Deaf Community Culture components and its relation to Hearing culture

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Abstract: The study aimed to identify the components of the deaf students culture and its relationship to the culture of hearing students. A questionnaire was designed based on literature review. The questionnaire consists of 70 paragraph distributed to the 7 dimensions. The participant were 52 deaf students, 50 hearing students, 77 teachers for deaf students and 20 teachers for hearing students. results showed that Deaf students culture lower than hearing students , Independent Samples Test indicates there were statistically significant differences between hearing and deaf student favor to hearing students. adult deaf student respond significant higher than young deaf. Teachers evaluated hearing students culture level better than deaf students.

1. Introduction

The culture of the community is defined as all of spiritual, physical, intellectual and emotional features that characterize a particular society, or a particular social group. Culture is a composite term consists of language, behavior, customs, traditions, beliefs and the way we communicate. It also includes arts, literature, life styles, values and fundamental human rights. Thus, culture means whatever material or moral products of general knowledge produced by the society, and commonly recognized by the people in a particular community such as science, arts, heritage, skills and attitudes constituting the predominant method in life. Or it can be defined as a set of ideas, knowledge, meanings, values, symbols, feelings, emotions and sentiments that govern the life of the community in its relations with nature, the material as well as its members' relations with themselves and with other communities (Suwaidan, Bashrahil, 2007, Faheem 2008).

Just like other communities, deaf community has a culture made up of these components that connect with each other and usually relate to key preference that become central points to human activity, this pivotal inclination or interest is the driving force of human activity.

This group of related features operating in a functional manner is called cultural pattern which can be identified as a number of cultural traits, centered on a source of major interest (Alkandary,2003 & Said, 2010), which includes regularity in behavior that cannot happen if a person behaves in a random manner and in a solitary way as a result of cultural resistance and a lack of contact with other communities.

Or as a result of the desire to preserve the traditions of community and to be proud of them as a heritage that has its national advantages or due to political, economic and social reasons deemed necessary by the state for a long or short-term, as there are countries prevent the opening of its culture to the culture and material and intellectual production of other societies, leading to the convergence of the society on itself (Kandari 2003).

Purpose of Study
The present study aims to:

• Identify the components of the culture of deaf individuals in Saudi society

• Recognize difference of cultural components between the deaf community and hearing ones.

• Attempt to explain the similarities and differences in culture between the deaf and hearing.

Study Justifications

Deaf individuals are a cultural minority in the community having characteristics distinguishing them from speaking community. Because of the severe shortage of studies on the culture of the deaf in Saudi community in terms of its components and the difference between this culture and the culture of hearings, so this study has come to highlight the culture of the deaf in Saudi Arabian community.

Importance of the Study:

The importance of the study lies in:

• Identifying the culture level of the deaf individuals on the prepared scale.

• Identifying the extent of similarities and differences in the culture of the deaf and culture of hearings.

• Contributing to the expansion of knowledge about the importance of deaf child, their upbringing and methods of activating and inhibiting them.

• Providing individuals in charge of the education of the deaf child (such as parents, family, school teacher, counselor, media, and other) with relevant information.

• Clarifying practices that contribute to the shaping of deaf culture.

Terms of the Study:

Culture: degree on culture scale which prepared for this study.

Deaf: group of the community who use sign language to communicate with other (Abushaira,2007)

Deaf Culture: To consider the deaf as a minority living in a broad community having their own distinctive culture has not been addressed in the Arab world so far. What do we mean by the culture of the deaf? In this study the culture of individuals was measured through their score on the study instrument.

Problem of the Study

After reviewing the previous literature associated with the culture of the society in general and the deaf culture in particular, namely: (Abdalmutaal, 2008, Oberg, 2008, Obeidi, 2010 aid, 2010 Abu Shaira, 2013) the study main question was drafted as follows:

1. What is the cultural level of the participants' according study tool?

2. Are there any statistically significant differences at culture level between the participants students according hearing abilities?

3. Are there any statistically significant differences in the level of culture of deaf students according age?

4. Are there significant differences in the teachers' evaluation of the students' cultural level according students hearing abilities (deaf, and hearing)?

2. Literature review

Culture in its elements and prospects, experienced by individuals, represents a light that illuminates ways of their life, makes them see things in a rational way and enables them to deal with different things and issues. It is a continuous call for knowledge, understanding and awareness, and thus enables individuals to transform their energy and potentials into achievements and deeds that bring about advantage for them, their country and the community. Perhaps in the light of this truth, Horiu's opinion about culture has turned out to be true, that culture is something we keep when we forget what we have learned "(Ivashkevich, 2009). Culture is a very dangerous means; it is a contemporary means for empowerment and liberation or a tool to control and undervalue others.

In terms of the environment, culture is the mankind's workmanship represented in the ideas, ideals, knowledge, beliefs, skills, way of thinking, customs, ways of living of individuals, their stories,

their toys, beauty topics and tools they have, their means of production and evaluation, the music they play, the family system they follow, their means of mobility, the knowledge that is common among them and much more of what has been created by humankind to combine community members, and link their welfare and interests. In other words, culture is the aggregate of prevailing customs, language, religion, inventions and science in the society, characterizing one community over another and leads to the realization of social life's functions. Thus, culture is the outcome of the environment and the result of the interaction between individuals and their environments so it is natural to have numerous cultures that vary according to the environment because the latter differs in a very clear way so it is natural as well to have multiple and varying definitions, some of which are very generalized such as defining culture as a way of life of a people, or it is the product of human interaction. In fact, not all ways of life, and not all products of human interaction are cultures because culture requires the involvement and there are ways and interactions that are very private and highly specific. Some of the definitions are of extreme privacy such as describing it as a set of beliefs and practices transmitted socially or it is all kinds of behavior which is transmitted by symbols or it is a special organization of symbols. Culture is not only limited to social legacies that passed on from the past, but it is the change of the present which we live and we know and the future which we have envisaged and we look forward to. Culture as well is not confined to the particular organization of icons/symbols because it is much broader than that, as it is difficult to encode all its components. Culture was brought into being before nations have known symbols and there are numerous highly educated intellectuals who are not familiarized with symbols and do not know of them, though we recognize the importance and necessity of symbols (Cromie, 2003, Oberg, 2008, children's game. 2010).

Social culture is the process of learning, teaching and educating and is based on social interaction between man and the environment aimed at providing the individual (child, teenager, and old) with behavior, standards and trends suiting certain social roles, that enable them to keep up and be in social harmony with their group, making them gain social nature/characteristics/ trait/feature/particularity, and facilitate their integration into the social life,

The relationship between the individuals and their social environment was parallel to creating cultural inheritance/heritage because the systems of relations, customs and traditions passed on from generation to generation and settled in the community, had been employed to put the other powers in another

course, as John Dewey said: (When old and familiar things are made new in experience, there is imagination, and when the new is created, the far and strange become the most natural inevitable things in the world (Al-Obeidi, 2010).

Culture is one of the most important ways that makes thinking and behavior, reach the stages of development, and it has a significant impact on the shaping of human thought, from early childhood. It is an ongoing humanitarian feature and a legacy, connecting the individual to society and identifies social roles and contributes to the achievement of social adjustment, as it helps in understanding the standards of groups, and is working to form the culture out of cumulative expertise recognized by most members of the society, where some communities may be subject to cultural penetration, especially in the state of weakness and in the aftermath of calamities as the "conquered ever follows the example of the conqueror," says Ibn Khaldoon in his introduction, and the communities have the constants and variables that determine their cultures and have general culture and a special culture belonging to a certain group (a group of doctors - carpenters - journalists, etc. ...).

Coherent culture is the one that allows all opportunities of cultural diversity not the antagonism and contradiction, and therefore the impact of socialization on the thinking in general, and creativity, in particular, seems a huge impact, that leaves no room for denial, and the child's personality, but a reflection of the image of everyday life and the detailed one that he/she lives within the family, which interacts with other social and cultural determinants though he/she is not directly involved. That is the consequences/results of the process of interaction will remain in the memory of the child whether consciously or unconsciously in what constitutes the basic features of their cultural identity in the future and beyond the scope of our will and capacity to what should be their cultural identity in the future (Tarrah 2003, Zoubi 2007, Kandari, 2007, Abdalmutaal2008, Khalil 2010), and such residual experiences are serious problem that the family should ponder carefully in it in order to find a solution to it in the areas of culture and education together.

