

***Role-playing as a communication strategy for social
change***

Raquel Maria Mendes Pimpim Pinheiro da Graça

**Dissertation for the Master on Ciências da Comunicação
– Comunicação Estratégica**

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Abstract

The resort to experience in marketing and communication strategies is a growing trend, even in the social sector, and for that reason this work pertains to investigate how does role-play impact the attitude of a small sample of participants in a social sector context.

Specifically, we delved into how peoples' attitudes are created and how they can become strong enough to impact social change. Then, we organized an exploratory study that consisted on a role-playing strategy in a fictitious campaign about socialization with deaf people and noted the effects on the four identified dimensions of participants' attitudes, comparing them with a control group. Each group had 18 participants.

We concluded that the group exposed to the role-playing activity registered overall stronger attitudes than the other one, especially in what concerns to the attitude's influence on behavior and information processing.

Keywords: role-playing; social change; strategic communication; attitude strength

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Introduction

We live in the era of the experience economy – the ones who say it are Pine and Gilmore (1998), where more than buying – or donating – the important thing is to live through an experience that is able to create a memorable event for the customer.

With this thought in mind, there have been many companies that have decided to incorporate direct trial and experience of their products into their strategies – mostly in the food industry (with the encouragement of tasting opportunities), but also with cosmetics (more and more companies offer tester products while also providing cleaning tools for the customer to try the cosmetics comfortably) and some other branches.

Nonetheless, lately, the concept of “experience” has been explored to a vaster degree. More than simple direct trial of the products being sold, companies are promoting an experience of the concept being sold, mostly through their communication. To exemplify this, we point out two campaigns – “Like a girl”¹, by Always (a brand of feminine hygiene products) and “All that we share”², by TV2 (a subscription television station in Denmark). In the first case, they gather some women and girls of varying ages and someone tells them to perform some actions “like a girl” (for instance, running, throwing or hitting) – the result being that grown women do it in a silly and clumsy way while young girls do it eagerly and seriously. The resulting message is that being a girl doesn’t mean lacking skill or strength like grown women have been led to believe but being and acting like a girl can be something to be proud of.

On the second case, they bring in different people divided by pre-existing social groups – the businesspeople, the nurses, the thugs, the immigrants, the religious, and so on. Then they ask them to gather based on other things – all those who are stepparents, those who are depressed, the ones who have been bullied, those who are broken-hearted, and so on, until it comes to “those who love Denmark” and they all unite. The resulting message is that we tend to separate ourselves from those who are different than us, but, in the end, there is always something we share with other people – and something bigger than all of those differences is the love for our country.

¹ Available at: <https://www.youtube.com/watch?v=XjQBJWYDTs>

² Available at: <https://www.youtube.com/watch?v=jD8tjhVO1T>

In both campaigns, what is being communicated is the experience – *Always* wants women to understand how being a girl is something to be proud of and TV2 wants people to understand that as different as we may be, our love for our home country exceeds all other differences.

If intangible ideas, like these, are being communicated through experience, could this strategy be used also in the third sector? Can experience-based communication be effective in social change campaigns?

Recently, there have been some campaigns that have resorted to this strategy, such as the french *Noémi Association's* "The eyes of a child"³. Noémi Association strives to educate the public against the discrimination of mentally disabled people. To do so, they call in a number of parents with their children, and ask them to, without looking at each other, mimic the funny faces they are being shown in a projection. In the end, they are shown a mentally disabled person making a funny face, and while the child has no problem imitating them just like they did before, the adult refrains from doing so and gets very serious. In this campaign, people end up experiencing the concept of discrimination, and how we don't realise how differently we treat mentally disabled people.

By putting people from the general public in the shoes of the target of a social change campaign, these strategies are used to make them understand why a certain attitude change or adoption – and a certain behavior change or adoption – is the right choice. This way, people can really see for themselves how important this attitude and this behavior are – and what consequences they bring.

This shift from selling products to experiencing concepts can also be connected to a change in strategic communication, something we can fathom based on the knowledge that most of the experiences aforementioned have been used as part of the brand/non-profit organization's communication strategy.

