's degree	0	0	0	0	0	0	1	1
PhD	0	0	0	0	0	0	1	1

	Asian	Black/ African American	Hispanic /Latino/a	Mixed/ Multi	Other	Prefer not to Answer	White/ Caucasian	Grand Total
Non-Binary	**0**	**0**	**0**	**0**	**0**	**0**	**2**	**2**
18-25	**0**	**0**	**0**	**0**	**0**	**0**	**1**	**1**
Bachelor degree	0	0	0	0	0	0	1	1
46-55	**0**	**0**	**0**	**0**	**0**	**0**	**1**	**1**
Some college, but no degree	0	0	0	0	0	0	1	1
Grand Total	**4**	**10**	**11**	**11**	**11**	**1**	**222**	**270**