Here comes the biggest role of the individual in the formation and refining of his/her personality and in making it the way he/she likes. As the fact that every individual has the of self qualities and acquired traits in addition to the many factors that contribute to the formation of an individual's personality such as friends and family environment and the way the family deals with a/the new individual.

The formation of personality starts since childhood and dealing attentively with the child and with his questions that contribute significantly to the formation of personality, as well as the issue of the individual acceptance of their status whether they wish to be a secondary individual, always living in the shade or be a leading figure in the foreground, as well as factors acquired by individual from the environment where he is, and his vision to the mother and father (parents) and how to deal with them, and that his interaction must be with the two characters not to neglect one of the two personalities. Psychologists have identified the foundations of individual interaction with the cultural pattern in the following aspects:

The personality of the individual matches with the cultural pattern.

Formation of an individual's personal culture.

Rewarding individual if his behavior matches with the cultural situation and punishing them if they walked away/distant themselves from.

Learning behavior that is expected of rewarding and satisfaction/gratification, satiation

Personality Disorder by cultural change.

Cultural complexity (psychological burden on personality).

Variation of the individual's personality subject to his social role in the context of the general cultural pattern.

Dependence of cultural change on individual's personality change. (Oberg, 2008, Abu Enein, 2004).

The culture does not directly affect the individual's behavior, but assigns/leaves that to a number of social institutions and groups the person belongs to, and associated with in the family and places of worship and the region or neighborhood groups and the society in general. Durkheim was the first to use the concept of social culture in educational sense, and was the first to coin the scientific features of social culture theory. In the definition of the goal of education, Durkheim said "A man whom education wants to accomplish in us is not human-style deposited by nature; it is a human-style community wants". Socialization is the process by which and through which the culture of the society is integrated in the individual and the culture of the community is integrated into the individual, Freud believes that the interaction between superego and the id exercised through the intervention of the ego is a fundamental aspect in the socialization process, that is the interaction process through which the individual acquires his social character which reflects the culture of his society. It is a set of processes by which the individual acquires trends, values, and behavior, because the individual belongs to the cultural entity within the community to which he belongs. Parents are directly responsible and are considered to be the greatest power for the socialization process through

the education of their children, in which socialization is supposed to be exercised, and that can vary from one culture to another. This process is identified as the process of social interaction which continues with the children throughout their lives. Knowledge, attitudes, values, general concepts and basic behavior patterns are acquired and continue with the individual throughout his life, that is to say what the individual has acquired at the beginning of his life remains entrenched in him to the old age. Erickson believes that there are many influences that determine an individual's personality and continue from the beginning to the end of human life, from childhood to adulthood, and to the old age. He believes that man passes in nine stages in his life and in each of which he faces a psychosocial conflict (Psychosocial Crisis) affects his growth and psyche. Ericsson divided stages of growth of the human personality into several stages; we mention some of them to be used in section of child's culture development (Suwaidan, Bashrahil 2007, Hijazi 2008, Al-Kandari and Mohammed 2008, Hijazi 2008, A-Ouda 2011). The following is an explanation of these stages:

1 - Infancy (babyhood) (from birth to 18 months), a phase of the early years which witnesses psychosocial conflict between a child's confidence at external environment and lack of confidence, and through the mother's care of her child, and the speed of response to their needs, feelings of confidence will grow in them and the hope and confidence in the environment around them will developed. In case of failure in the development of feelings of confidence, the manifestations of fear, doubt and anxiety will be rooted in the child represented in getting the food that is the most important event in the child's life at this stage. Ericsson has confirmed the need to establish a basis of trust in the first phase and this requires kindness and to satisfy the child emotionally. Danger lies in the exhausted mother and nervous father when the baby cries in the middle of the night they cannot meet their needs as required.

2 - Early childhood, starts almost at 18 months to 3 years and at this stage the child begins to recognize his abilities and potential in exercising opportunities of his choice. The child begins to feel a sense of ability to control himself and have self-confidence. If the family has not been able to nurture the child and satisfy his psychological needs, he feels inferior and the loss of the self-inherent ability generates a sense of not being able to self-control. The most important event in the life of the child at this stage is that he learns to use the toilet. The child is ready to develop his motor and muscle abilities such as walking. (Kandari 2007, Abdalmutaal 2008).

3 - Play stage which starts from the third to sixth years and show qualities of the initiative to participate in the activities and objectives and to provide guidance and enjoy the pleasure of doing the work. Ericsson means by the initiative that the child's behavior turns from a random behavior to a purposeful behavior. In contrast, the frustrating social conditions for the child may generate in him at this stage, the fear of punishment repression and seclusion instead of starting off with people and thus feels guilty. Child learns self-control and he/she may be exposed to excessive shyness acquisition and doubt if the parents do not take into account the nature of this stage. The most important event at this stage is that the child is going through a lack of independence (Children's game 2010).

4 - School age from six years to adulthood (12 years), a phase of perseverance, hard work, and effort if the child receives the care required otherwise, and this phase will witness the big downsides, such as feelings of guilt, failure and psychological conflict stemming from a sense of inferiority. The most important event in the child's life at this stage is that he/she enters school, a new and critical experience. The child improves his experience and mastery of academic skills such as reading, writing, speaking and listening.

5 – Adolescence at this stage, feelings of independence will deeply form and an individual forms for himself a determined identity, and a differentiating independent personality that nurtures feelings of loyalty to the community. In this period, the teenager may be exposed to a series of psycho-social conflicts related to lost identity and self-knowledge. Ericsson called this stage, the stage of "identity crisis" making "Many psychologists object to the selection of the word crisis" by Ericsson, preferring to use the word "explore" to describe the experience of the teenager in search for identity, and this search is gradually made" as the researchers indicated. The most important event in human life at this stage is that the teenager establishes strong friendship ties, adapts to the physical and physiological changes, takes responsibility, be emotionally independent and ready for marriage and to think about choosing an appropriate career opportunity. (Suwaidan, Bashrahil 2007, Land *et al.,* 2008 Al-qayim 2010).

This is from the Ericsson's perspective but in Islam, in addition to this attribute, puberty means for the teenager commitment to the Islamic rules and that he/she is responsible for the failure. In Islam the young boy/girl is unaccountable for negligence and failure to do what ought to be done in Islamic legal matters until adolescence. They are encouraged to practice religious duties before the age of puberty in order to get used to and get the reward and blessings of sticking to them. Teenagers must learn the meaning

of patience and adherence to values (Abu Maghli *et al.,* 2002, Asamleuty 2003). It is natural at this stage that family relationships may sometimes get strained because the teenager who is aspiring for an independent identity does not know how to build or express it. It is the mistakes that we as parents commit because we do not change our outlook towards the teenagers and we treat them as children thus they distant themselves from us. Through the presentation of these important aspects of psychological theories we can derive a set of important factors in a person's life, most notably:

1. School and Home: The family remains the first incubator that makes a being human characterized by values and draws guidance to a young person and exercises the observation role and social pressure on his/her behaviors. Some years ago, some researchers noted that there was superiority in academic achievements particularly in science and mathematics for Japanese students compared to their peers in other countries. The study found that Japanese family, especially the mother plays a greater role than the school in making children in Japan excel over others. (Sisi and Abbas 2007, Othman 2004).

Modern Education is aware of the greater importance of Parental involvement in supporting the efforts of school. The Message of family, school, are equal because they seek to find a space where each member can grow to realize themselves and serve the society in accordance with the doctrine they believe in it. Since the middle of the twentieth century to date, many studies have appeared confirming that the family plays a big role in enhancing the message of the school and it improves the learning process of students and support them. You can never eliminate the role of the family because it is the nucleus of society and the secret of its success. When atheistic Communism wanted to expand the powers of the society at the expense of the family it broke down because the family was a system created by God for the survival and welfare of societies. A careful reading of the history of the human rights tells us that the family was the pillar of communities and the most important building block of them (Sharif 2005).