In fact, this resort to experience may be shining a new light on strategic communication for social change, in particular. Figueroa et al. (2002) explain how the traditional communication models (for example, Shannon and Weaver, 1949, cited by Figueroa et al., 2002, p. 3), still in use in many contemporary communication practices,

³ Available at: <https://www.youtube.com/watch?v=WB9UvjinYO90>

are not effective in attaining social change because information only goes in one way, and even when the feedback is accounted for, it's only to measure effects. These authors defend that communication for social change should promote, instead, participation, dialogue and information sharing. It must also focus on what individual and social outcomes will come out of what is being communicated – and those must be understood, not simply transmitted. In other words, subjects must not be passive. Through this strategy, people will then understand the message individually (feel and think about what happened) but also socially (they share their conclusions and engage in a dialogue).

Curiously, a way to promote participation can be precisely resorting to experience – for instance, through role-playing. In Portugal, it has been widely used, for example, in some campaigns to raise awareness for handicapped people's needs⁴ but some authors have noted a way to enhance its effects. McGregor (1993) went forward with this method to achieve attitude change in her classroom, through dramatization and simulation games. However, like Figueroa et al. (2002) stated, communication for social change cannot settle only for individual interpretations – sharing and dialogue should be encouraged. McGregor (1993) too noted that with her students because some of them wouldn't be as affected by these dynamics as was to be expected. Therefore, the role-playing situations began to be followed by debate among the students but also a constant guidance by the teacher, so that the dialogue developed toward the desired goal.

McGregor (1993) and others (for example, Poorman, 2002) proved how this technique was effective in the changing of prejudiced attitudes among students. It also seems to follow the communication for social change model that Figueroa et al. (2002) defended as a needed turn in this field. Therefore, the question that remains is precisely if role-playing can be used as a communication for social change strategy. We already know that it can change some attitudes, but can it produce strong ones – attitudes that can bring about an actual social change? Can we be sure it's not just something

⁴ Examples: <http://visao.sapo.pt/iniciativas/por-um-bairro-melhor/2016-07-07-Quebrar-barreiras-sobre-rodas>; <https://www.associacaosalvador.com/noticias-e-eventos/noticias-associacao-salvador/Acao-de-Sensibilizacao-Lisboa-Inaccessivel-decorreu-no-dia-18-de-setembro/697/> .

momentary, that it can indeed produce attitudes that will even have an impact on a person's behavior?

1. Attitudes

The attitude was first defined by Allport (1935) as “a mental state (...) of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related” (Allport, 1935, p. 810).

Even though this first definition stated attitudes as influencers upon behavior (“the individual's response”), many later definitions decided to discard this part from the definition, designating the attitude simply as the association between a psychological evaluation and the object of the attitude (Eagly & Chaiken, 1998; Ostrom, 1969; Breckler, 1984, among others). Why did this happen – does this mean that attitudes don't produce a corresponding behavior? The truth is that this question doesn't have a simple answer. To better grasp how these two constructs influence each other, we must first understand how attitudes and behavior work – for their relation is remarkably intricate.

Attitude Components

An attitude is structured by three components – cognition, affection and, also, behavior. These three components are, likewise, the three possible origins for the attitude, as well as the three types of possible responses to the psychological evaluation stated earlier – that is, three possible ways in which the attitude can manifest itself (Breckler, 1984; Ostrom, 1969; Insko & Shopler, 1967; Eagly & Chaiken, 1998).

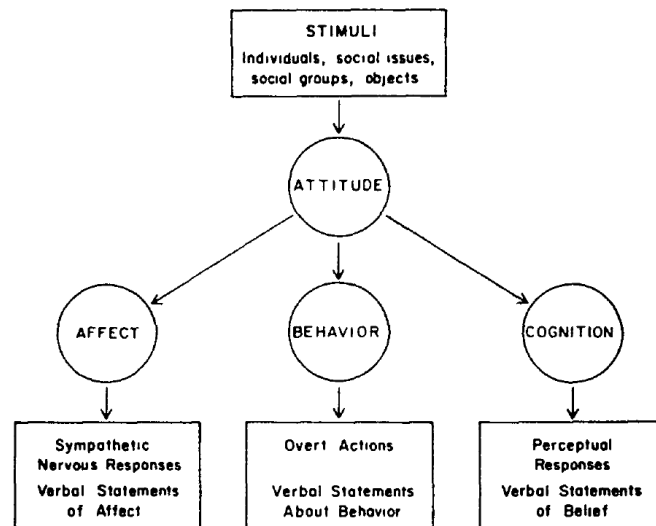


Image 1. Tripartite scheme of an attitude's structure (Breckler, 1984, based on the work of Rosenberg et al., 1960).