The family can teach children positive habits of studying and the importance and advantage of learning. It can teach them the right of learning and its ranks, and can instill in them a love, appreciation and reverence for the teacher. The family encourages the child to develop his/her future objectives and their expected career and it follows up his/her school performance, and oversees their public behaviors. The family can create the cultural atmosphere for the child by accompanying their children to the public library to borrow books, read magazines, and do their school research. It can also escort them to special exhibitions and allocates them financial sums to buy some of the books that they love. The family has to pay attention to good example, If children see their mother reading at least for a quarter an hour a day, they will one way or another appreciate the importance of reading and will try to imitate those who are older than them.

One of the direct instances of the family's direct support to the school is when the family pursues the children with their daily duties and helps them if they find any difficulty to perform their duties until they overcome it by themselves. It is good for the family to agree on the agenda that organizes a program of family members, especially to reduce the period of TV watching, as it may steal times besides, addiction to watch TV leads to the loss of children and makes them inattentive in school functions. A family can prepare a child for entering kindergarten by providing them with some interpersonal skills and in the pre-primary can teach them some letters of the alphabet (Land *et al.,* 2008, Suwaidan, Bashrahil 2007). Some studies have focused on the role of the family including the study of Abu Daf and Najm (2005), where it aimed to identify the role of the family in the light of the Sunnah and the extent to which the Palestinian family plays its role in rearing children and to see the effect of the study variables (sex, study level, specialty, number of children) on the role of the family. The study showed differences related to gender in favor of females, as well as differences due to the study level variable for the first level and no differences in specialization and number of children.

2. Media: It influences socialization through audio, visual or written messages, where by information, news, ideas, trends, and others; the media reflects the various aspects of the community's culture, trends, and social relationships. Thus, it will operate, on the upbringing of the individual on particular social standards and trends. The issue of the influence of the media on the lives of children has prompted lots of criticizing and supporting attitudes of the role of the TV as one genre of the media in the life of the children. it is not easy to have a final word in this matter negatively or positively, especially that the issue needs to control a set of data starting from the study of the personality and preparations of the children to the study of the contents of the programs in different television stations to patterns of different cultures (Bouhy and Alshenw 1996). Berry's study (2003) on the importance of television as a medium for teaching and learning in different growth stages of the child, found how the social learning theories and cross-cultural programs displayed by the TV, can affect the multiplicity of cultural attitudes, values and beliefs among children. Hillis and Mahdi (2010), in identifying the role of the media in shaping social consciousness among Palestinian youth, also came up

with recommendations to develop practical mechanisms, and strategies to cope with the flood of non-purposeful media material, targeted values and concepts of the Palestinian community, and to work for the achievement of political, cultural, social, and educational satisfaction.

3. Friends:

The group of friends or peers play an important role in the process of socialization and in the social growth of the individual as they affect their social standards and enables them to do multi social roles that remain available to them outside this context, as there are peers and friends who share in common the same growth stage with its demands, needs and manifestations and the individual enjoys equality with them. The influence on the individual by the group of friends depends on the degree of loyalty he she has to the group, the extent of acceptance of its standards, values and attitudes, the cohesion of the group and the type of interaction between its members. The most prominent characteristics of the group of friends which has impact on the process of socialization is the convergence of social roles, clarity of standards of conduct and the existence of common trends and general values (Abu Maghli *et al.,* 2002).

4. Places of Worship: Places of worship have a big role in the process of socialization due to their unique characteristics most important of which they are surrounded with an aura of faith and positive behavioral standards that they teach to individuals and agreement on strengthening them. How much we really need to increase the activity of houses of worship, and help them perform their vital pioneering role in the process of religious socialization. We had a meeting with people of experience who talked about their personal experiences and the factors that influenced the formation of their personality (Othman, 2004). Aspects that should be focused on in building the social culture of individuals:

Emotional Aspect: Students alone can test and explore their feelings, and also develop self-awareness, raise the level of respect and self-esteem. To deal with specific aspects of emotional development, means acknowledging the existence of "emotional intelligence," which relates to the management of sensations and emotions in a successful manner. So this will have a significant impact on the level of social and self-efficacy, depending on the extent of our knowledge of our feelings and how to manage and control them. The aspects associated with self-awareness and self-esteem and appreciation are considered to be fundamental aspects that play a role in the development of this process. The aspect of self-esteem greatly affects the confidence of students in themselves, their ambition and their ability to learn in

addition to dealing with aspects of life in general. It is therefore in the capacity of the school to adopt positive strategies to promote the concept of learners' self-esteem, including those strategies for the development of appropriate skills to raise the level of sense of control, and also increase the chances of achievement and emphasis on success. Understanding the nature of emotions and the knowledge of their management methods will improve mental health, by increasing the ability to adapt to situations that cause conflict and stress and situations related to the loss of beloved one and the changes that may accompany this event, in addition, this matter (understanding the nature of emotions) provides motivation while performing different tasks. It should also include a reference to how to manage the difficulties that may arise from relationships, including those related to marriage, together with reference to the importance of effective communication (Abdalmutaal 2008, Hijazi, 2008, Ivashkevich, 2009).

Attitudes and Values: Usually, the students' attitudes toward knowledge - they had acquired as well as topics that they discuss, determine their conduct and behavior. Our attitudes emanating from our personal values and family culture can encourage students and enables them to determine these values and trends. For further clarification on this aspect, below are some examples of the values and trends included in the general framework of the family culture (self-esteem, consideration and respect for others, equal opportunities and accept others regardless of their gender, age or disability. Taking into account the fairness and justice, independence of thinking, responsibility, willingness to cooperate, a lifelong learning and pursuit of truth (Suwaidan, Bashrahil 2007, Hijazi 2008).

Moral Aspect: The school can provide an environment characterized by stability and regulation, so that many values can be appreciated and enhanced, such as respect for others, honesty and sense of responsibility. Assistance can also be provided to learners to develop a personal ethical charter, and to develop skills in decision-making which are necessary for the issuance of provisions of logical and moral responsibility. As it is also noted that there is an agreement and consensus among independent schools about the nature of shared values, as they are usually listed in the school's mission and policies and handbooks. No doubt they all emphasize the importance of many of the values, such as mutual respect, care, attention and appreciation of others, integrity, loyalty, responsibility and honesty. The school's prevailing values have major importance in providing a stable and organized environment, so that through them these core values will be strengthened, which are usually preserved by rules and principles

agreed upon democratically, whether in the classroom or at the school level. Nevertheless, learners should work on developing a personal code of conduct, which in turn regulates their behavior and develop decision-making skills, which are an integral part of the sentencing process of moral responsibility (Cromie, 2003, Oberg, 2008, Ivashkevich, 2009).

Social Aspect: - Assistance can be provided for learners to enjoy the successful relations they have achieved more broadly, whether at the family, friends levels or society level. To achieve successful relationships with all groups that they interact with them, it would require possessing high levels of social skills and willingness to appreciate the importance of others and respect the differences, coupled with an insight vision about relations whether with the same gender (sexual category) or other category, and also with groups of friends, families and the community at large.

Learners should also have the ability to establish new friendships and maintain them, and deal with changing relationships and attitudes that cause conflict and challenges, as well as to cope with peer and maintain the values that distinguish them. As for the existing relationships within the family, they are a product of the care, support and adequate communication, participation and willingness to accept responsibility.

The process of developing parents' skills is an important element, both in terms of helping them understand family attitudes or for the benefit of the next generation of learners. In general, this matter will require of the individual while at work or leisure time, to collaborate with others and work as one team (Cromie, 2003, Ivashkevich, 2009 & Back, 2011).

Physical Aspect: This aspect can provide assistance to learners to maintain their physical health and well-being and to support their growth and development, in addition to knowing how to stay away from danger and protect themselves. Physical growth or body growth of the young generation depends to a large extent on the level of attention to good nutrition and adequate sports exercises, cleanliness of the body, safety and positive health choices. The school environment also plays an important role in physical growth of learners and it is non-central factor in preparing them to be able to make sound decisions regarding all aspects mentioned. So, learners will need to know the nature of the underlying relationship between food and growth and between sports exercises and health of the body, as well as between the cleanliness of the body and disease. Moreover, staying away from danger and maintaining their safety and the safety of others are essential in the process of physical growth, and this matter includes the home, street and other

environments. This aspect also includes the acquisition of basic first aid skills and discussion of different aspects that lead to accidents. It also includes the danger caused by the misuse of many of the materials and their components such as tobacco, alcohol and other drugs. (Tarrah 2003, Kandari, 2007)

Spiritual Aspect: Schools must ensure the provision of appropriate conditions, to enable all learners to get help and to enhance those qualities and tendencies that affect the way of engaging students in all aspects of life, in other words, how their relationship should be with themselves, the others and the world around them and also with their Islamic values.

All independent schools should be keen to develop their visions and missions that develop Islamic values among learners, besides the importance of developing good behaviors associated with these values. So, the effective promotion of the concept of spirituality is an essential element of the school's vision and mission, not to mention the importance of strengthening the belief in the religion of Islam (Zoubi, 2007).

Social Culture Functions: The basic function of socialization is the social growth of the individual so that he/she gets adapted with the community and absorbs its habits and behaviors and becomes a pro and affiliated member. This function is achieved through the following points:

➕ To make the individual acquire culture of the community emanating from socialization functions, make them acquire language, customs, traditions, prevailing behavior patterns and values of the society and thus determined his/her social identity, and turns them into a social being holding the culture of the community, able then to pass it on to other generations as it has been passed on to them. Then the members of the community develop this culture, add to it or delete from it in order to keep pace with human progress in every age (children's game, 2010).

Satisfy the needs of the Individual: -

➕ Whatsoever culture contains (habits - behaviors - ideas) must satisfy the needs, ambitions and desires of the individual in order to be in harmony with themselves and with members of their community. If socialization does not meet the individual's cognitive, emotional and skill needs in the light of the prevailing culture in the community, a gap between the individual and the community will show up, where some individuals tend to isolation, alienation and introversion and even migration. So there must be a creation of an atmosphere of tranquility, a sense of achievement, satiation of kindness and appreciation within the school; guidance and affection coupled with firmness, promotion of an atmosphere of freedom, democracy and

understanding; teaching children social life within the school through freedom of education and self-management of students group, and formation of clubs and associations, learning to respect the laws, rights, duty and responsibility. Moreover, opening of the school on its social surroundings; providing potentials, educational and material means and infrastructure for the school (courts, libraries, clubs, etc.); satisfying all the learner's social and cognitive needs (Cromie, 2003,children's game, 2010).

➕ Adapt to Social Milieu: -

The process of adaptation of the individual to the surroundings, whether the family, the workplace or peer group.

❖ Achievement of social normalization process:

The social normalization process is associated with functional role played by the individual in society or the job occupied. In every job or position there are values, behaviors and habits approved by the community controlling this job and must be acquired by all those who assume this job (teacher - doctor - nurse - soldier ...). Thus, the social normalization is associated with the pattern of the desired and expected behavior from any individual occupies a particular job (Oberg, 2008).

Self-formation: Self-configuring means that a child should acquire his/her own attributes that distinguish them from the rest of the individuals or to have different self from the selves of the others. There is no doubt that genetics play an important role in the formation of the self in children. The child begins the period of self formation when he/she realizes that his/her name is different from the names of the others, and then he/she gradually learns how to respond to stimuli and explore the world and its regulations. Then the stage of use of the language which is very important as the child feels that he/she can interact with others and convey to them his/her thoughts and needs. And when the child starts thinking with the same, a new phase of self-configuring begins and he starts the formation of his personality and through interaction with the family members and the community he/she will have a pool of information and skills that will help him adapt and act in different situations. The child learns how to keep away from behaviors that will not achieve satisfaction for them or that cause damage in him, and with the linguistic development the socialization of the child will get faster and his self develops too. A child today is different from the child in the middle of the twentieth century, today he/she is in the era of post-modernism which is more challenging than what the community has already settled upon (Ivashkevich, 2009), as education is centered on the child and his needs have become the basics of education.

❖ **Social Culture and Language:**

The socialization of the child affects his/her ability to use language as a means of dialogue and interaction with the surrounding world. It allows parents and sons to debate or obey and execute commands, and it affects the ability of the individual to express themselves and it affects their command of the language (Asamleuty 2003, Sisi, Abbas 2007).

❖ **Social Culture and Emotional Security:**

A child is in need of safety and love like the need to eat and drink. He is also in need of thanks and praise in order to feel that he/she is desirable and that his/her actions are not always wrong. Rough and harsh treatment and extreme fear of the anger of the father or mother or their screaming in the face of a child creates in them a psychological disorder that he/she feels unable to act and starts feeling anxiety and insecurity, which could lead to the disruption of behavior and tendency to commit mistakes. The mother has an important role in child protection and upbringing correctly, so the child should not be deprived of his/her mother because of her work or her being busy, for instance. Pandura developed in 1977 a theory of human behavior. It is a theory of social learning where he explained that the process of simulation plays an important role in making the child acquire a great deal of social behavior, such as the criteria for self-evaluation, and helping others as well as aggressiveness and other patterns of behavior (Bandura, 1977, 17).

None of us can deny the fact that hearing disability may greatly affect the psychological organization of the hearing impaired individual. A large number of studies conducted on the psychology of hearing impaired individuals confirmed that a large proportion of them suffer from poor psychological adjustment, emotional instability, depression, anxiety and low self-affirmation as well as they are also known for their skepticism about others, aggressiveness, negativity and contradiction (Harbi, 2003). Hearing disability has a significant impact on psychological adjustment, because the language has many functions, it expresses the self of the individual and his/her ability to communicate and understand others. It is a means of mental, cognitive, emotional and professional development which is based on the growth and development of the language. Because the hearing disabled suffers from the weakness of their language abilities, they face adaptive problems in the family and work setting, which affects the psychological, social and family adjustment, in addition to low self-concept, feelings of inferiority, rejection and lack of social acceptance of those around them (Khatib, 2002) as well as the views of those around them may not be positive (Aldbabinah and Hassan, 2009).

The deprivation of the sound effect nuances in their different degrees leads to the inability of the hearing disabled to identify familiar objects for a normal baby, because they have never experienced the hearing of such effects and did not recognize their names, and this in itself makes the deaf of finite-horizon thinking, so he/she is often unable to express their opinion about the topics presented to them due to the lack of enough familiarity with them, and the lack of social experience. the lack of verbal language causes the feeling of helplessness and distress, and that he/she is different from the others and is unable to deal with them, and then he/she resorts to isolation, introversion and withdrawal because they cannot convey his thoughts and feelings and cannot express the sufferings and what simmers in his chest of feelings and emotions toward those around him, and this in a whole makes the deaf feel inferiority and the lack of a sense of self-worth or psychological and social compatibility.

The Deaf Child and Family:

Parents are the first teacher of the child. The influence of the family is obvious when comparing children living with families and children living in shelters and care centers - especially if they are deaf - because language development is influenced by the extent of the child's intermixing with adults in the family setting as it depends on the imitation. The proper social contact between the child and those raising him, contributes greatly to the progress of his language development, as well as the feelings of love and compassion help in the language development. In contrast, we find that children who suffer from severe neglect are slower in learning to speak, and their speech may be delayed and disturbed, and that disturbance of the relationship between a mother and her child leads to developmental disorder, and this means that the hearing sense becomes an obstacle in the way of acquiring knowledge and affecting the deaf child's personality. It is not only the inability of the deaf child to hear sounds, but also includes the ability to contact and communicate effectively with the entire members of his family or the community. If this issue is not dealt with at an early age, it will leave its negative mark on the personality of the deaf and thus affects his/her language and his/her ability of integration and academic achievement as well as psychological and social adjustment.

A lot of studies conducted in the field of the deaf Confirms that 90% of deaf children are born to normal fathers and mothers, that is, they have no hearing disabilities and that is what results in a lot of pressure and psychological conflicts among parents of these deaf, because a lot of families that have children with hearing impairment suffer from problems, conflicts and extreme pressures to the point of complete denial of such disabilities as they engage in shocking episodes that reflect grief feeling with shocks, which causes poor level of psychological and social adjustment for such families. So the success of the deaf child in compatibility and coexistence with disability is significantly associated with the ability of the family's compatibility and interaction with the deaf (Trencher & Tanaka, 2010).