This tripartite model in itself is not new, being as it is associated with human experience since very early on, as a way to explain the way we humans relate to reality (Breckler, 1984). However, its establishment as the attitude's internal model was the work of Rosenberg, Hovland, McGuire, Abelson and Brehm, in 1960.

Following this theory, attitude is then composed by cognition, affection and behavior. Cognition is made up of all beliefs and propositions the subject holds about the attitude object⁵, based on associations between this object and certain characteristics or other entities – as in the example of someone who has the belief that volunteers are respectable and inspiring; affection aggregates emotions and activities from the nervous system that a subject feels toward the attitude object, which can be expressed in different ways – as in the example of someone who feels proud for doing volunteer work; and, finally, behavior consists of behavioral intentions (not necessarily explicit) as well as of the subject's actions – as in the example of someone who wants to do – or does – volunteer work every week. Even though all three of them are part of the attitude's structure, there can be attitudes that have one of these components stand out, because that attitude could have been formed through that way - as in the example of someone who doesn't feel particularly proud about volunteer work, because they

⁵ The attitude object may be a person, a situation, an entity, an organization, a social group or anything about which they hold an attitude – be it more or less abstract (Eagly & Chaiken, 1998).

could have, in the first place, started doing it every week (behavioral component) and only then formed an attitude about it (Eagly & Chaiken, 1998; Breckler, 1984).

To be sure, though, these three components aren't always in harmony. A theory that studied this problem and became central to the understanding of how attitudes work is the theory of cognitive dissonance, by Festinger (1957), still taken into account in more recent works (for instance, McGregor, 1993; Hart et al., 2009).

This author explored the situations where someone, bearing a conscient attitude (which causes a psychological well-being), finds a "knowledge"⁶, something with a relevant connection to that attitude, which is contrary to a present "element"⁷ of that attitude. Take, for example, a donor of a certain charity, on which he trusts. At a given point in time, he comes to the knowledge that this charity is related to a certain religion this donor doesn't support – this new information may cause an internal dissonance, a psychological discomfort, due to the contradiction between "a charity he can trust" and "a charity related to a religion he doesn't support". According to Festinger (1957), this person will work to minimize this discomfort and end that dissonance through different possible ways, which can go from enhancing or minimizing one of the element's importance to an actual attitude change. Nonetheless, it isn't always easy to end a cognitive dissonance, because it may bring about a behavior or affection change with which a person is not comfortable.

This theory became important mostly to understand how to bring about an attitude change, knowing that by introducing a new element to one of the attitude's components – a persuasive message, a strong feeling or a striking experience – it's possible to manage a change in the whole attitude. McGregor (1993) was an author who explored this opportunity through her role-playing dynamics – and precisely because of a person's strategies to subdue this psychological discomfort she understood it was

⁶ Festinger (1957) uses the term *knowledge* to designate a group of concepts, such as opinions, values and information.

⁷ Festinger (1957) uses the term *cognitive element* but he points out that this element could be a belief, an intention to act or an affection.

necessary to intervene with some guiding and moderating remarks, so that the subjects in question were, indeed, shook to the point of changing their attitudes.