Previous Studies:

Al-Sartawi (1991), Conducted a study entitled "The impact of hearing disability of the child on the parents and its relationship to Personality variables". The sample consisted of (114) fathers, and (39) mothers who have deaf children, in Saudi Arabia. The study found no statistically significant differences between the responses of parents, although the average scores of parents was higher than the average scores of mothers. The findings of the study also confirmed that the level of psychological stress experienced by parents of younger children with hearing disabilities was greater than the level of psychological stress experienced by parents of older hearing impaired children.

Abdul Baqi (1995) also carried out a study entitled "The relationship between methods of parental treatment and aggressive behavior of people with hearing disabilities,". The sample consisted of 759 students with hearing disabilities, who ranged in age between (9-12) years, and the results confirmed the following:

- There is a positive correlation between cruelty and pampering and provocation of the sense of inferiority, discrimination and rejection by the mother and father and the aggressive behavior among children with hearing disabilities.

- There is a negative correlation between the style of extra protection and the normal style, on the part of the mother and father and the aggressive behavior of children with hearing disabilities.

- There are differences between males and females with hearing impairments in some aspects of aggressive behavior in favor of males.

Shehata (1992) conducted a study entitled "Parents' Attitudes Toward their Deaf Children and its Relationship to the Self-concept among these Children,". The sample consisted of 51 deaf children, who ranged in age between (9-13) years. A similar sample was homogenized in terms of the level of intelligence and accommodation with the family and to be students of Al-Amal Schools for the Deaf and Hard of Hearing, as well as the parents of these deaf children. The results of the study confirmed the existence of a positive correlation between the negative parental trends, as well as there is a positive correlation between the positive parental trends (normal) and self-concept among deaf children. The

most common parental trends among deaf parents are extra protection, neglect and domination.

Desselle (1994) conducted a study entitled "Family Atmosphere and Patterns of Communication and Self-esteem and their Relation to Deafness". The sample consisted of a group of (53) deaf teenagers, and the results confirmed that the parents who practiced good communication with their children, helped in the self-concept and self-esteem of their adolescent deaf children than their peers who had no communication between them and their parents.

Cantor (1998) conducted a study entitled "The Role of Socialization in Understanding the Emotions of Deaf Children". The sample consisted of 28 deaf children, and their parents. The results confirmed that the methods of socialization have a significant role in refining the emotions of deaf child, as the parental acceptance of the deaf child is associated with the ability to communicate effectively with deaf children, which in turn linked to the ability to communicate with the child and understand their emotions and feelings.

Al Mehrez (1430) also carried out a study entitled "Parental Approaches in Upbringing as perceived by Deaf Students in the Intermediate and High Levels in the Holy Capital (Makkah), and its Relation to Self-concept,". The study sample consisted of 83 students, and used a measure of self-concept prepared by Al-Harbi (2003) and the measure of socialization (1987). The study found that there is a relationship between the methods of socialization, especially by the mother and deaf child's self-concept.

Second: Studies focused on the identification of deaf drawings of themselves and their relation to the level of psychological and social compatibility.

Wiesel & Kaziar (2005) conducted a study entitled "Deafness Expressed by Self Drawings among the Deaf ". The purpose of this pilot study was to identify indications included in the self-drawings reflecting deafness in adults. The study sample consisted of (26) deaf adults divided into 12 males and 14 females. A comparison in self-drawings was held among the deaf and among a similar group who do not have any hearing problems or disorders in order to examine the impact of deafness on self-drawing. The results show the existence of differences in the self-drawings of the two groups through a variety of indications expressing the suffering of the deaf from social anxiety. That has been shown by drawing some parts of the body such as ears, eyes, mouth, nose, hands, arms, body line and eyelashes in a distorted and abnormal way. Such connotations reflect the high level of social anxiety among deaf adults than their peers who do not suffer from any degree of hearing impairment.

Methods:

The study based on a descriptive method in terms of applying the measure of culture among participants, and collecting and analyzing the data to get the results.

Participants:

The study population consisted of a group of deaf and hearing students and a group of teachers of deaf students in private institutions for the deaf as well as teachers of the deaf in regular schools.

The following illustrates the distribution of the study sample: -

Students: (102) students participated in the study divided into (52) deaf students and (50) hearing ones as shown in the following table:

Table (1) participant students according hearing abilities

	Frequency	Percent	Valid Percent	Cumulative Percent
Deaf Students	52	51.0	51.0	51.0
Hearing Students	50	49.0	49.0	100.0
Total	102	100.0	100.0	

Teachers: where (97) teachers took part in the study to assess the cultural level of the students involved, 77 teachers were specialized in teaching the deaf and 20 teachers were teaching hearing students.

Table (2) participant teachers according to hearing status of evaluated students

	Frequency	Percent	Valid Percent	Cumulative Percent
Teacher for Deaf	77	79.4	79.4	79.4
Teacher for Hearing Student	20	20.6	20.6	100.0
Total	97	100.0	100.0	

Study Instrument:

According to literature review (Oberg, 2008, said, 2010 Abushaira, 2013). Culture scale build to evaluate and identify participant culture level. The scale included 70 items distributed on seven dimensions as follows:

- Customs and traditions (19 items)
- Religion items (7 items)
- Ethics (5 items)
- Communication (12 items)
- Self-concept (8 items)
- Leisure time (5 items)
- Emotions (4 items)

Reliability of the scale: Reliability was calculated by presenting it to arbitrators and the items which got a rate of agreement of (0.8) or higher were adopted and Pearson correlation coefficient between performance on the dimensions and the total score on the scale was calculated indicating high Pearson correlation coefficients. The following table shows that:

Results of the Study

To answer Q1: What is the cultural level among the participants based on their performance on study tool? the average performance on the scale and standard deviation was calculated based on the variable of hearing condition of the participants. Table(5) shows the average performance of deaf and Hearing students on a culture scale.

Table (3) shows the rates of agreement on the items of the scale and the Pearson correlation coefficients

		Traditional	Religion	Ethics	Communication	Self concept	Leisure time	Emotions	Total score
					Correlations				
Traditional	Pearson Correlation	1	.681**	.639**	306**	.598**	.616**	.500**	.837**
	Sig. (2-tailed)		.000	.000	.000	.000	.000	.000	.000
	N		199	199	199	199	199	199	199
Religion	Pearson Correlation	.681**	1	.569**	150*	.404**	.466**	.446**	.688**
	Sig. (2-tailed)	.000		.000	.034	.000	.000	.000	.000
	N	199	199	199	199	199	199	199	199
Ethics	Pearson Correlation	.639**	.569**	1	.524**	.723**	.684**	.563**	.880**
	Sig. (2-tailed)	.000	.000		.000	.000	.000	.000	.000
	N	199	199	199	199	199	199	199	199
Communication	Pearson Correlation	306**	150*	.524**	1	.587**	.401**	.435**	.626**
	Sig. (2-tailed)	.000	.034	.000		.000	.000	.000	.000
	N	199	199	199	199	199	199	199	199
Self concept	Pearson Correlation	.598**	.404**	.723**	.587**	1	.736**	.651**	.851**
	Sig. (2-tailed)	.000	.000	.000	.000		.000	.000	.000
	N	199	199	199	199	199	199	199	199
Leisure time	Pearson Correlation	.616**	.466**	.684**	.401**	.736**	1	.567**	.798**
	Sig. (2-tailed)	.000	.000	.000	.000	.000		.000	.000
	N	199	199	199	199	199	199	199	199
Emotions	Pearson Correlation	.500**	.446**	.563**	.435**	.651**	.567**	1	.726**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000		.000
	N	199	199	199	199	199	199	199	199
Total score	Pearson Correlation	.837**	.688**	880**	.626**	.851**	.798**	.726**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	
	N	199	199	199	199	199	199	199	199
**. Correlation is significant at the 0.01 level (2-tailed).									
*. Correlation is significant at the 0.05 level (2-tailed).									