Trying to understand how an attitude can be changed – or maintained – was always a concern for attitude researchers – something that was explored through different components as a starting point. Cognition, for starters, was given significant centrality in early studies - Rosenberg (1956) himself, co-author of the study where this tripartite model is established, conducted a few studies where he concluded that a bigger coherence between the cognition component and the overall evaluation resulted in an attitude that was more resistant to persuasion and durable in time. Later, Norman (1975), following this line of investigation, also defined that an attitude with a notable coherence between itself⁸ and its cognition component was also more able to accurately predict a corresponding behavior. Cognition was regarded with such high importance to an attitude's strength that Rosenberg, in 1956, ended up defining the model of *instrumentality-value*, in which he explained how attitudes derive from an instrumental cognitive mental structure. The more this mental structure believed the attitude's object was important to attain certain desirable states for the subject, the stronger the attitude would become. Later, in 1963, Fishbein strains the importance of this component with the statement that people hold, in the first place, a group of beliefs about an object and only then, from those, create a mental evaluation – the attitude (Cohen, 1972).

Cognition took up such an important place in these studies, as the only possible origin of the attitude, that all attitudes with low coherence between cognition and the final evaluation were seen as weak and unsustainable. Eagly & Chaiken (1998), however, explain that these theories were prior to the knowledge that the three components may not only be three possible ways in which attitudes manifest but also three possible origins for attitudes. Therefore, when that happens, we can simply be before an attitude that was formed from an affection or a behavior, which leads to an overall evaluation with much higher coherence with one of those components.

⁸ Note that “attitude itself” is being understood as the overall evaluation of the object in question, following the definition of Eagly & Chaiken (1998)

For these reasons, affection was always seen as somewhat less valuable than cognition to gauge an attitude's strength – however, in more recent studies, Chaiken et al. (1995, cited by Eagly & Chaiken, 1998, p. 278) confirmed that when there is high coherence between affection and the general attitude, it's more likely that the subject will remember information that confirms that same attitude. In addition, Eagly et al. (1994, cited by Eagly & Chaiken, 1998, p. 278), among others, revealed that in what concerns attitudes toward social groups, affection is actually the strongest component in the formation of that attitude.

Zajonc (1968; 1980) was one of the first and most central scholars that focused on affection. According to him, affection is what is first awakened when we meet a new object – and most of the times that takes very little cognition to happen. Cognitions can lead to affections, but affections can also happen without cognition (or, at least, with the bare minimum). It's also even possible for affections to lead to cognitions – if we consider that cognitions are propositions, then the affection we feel for something or someone impacts the cognitions we issue about them. As an example, we can look at Solomon Asch's social experience about how the order of presentation of a person's characteristics influences our evaluation of that same person. Solomon Asch (1946, cited by Kahneman, 2011, p. 113) shows that the affection we feel for the person who is presented to us as being, in the first place, smart and diligent is greater than the one we feel for the the other one, whose personal aspects are presented in the reverse order, which makes us define one as a good person and the other as problematic.

Paul Slovic et al. (2007) show another interesting side of affection, explaining how it can even become a heuristic – when faced with complex decisions, people resort to their affection to form a judgement, perform an action or evaluate the risk of a situation in a simpler and quicker way. In other words, the fact that we feel good toward an object makes us see their risks as lower. In like manner, when we must pass judgement on an item, we prefer to pay more for one with a good look, even if we know it may be damaged on the inside. (Hsee, 1998, cited by Slovic et al. 2007, p.1339).

To be sure, Zajonc (1968) also studied this phenomenon before – naming it the *effect of mere exposure*. According to that investigation, the more we feel familiar to a situation, the more affectionous we feel towards it – even if we don't know any other

aspect about it, that is, even if we hold no cognition about it, other than the fact that we know it. For this reason, we may affirm that making contact with a reality enhances the affection we feel for it – which in turn may have consequences about our overall attitude (Jacoby et al., 1989) and behavior itself (Millar & Millar, 1996).

The study of the behavior component, however, was not as simple as the first two described before and ended up branching into two fields – on the one hand, scholars explored how behavior impacts the attitude, and on the other, how an attitude impacts behavior.

To understand the first question, Bem's self-perception theory (1972) is crucial. Despite this theory being already some years old, it's still being adopted by more recent investigators, in many different fields, which reinforces its centrality to the study of attitudes and behavior (Eagly & Chaiken, 1998, approached it on the field of attitudes; Miscenko et al., 2017, on the field of leadership and Chao, 2016, on the field of fundraising).