The scale has a large significance of reliability and the following table illustrates this:

Table (4) shows significance of scale reliability

Reliability Statistics				
Cronbach's Alpha	Part 1		Value	.774
			N of Items	4a
	Part 2		Value	.538
			N of Items	4b
	Total N of Items			8
Correlation Between Forms				.946
Spearman-Brown Coefficient		Equal Length		.972
		Unequal Length		.972
Guttman Split-Half Coefficient				.874
a. The items are: Traditional, Religion, Ethics, Communication.				
b. The items are: Self concept, Leisure time, Emotions, total score.				

Table (5) the average performance of deaf and hearing students on culture scale.

	Type of school	N	Mean	Std. Deviation±	Std. Error Mean±
Traditional	Deaf Students	52	57.250	5.73218	.79491
	Hearing Students	50	64.720	3.90729	.55257
Religion	Deaf Students	52	20.423	2.80997	.38967
	Hearing Students	50	24.240	1.70904	.24169
Ethics	Deaf Students	52	44.692	3.80680	.52791
	Hearing Students	50	52.480	2.74969	.38887
Communication	Deaf Students	52	36.153	4.23054	.58667
	Hearing Students	50	39.220	2.75748	.38997
Self concept	Deaf Students	52	21.884	2.20208	.30537

	Hearing Students	50	27.500	2.11168	.29864
Leisure time	Deaf Students	52	14.288	2.20815	.30622
	Hearing Students	50	17.500	1.37396	.19431
Emotions	Deaf Students	52	9.0962	1.47209	.20414
	Hearing Students	50	12.440	2.13006	.30124
Total score	Deaf Students	52	203.78	9.17229	1.27197
	Hearing Students	50	238.10	9.80264	1.38630

Results showed that Deaf student performance total score mean (203.78± 9.2), and Hearing performance total score mean (238.10±)9,8), bearing in mind that the maximum score on the scale was (280).

To answer Q2: Are there any statistically significant differences at culture level between the participants students according hearing abilities?

Independent Samples Test was used to know the value of (t) whether it is statistically significant to explain the differences in performance on a culture scale between deaf and hearing students in answering the dimensions of the scale and the total score. Table 6 illustrates these differences:

Table (6) shows the differences in performance on a culture scale between deaf and hearing students in the response on the dimensions of the scale and the total score.

		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lo	Upper
Traditional	Equal variances assumed	10.173	.002	-7.660-	100	.000	-7.47000-	.97513	-9.40464-	-5.53536-
	Equal variances not assumed			-7.716-	90.261	.000	-7.47000-	.96810	-9.39323-	-5.54677-
Religion	Equal variances assumed	7.668	.007	-8.249-	100	.000	-3.81692-	.46274	-4.73498-	-2.89886-
	Equal variances not assumed			-8.324-	84.736	.000	-3.81692-	.45854	-4.72867-	-2.90518-
Ethics	Equal variances assumed	5.224	.024	-11.804-	100	.000	-7.78769-	.65976	-9.09664-	-6.47874-
	Equal variances not assumed			-11.877-	92.895	.000	-7.78769-	.65567	-9.08974-	-6.48564-
Communication	Equal variances assumed	9.188	.003	-4.318-	100	.000	-3.06615-	.71011	-4.47499-	-1.65732-
	Equal variances not assumed			-4.353-	88.119	.000	-3.06615-	.70445	-4.46608-	-1.66623-
Self concept	Equal variances assumed	.048	.828	-13.136-	100	.000	-5.61538-	.42748	-6.46349-	-4.76727-
	Equal variances not assumed			-13.147-	99.999	.000	-5.61538-	.42713	-6.46279-	-4.76798-
Leisure time	Equal variances assumed	7.910	.006	-8.778-	100	.000	-3.21154-	.36585	-3.93737-	-2.48571-
	Equal variances not assumed			-8.855-	85.851	.000	-3.21154-	.36266	-3.93250-	-2.49057-
Emotions	Equal variances assumed	5.562	.020	-9.254-	100	.000	-3.34385-	.36135	-4.06076-	-2.62693-
	Equal variances not assumed			-9.189-	86.760	.000	-3.34385-	.36389	-4.06715-	-2.62054-
Total score	Equal variances assumed	.399	.529	-18.261-	100	.000	-34.31154-	1.87895	-38.03932-	-30.58376-
	Equal variances not assumed			-18.237-	98.891	.000	-34.31154-	1.88142	-38.04473-	-30.57834-

Table 6 indicates that the differences between means performance is in favor of the Hearing, as the average performance of the hearing on the dimensions of the measure and total score were higher than the averages of deaf students.

To answer Q3: Are there statistically significant differences in the level of culture of deaf students depending on age variable?

Deaf students were divided into three age groups: (13-15 years) category, (16-18 years) category and greater than 18 year's category. The means of performance on the scale was calculated depending on the variable of age group of deaf students as shown in the following table.

Table8 indicates that the differences between the performance of students depending on the age variable were statistically significant in favor of the adult deaf students, except for the fifth dimension (self-concept) and sixth dimension (Leisure time).

To answer Q4 Are there significant differences in teachers' comparison of the cultural level of students (deaf, hearing)?

To answer this question, (77) teachers of the deaf assessed the deaf students and 20 teachers for hearing students assessed the latter in terms of cultural level of the students. The following table shows the teachers' average evaluation of hearing and deaf students:

Table (7) shows the means and standard deviation of performance of deaf students according to age.

Age		Traditional	Religion	Ethics	Communication	Self concept	Leisure time	Emotions	Total score
13-15	Mean	53.84	18.6	43.16	37.92	21.92	13.6	9.080	198.2
	N	25	25	25	25	25	25	25	25
	Std. Deviation	4.66	2.57	3.43	3.015	1.86	2.160	1.351	6.422
16-18	Mean	60.4	22.0	46.47	34.73	21.89	14.78	8.631	209.0
	N	19	19	19	19	19	19	19	19
	Std. Deviation	5.39	2.05	4.04	4.84	2.208	1.902	1.498	9.463
Greater than 18	Mean	60.25	22.1	45.25	34.0	21.75	15.25	10.25	208.87
	N	8	8	8	8	8	8	8	8
	Std. Deviation	3.15	1.72	2.37	4.14	3.284	2.604	1.281	5.139
Total	Mean	57.2	20.4	44.69	36.15	21.8	14.28	9.096	203.78
	N	52	52	52	52	52	52	52	52
	Std. Deviation	5.73	2.80	3.80	4.230	2.202	2.208	1.472	9.172

Table 7 indicates that there are differences between deaf students performance according to age. To find out if the differences were statistically significant, (ANOVA) test was used in table 8.

Table (8) analysis of variance (ANOVA) to identify the level of culture in deaf students according age.

ANOVA		Sum of Squares	Df	Mean Square	F	Sig.
Traditional	Between Groups	560.153	2	280.077	12.302	.000
	Within Groups	1115.597	49	22.767		
	Total	1675.750	51			
Religion	Between Groups	146.377	2	73.189	13.992	.000
	Within Groups	256.315	49	5.231		
	Total	402.692	51			
Ethics	Between Groups	121.480	2	60.740	4.819	.012
	Within Groups	617.597	49	12.604		
	Total	739.077	51			
Communication	Between Groups	153.245	2	76.623	4.943	.011
	Within Groups	759.524	49	15.500		
	Total	912.769	51			
Self concept	Between Groups	.178	2	.089	.018	.982
	Within Groups	247.129	49	5.043		
	Total	247.308	51			
Leisure time	Between Groups	24.015	2	12.008	2.619	.083
	Within Groups	224.658	49	4.585		
	Total	248.673	51			
Emotions	Between Groups	14.758	2	7.379	3.776	.030
	Within Groups	95.761	49	1.954		
	Total	110.519	51			
Total score	Between Groups	1503.798	2	751.899	13.220	.000
	Within Groups	2786.875	49	56.875		
	Total	4290.673	51			

Table (9) shows the teachers' average evaluation of hearing and deaf students

Group Statistics	Type of school	N	Mean	Std. Deviation	Std. Error Mean
Traditional	Teacher for Deaf	77	64.6364	4.73205	.53927
	Teacher for Hearing Student	20	65.3500	3.42245	.76528
Religion	Teacher for Deaf	77	23.6234	2.56001	.29174
	Teacher for Hearing Student	20	24.0000	2.07745	.46453
Ethics	Teacher for Deaf	77	52.6494	2.94138	.33520
	Teacher for Hearing Student	20	52.3500	3.77352	.84379
Communication	Teacher for Deaf	77	40.5455	2.83561	.32315
	Teacher for Hearing Student	20	41.1500	2.83354	.63360
Self concept	Teacher for Deaf	77	27.3247	2.10539	.23993
	Teacher for Hearing Student	20	27.2000	1.85245	.41422
Leisure time	Teacher for Deaf	77	17.5065	1.75187	.19964
	Teacher for Hearing Student	20	17.6000	1.75919	.39337
Emotions	Teacher for Deaf	77	13.0260	1.58092	.18016
	Teacher for Hearing Student	20	13.5000	1.19208	.26656
Total score	Teacher for Deaf	77	239.3117	14.36210	1.63671
	Teacher for Hearing Student	20	241.1500	11.60433	2.59481

Based on the previous analysis there were slight differences between deaf and hearing students on the T test (T). An Independent Samples Test was used to further the knowledge on whether the differences in the teachers' evaluation of students' culture were statistically significant or not. The following table shows the results:

Table (10) analysis of the Independent Samples Test to identify the teachers' assessment of the students' culture.

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Traditional	Equal variances assumed	2.296	.133	.632-	95	.529	-.71364-	1.12956	-2.95609-	1.52882
	Equal variances not assumed			.762-	40.083	.450	-.71364-	.93620	-2.60564-	1.17837
Religion	Equal variances assumed	.435	.511	-.607-	95	.545	-.37662-	.62016	-1.60781-	.85456
	Equal variances not assumed			.687-	35.561	.497	-.37662-	.54855	-1.48960-	.73636
Ethics	Equal variances assumed	1.277	.261	.382	95	.704	.29935	.78444	-1.25795-	1.85665
	Equal variances not assumed			.330	25.313	.744	.29935	.90793	-1.56939-	2.16809
Communication	Equal variances assumed	.175	.677	.850-	95	.398	-.60455-	.71155	-2.01716-	.80807
	Equal variances not assumed			.850-	29.668	.402	-.60455-	.71125	-2.05779-	.84870
Self concept	Equal variances assumed	.672	.414	.241	95	.810	.12468	.51632	-.90036-	1.14971
	Equal variances not assumed			.260	32.961	.796	.12468	.47869	-.84928-	1.09863
Leisure time	Equal variances assumed	.020	.887	.212-	95	.832	-.09351-	.44004	-.96709-	.78008
	Equal variances not assumed			.212-	29.559	.834	-.09351-	.44113	-.99498-	.80796
Emotions	Equal variances assumed	.305	.582	1.250	95	.214	-.47403-	.37926	-1.22696-	.27891
	Equal variances not assumed			1.473	38.325	.149	-.47403-	.32173	-1.12516-	.17710
Total score	Equal variances assumed	2.017	.159	.529-	95	.598	-1.83831-	3.47710	-8.74123-	5.06461
	Equal variances not assumed			.599-	35.713	.553	-1.83831-	3.06788	-8.06199-	4.38536

The statistical indications contained in table 10 show the teachers' low estimate of the cultural level of deaf students compared with hearing ones in performance on the scale dimensions and on the total score.

Discussion:

The study posed a main question where a series of questions have emerged from and the following is a discussion of these questions:

1. In 1st question What is the cultural level of the participants' according study tool?

After reviewing the results associated with this question it appeared that the average score of the deaf on the dimensions of culture scale prepared for the purposes of the study and the total score is less than the averages of the normal students on the scale dimensions and the total score, and this refers to:

The cultural components among the deaf are the same components in the hearing students. The researchers attribute the reason for this to the fact that the deaf culture is not different from the hearing culture, except in specific cases such as the use of visual performance communication and the use of visual and vibrating stimulants and the use of the intensive signal and visual communication and the ability to communicate even during food chewing.

But low score on the scale is due to the fact that the extent of culture satiation in deaf individuals is lower than in the hearing ones and the reason for that is due to the poor communication through a common language between the deaf and the ordinary, as culture is disseminated through communication, that is neither the deaf are able to communicate orally nor the hearing individuals are able to communicate in sign language, and this led to a reduction of the satiation of the deaf with prevailing cultural concepts in the society they live in.

Which means it is difficult to say there is a culture of their own in the full sense of culture although there was (some) behavioral aspects done by deaf individuals because of the nature of deafness,

such as the use of sign language in the story, names, indices and others. The spread of culture requires interaction with the social and other cultural determinants although it is not directly involved. That is to say the consequences of the process of interaction will be arranged in the memory of the child whether consciously or unconsciously in what constitutes the basic features of their future cultural identity and this is a serious problem that the family should ponder carefully in order to find a solution in the areas of culture and education together. And here appears the greatest role of the individual in the formation of his/her personality and in its refinement and making it the way that he/she likes. Every individual has built-in qualities and acquired qualities, in addition to the many factors that contribute to the formation of an individual's personality including his surrounding of friends and the family environment as well as the way the family deals with a new individual.

The formation of personality starts since childhood and dealing attentively with the child and with his/her questions that contribute significantly to the formation of personality, as well as the issue of the individual's acceptance of their status whether they wish to be a secondary individual, always living in the shade or be a leading figure in the foreground, as well as the factors acquired by individual from the environment where he/she is, and his/her vision about parents and how to deal with them, and that his/her interaction must be with the two persons not to neglect one of the two personalities (Tarrah 2003, Rais 2005, Zoubi 2007, Kandari 2007, Abdalmutaal 2008, Khalil 2010). The results of this study correspond to the results of the study of Wiesel and Kaziar (2005) which aimed at comparing between the deaf and the ordinary through expressive self-drawing. The purpose of this pilot study was to identify the indications included in the self-drawings reflecting deafness in adults. The study sample consisted of (26) deaf adults divided into 12 males and 14 females. A comparison in self-drawings was held among the deaf and among a similar group who had no hearing problems or disorders in order to examine the impact of deafness on self-drawing. The results showed the existence of differences in the self-drawings of the two groups through a variety of indications, showing the suffering of the deaf from social anxiety. That has been shown by drawing some parts of the body such as ears, eyes, mouth, nose, hands, arms, body line and eyelashes in a distorted and abnormal way. Such indications reflect the high level of social anxiety among deaf adults than their peers who do not suffer from any degree of hearing impairment.

In the 2nd question: Are there statistically significant cultural differences between the hearing and deaf students on a scale of deaf culture?

The statistical analysis showed that the differences were statistically significant for the ordinary individuals. The researchers attribute this to the fact that deprivation of the sound effects nuances in their different degrees lead to the inability of the hearing disabled to identify familiar objects for normal baby, because he has never experienced the hearing of such effects and did not recognize their names, and this in itself makes the deaf a finite-horizon thinking person, so he is often unable to express his opinion about the topics presented to him due to the lack of enough familiarity with them, and the lack of social experience. the lack of verbal language causes his feeling of helplessness and distress, and that he is different from the others and is unable to deal with them, and then he/she resorts to isolation, introversion and withdrawal because he cannot convey his thoughts, feelings and expresses the sufferings and what simmers in his chest of feelings and emotions toward those around him. This in a whole makes the deaf feel inferiority and the lack of a sense of self-worth or psychological and social compatibility. And this supports the answer to the first question as the two researchers attribute the reason for that to the nature of education and socialization because the latter is the process by which and through which the culture of the society is integrated in the individual. Socialization is the interaction process that the individual acquires his/her social character which reflects the culture of the society. It is a set of processes by which the individual acquires trends, values, and behavior, because the individual belongs to the cultural entity within the community to which he belongs. Parents are directly responsible and are considered to be the greatest power for the socialization process through their education of their children, in which socialization is supposed to be exercised or not, and that can vary from one culture to another. This process is defined as the process of social interaction which continues with the children throughout their lives. Knowledge, attitudes, values, general concepts and basic behavior patterns are acquired and continue with the individual throughout his/her life, that is to say what the individual has acquired at the beginning of his life remains entrenched in him to the old age. Erickson believes that there are many influences that determine an individual's personality and continue from the beginning to the end of human life, from childhood to adulthood, and to the old age (Hijazi 2008, Suwaidan, Bashrahil 2007, Al-Kandari and Mohammed 2008, Hijazi 2008, A-Ouda 2011). The results of the current study agreed with the result of Al Mehrez's study

(1430) which aimed to identify the "Parental Approach in upbringing as perceived by Deaf Students in the Intermediate and High Levels in the Holy Capital (Makkah), and its Relation to the Self-concept,". The study sample consisted of 83 students, and used a measure of self-concept prepared by Al-Harbi (2003) and the measure of socialization (1987). The study found that there is a relationship between the methods of socialization, especially by the mother and the deaf child's self-concept.