The main thesis of this theory consists of the fact that a person knows and recognizes their attitudes through their own behavior. To do that, the subject evaluates their observable behavior but also situational contingencies that can influence their actions so they can accurately assign that behavior to their own attitude or to an external influence. The author illustrates his claims with a social experience where a child is not allowed to play with a toy. In the end, the child is asked about their affection toward said object – if there was a very strong external influence for them not to play with the toy, they say they still like it, but if there was only a moderate request, then the child attributes that behavior (not playing) to his own attitude and states that they don't like the toy.

But this study is contemporary to another one, essential to the understanding of the impact of behavior on attitudes. If Bem defends that a subject recognizes their own attitudes after a reflection about their own behavior, Freedman & Fraser (1966) explain how behavior can have a very serious impact on the attitude right at the time of its formation.

These authors show that by encouraging someone to perform a certain behavior it is significantly more likely that this person may act in the same way in the future, in a similar context. Freedman & Fraser offer that this happens because that first behavior ends up creating an attitude regarding the situation at hand – an attitude that didn't exist prior to that behavior. Therefore, we can interpret this theory as an activation of the self-perception theory of Bem – by acting in a certain way (a non-committed behavior), this person recognizes themselves as someone who evaluates the situation at hand in a certain way (forms an attitude) and, when they are called to perform an action once more, in a similar context, it is more probable that they act in the same way as before (even if the action itself demands a bigger commitment of this person). To better understand how these two theories work, we can summon the example of a communication campaign by a nonprofit organization – leading a person to act in a simple and non-committable way (like trying to climb stairs blindfolded), during a campaign to raise awareness about blind people's difficulties in everyday life, makes it more probable that the same person who climbed the stairs blindfolded engages in a more committed behavior to this same cause in the future (like making a donation or doing volunteer work), because they recognize themselves as someone who understands and supports a better quality of life for blind people. This way we comprehend that a campaign that starts by promoting a person's light and simple involvement may originate a solid attitude that, in turn, is more likely to produce a corresponding behavior in the future and contribute to social change.

All this search for a way to make an attitude more likely to produce a corresponding behavior leads us to affirm that, indeed, this does not always happen. In fact, since very early in time, LaPiere's (1934) work pointed in this direction, when he discovered that negative attitudes toward a certain social group didn't mean negative behavior toward those same people. Since then, the academy understood that knowing about a person's attitude does not mean we know what that person's behavior will be. That means that merely knowing of an effective way to change attitudes does not mean we can trust that way to produce real social change – for we can't account for the actual behavior in which people will engage. The question that arises, then, is if there is a way to predict behavior.

Ajzen & Fishbein (1975; 1985, cited by Madden et al., 1992, p.3-4) were two authors who studied this problem. In 1975 they came up with the *Theory of Reasoned Action* (or TRA) as a way to predict behavior. In this study, they developed a model that explains how human behavior can be understood through the behavioral intentions that trigger it. In its turn, these intentions are determined by two groups of beliefs – behavioral beliefs, which can be described as the behavioral component of the attitude, and also normative beliefs, which can be described as the subjective rule that regulates a person's behavior. According to these authors, to ensure that this model is effective, it's necessary to establish a short temporal distance between the application of the model and the execution of that behavior, as well as an accurate correspondence between the characteristics of the measured intention and those of the actual behavior. It's also important to bear in mind the degree of control the subject has in the execution of that same behavior. Due to the extreme centrality of this issue, in 1985, Ajzen added to the equation the variable of perceived control of behavior, developing a new work – the *Theory of Planned Behaviour* (also known as TPB). This variable is defined as the set of opportunities and resources the individual has to perform said behavior. This perceived control influences behavior indirectly through behavioral intentions – the lesser the degree of perceived control, the lesser the motivation to engage in that behavior – but also directly on behavior itself, in the way that the subject can indeed not have any control on the resulting behavior, and, therefore, not be able to act according to his beliefs.

To this point, we know that an attitude is not enough to predict a person's behavior – which, in turn, is possible when we add other aspects to the equation (as the normative beliefs and the degree of perceived control the subject has). However, could this mean that influencing an attitude does not mean influencing behavior? The truth is that, even if it doesn't always happen, some attitudes are, indeed, more likely to produce a corresponding behavior. Therefore, the question is not whether attitudes result in a corresponding behavior – but when does that happen?

Attitude strength

A possible answer for this dilemma is to resort to attitude strength. According to Fazio (1986), an author that studied this problem, an attitude that can predict its corresponding behavior can be labeled as a strong attitude. However, as noted before, this definition is not unquestionable – many of the aforementioned authors kept searching for what makes an attitude strong – could it be coherence between cognition and the final evaluation? Or a strong initial affection? What really defines a strong attitude?

To be sure, different scholars assigned different qualities to a strong attitude – durability through time (Rosenberg, 1956), the ability to enhance remembrance of information congruent to the attitude (Chaiken et al., 1995, cited by Eagly & Chaiken, 1998, p. 278), the ability to predict a corresponding behavior (Norman, 1975), among others. For this reason, Krosnick & Petty (1995) decided that it was important to define what made an attitude strong, or else everyone could be talking about a different concept.

These two authors came to the conclusion that, first of all, a strong attitude is influential – not only in what concerns behavior influence, but also in respect to the influence on information processing, meaning that these attitudes must make it so that external messages are interpreted in a manner that is coherent with the attitude. Second of all, a strong attitude also has to be a durable attitude – not only in time, meaning that it has to be stable, but also in what concerns to its resistance, for it must be able to resist an external attack, that is, a persuasion attempt. These four variables were explained by Krosnick & Petty (1995) to be intertwined and impactful for each other – for example, an attitude's durability in time depends of its resistance to persuasion, being that only if it can resist change attempts can it keep stable throughout time. At the same time, as Bem (1972) also explained, engaging in a certain behavior repeatedly can lead to a more trustworthy attitude, which in turn helps it persist, both in time and in the face of persuasion attempts.

Krosnick & Petty (1995) reinforce their definition with other scholars' works – in respect to a strong attitude's ability to influence information processing, they base themselves on Lord, Ross & Lepper's (1979) study, where these authors analyze how

someone who holds a strong attitude about a certain matter reads scientific data that reinforces that same attitude as more well founded and relevant than data that supports the opposite position. In another investigation, Byrne (1971, cited by Krosnick & Petty, 1995, p.8) indicates that when a person's attitude is strong, this person is more likely to feel a greater affection towards people who share that attitude. In short, a strong attitude causes a bias effect, which means it makes a person interpret information in a biased way, favoring the stimuli that agree with their evaluation of said matter. This manifests itself in what is called the congenial bias – the person selects information that meets their attitudes, and rejects what is opposite to it (Hart et al., 2009; van Strien et al., 2016).

Lord, Ross & Lepper (1979) also supported the thesis that a strong attitude is resistant to persuasion. In their social experiment, the subjects were also confronted with messages that were contrary to their attitudes, so they could understand if the ones with stronger attitudes would persist in the face of an external attack – and they did. This way of investigating an attitude's resistance to persuasion, by measuring it before and after the introduction of the persuasion attempt, was also used by more recent scholars, as Pomerantz, Chaiken & Tordesillas (1995), as well as Spira (2002) and Dursun & Kabadayi (2013). These last two authors introduced a short break in time between the first measurement and the persuasion attempt but concluded the same thing – stronger attitudes are more resistant.

In relation to the attitude's durability through time, most studies have used a very simple technique – measuring an attitude at a given point in time and then, some time later, measuring it again and comparing both (Bassili, 1996) or, to be more accurate, sometimes a third point in time is added to the measurement (Feldman, 1989, cited by Krosnick & Petty, 1995, p.9). Most of those studies support Krosnick & Petty's (1995) claim that a strong attitude is more stable and durable in time.

Finally, regarding the attitude's impact on behavior, there have been many different ways of studying it – be it measuring a person's attitudes toward an object and then asking them to perform an action in relation to it (Weigel & Newman, 1976, cited by Krosnick & Petty, 1995, p.9) or comparing a person's attitudes to their stated behavioral intentions or past reports (Miller & Grush, 1986, cited by Krosnick & Petty, 1995, p.9).

However, in all of those studies, scholars came to the conclusion that strong attitudes produced behavior that was more consistent with those same attitudes.