In 3d Third question: Are there any statistically significant differences in the level of culture of deaf students according age?

The results suggest that there are differences in all dimensions and total score, except for the dimension 5 (self-concept) and 6 (spare time) where there was no difference attributable to the age. The researchers attribute the reason for this to the fact that the self-concept for deaf individuals within the school community does not vary with the self-concept among ordinary students on the grounds that all the participants are school students who are at this stage are bound to receive the care required, otherwise this phase will witness big downsides, such as feelings of guilt and failure and psychological conflict stemming from a sense of inferiority and a sense of lowliness and is considered one of the most important events in the life of a child, where the child improves his/her experience and mastery of academic skills such as reading, writing, speaking and listening. The child recognizes his/her abilities and potential in exercising opportunities of his/her choice and begins to feel a sense of ability to control himself/herself and have confidence in it. If his/her psychological needs were not satisfied, they feel diminished, and when they lose the inborn ability a sense of inability of self-control would generate in them and deeply lose the ability to independence and they form for themselves an identity to be defined by, as well as an independent personality that distinguishes them and nourishes the feelings of loyalty to the community that they bear its culture. In this period the child may be subjected to a series of psychosocial conflicts related to the loss of self-identification and self-knowledge (Hijazi 2008, Bashrahil 2007), thus the results of the current study correspond to the results of Abdul Baqi's study (1995), which aimed to identify the nature of the relationship between the methods of parental treatment and aggressive behavior among the people with hearing disabilities. The sample consisted of 759 students with hearing disabilities, who ranged in age between (9-12) years, and the results confirmed following:

There is a positive correlation between cruelty and pampering. A sense of inferiority, discrimination and rejection is excited by the mother and father as well as aggressive behavior among children with hearing disabilities.

- There is a negative correlation between the style of extra protection and normal style, both on the part of the mother and the father as well as the aggressive behavior of children with hearing disabilities.

- There are differences between males and females with hearing impairments in some aspects of aggressive behavior in favor of males.

• In the 4th question: Are there significant differences in teachers' comparison of the cultural level of students (deaf, hearing)?

The results showed the teachers' low estimate of the cultural level of deaf students compared with hearing students in performance on scale dimensions and the total score. And this is consistent with the negative view towards the deaf in the society as it affects the socialization through audiovisual messages. Where information, news, ideas, trends, and others, reflect the various aspects of the community's culture, trends, and social relationships, thus, it will operate on the upbringing of the individual on particular social standards and trends ((Bouhy and Alshenw 1996),).

With regard to the first dimension (traditions), the deaf individuals often adhere significantly to the traditions of the community and they are keen not to deviate from it. However, their mind image among teachers as well as their commitment to this tradition is weak. The reason for this may be due to the weak communication capacity of the teachers (Abu shaira, 2013).

As for the dimension of religion, the decline in teacher's evaluation for deaf individuals on this dimension, the researchers believe it is due to teachers' weak conception of how the deaf individuals perform religious worships, since most of these worships are verbal and this is what the teachers see as inconsistent with their language abilities.

As for the third dimension (ethics) from the point of view of teachers, the researchers attribute this to the poor understanding of abstract concepts such as (honesty) and that the moral excesses can be ignored by the community of hearing as being higher than cognitive capacities of the deaf. With regard to the fourth dimension (communication), which is often a dominant feature that distinguishes deaf individuals from hearing ones, and because the Arab Studies agreed on the teachers' low capacity to communicate with the deaf (Moore, Levitan 2003, , Rais 2005, Cristal 2008, Abushaira, 2012, 2013,). The researchers see that it is natural that the teachers' estimate is low about the level of communication in deaf students while the studies prove that sign language is an effective communication language in

the deaf community. May be the views of those around them are not positive, especially the teachers (Aldbabinah and Hassan, 2009).

Regarding the dimension associated with (the self-concept), the researchers see that the decline in teachers' evaluation of the self-concept in deaf individuals is due to the nature of the hearing disability, which greatly affects the psychological organization of the hearing disabled. A large number of studies conducted on the psychology of hearing impaired individuals confirmed that a large proportion of them suffer from poor psychological adjustment, emotional instability, depression, anxiety and low self-assertion and they are characterized by skepticism of others, aggressiveness, negativity and contradiction (Harbi, 2003) because the language has many functions, it expresses the individual and their ability to communicate and understand, it is a means of mental, cognitive, emotional and vocational development which depends on the growth and development of the language. And because the individual with hearing impairment suffers from weak language abilities, they face adaptive problems in the family and work, which affects the psychological, social and family adjustment, in addition to low self-concept, feelings of inferiority, rejection and lack of social acceptance of those around them (Khatib 2002).

This is in part and on the other hand, the nature of the daily relationships between teachers and students, where communication is few and far between teachers and students because of the poor capacity of teachers of deaf individuals in sign language, which distorts their perception of self-concept in deaf individuals as hearing disability has a significant impact on psychological adjustment. With respect to dimension 6 (leisure time), the decline in teachers' evaluation of the capabilities of deaf individuals to take advantage of free time is due perhaps to the misconceptions among hearing individuals about the capabilities of the deaf, which is consistent with what was said in Shehata's study (1992), which aimed to identify the trends of parents towards their deaf children and its relationship to the self-concept in these children,". The sample consisted of 51 deaf children, who ranged in age between (9-13) years. A similar sample was homogenized in terms of the level of intelligence and accommodation with the family and to be students of Al-Amal Schools for the Deaf and Hard of Hearing, as well as the parents of these deaf children. The results of the study confirmed the existence of a positive correlation between the negative parental approaches, as well as there is a positive correlation between the positive parental approaches (normal) and self-concept among deaf children. The most common parental approaches among deaf parents are extra protection, neglect and pampering.

With regard to the seventh dimension (emotions), the researchers believe that the decline in teachers' evaluation is due to the inability of teachers to understand the emotions of the deaf and so again because of their poor capacity of communication leading to a lack of understanding of emotions which need high communication skills and that's what a lot of sound emotional adjustment processes lack. This was confirmed by Pandura (1977) that the process of simulation plays an important role in the child's acquisition of a great deal of social behavior such as self-assessment standards, helping others, aggressiveness and other behavior patterns.

The findings of this study were consistent with the results of Al-Sartawi's study (1991), which aimed to identify "The Impact of Hearing Disability of the Child on the Parents and its Relation to Personality variables". The sample consisted of (114) fathers, and (39) mothers who have deaf children, in Saudi Arabia. The study found no statistically significant differences between the responses of parents, although the average scores of fathers were higher than the average scores of mothers. The findings of the study also confirmed that the level of psychological stress experienced by parents of younger children with hearing disabilities was greater than the level of psychological stress experienced by parents of older hearing impaired children.

The study was also consistent with Cantor's study (1998) which aimed to identify "The Role of Socialization in Understanding the Emotions of Deaf Children". The sample consisted of 28 deaf children, and their parents. The results confirmed that the methods of socialization have a significant role in disciplining emotions of deaf child, as the parental acceptance of the deaf child is associated with the ability to communicate effectively with deaf children, which in turn linked to the ability to communicate with the child and understand his/her emotions and feelings.

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