We now understand that sometimes attitudes do produce corresponding behavior, as well as other desirable qualities – when they are strong. Hence, attitudes that are influential and resistant are attitudes that we can trust to lead to a social change – a change that will be impactful and durable. The next step in our investigation is regarding a way to bring about strong attitudes that, in its turn, can create social change – does role-play have what it takes?

2. Communication for social change

Social change – that is, the attempt to change social problems – has many approaches. Nonetheless, they are not exclusive, and may actually complement each other in a communication strategy for social change. According to Andreasen (2002), the main paths to tackle social problems are focused on some factors –subject-market, product, intervention, social marketing and brand. Subject-market and product are relative to the specialization that may occur in this area – the different techniques are seen as products and the markets are different fields, such as health, environment, non-discrimination and so on.

Intervention may act on three levels – structural, by trying to affect laws and governmental actions; individual –by working directly with people and aiming to change their individual behaviors and attitudes and social – by working with groups of people or communities and promoting dialogue and social interaction. We propose, however, that these last two levels may work together though, as Figueroa et al. (2002) agree that communication, if its goal is social change, cannot focus only on individuals, for it must indeed promote social interaction and thought sharing.

Social marketing is the adoption of marketing techniques in the social sector (Kotler and Zaltman, 1971) following Wiebe’s memorable question of “Why can’t you sell brotherhood like you sell soap?” (Wiebe, 1952, cited by Kotler and Zaltman, 1971, p.3). This is also connected to the individual intervention approach (Andreasen, 2002), as it works by tailoring a social campaign to better impact individuals through careful

planning of the marketing mix, segmentation, feedback systems, among other techniques. According to Kotler and Zaltman (1971) it works just like regular marketing, only with different objectives – however, there has been going on some reflection over what is and what is not ethical in this domain (for example, Laczniak et al., 1979; Brennan and Binney, 2009).

Lastly, the brand factor this author mentions is connected to the fact that some social change techniques have proved their worth and have, therefore, become somewhat of a brand – for example, Bandura (1997)'s *social learning theory*, Piotrow and Coleman (1992)'s *enter-educate programs*, which merge education and entertainment for a more effective way to change behaviors or even overall strategic communication, with powerful messages that become memorable for the public in question.

Strategic communication for social change is precisely the approach being studied in this paper, but we don't seek to settle for memorable messages – like Figueroa et al. (2002) explained, communication for social change must not be a one-way, top-down communication process. It must involve the public and get them to share their interpretation with other members of the community. In other words, following Andreasen (2002)'s work, communication for social change must act as both an individual and social intervention. To do that, and based on the aforementioned “brands” of social change, role-playing appears as something that will manage to attain those two levels of intervention – for as McGregor (1993) put it, role-play must also be aided by a dialogue and debate and also some knowledgeable moderation, because it may result in a cognitive dissonance that may not lead to a new attitude if people are left without guidance, to fight it with known psychological techniques (such as, for example, diminishing the new information's importance). Simultaneously, role-play can also have elements of Piotrow and Coleman (1992)'s *enter-educate programs*, following the fact that role-playing is a light and interesting experience all the while people are being educated about attitudes and behaviors. Role-play is also a strategy that could be adapted to different subject-markets and products, in the social sector.

We must also consider, along the same line of thought from Figueroa et al. (2002)'s thesis about communication for social change, how role-playing can be an application of the participatory communication theory explored by Servaes, Jacobson & White

(1996). They explain how communication in the social sector must flow horizontally, regarding respect for other people's culture and thoughts and promote, as Figueroa et al. (2002) and the very theory's name implies, participation in the communication process. Furthermore, this is a reflection upon Freire (1980; 1987, cited by Servaes, Jacobson & White, 1996, p. 16-17)'s dialogical pedagogy theory. He argues that we may be teaching children in a very dogmatic way, where only the teacher can teach and where the students can do nothing but listen. He then proposes a new way to enhance learning – to promote students participation, to create and stimulate questions and problems, so that the answers the students come up with may be found and built by them, and not told by someone else. That was precisely what was tested out by McGregor (1993) and Poorman (2002) through their role-playing experienced with their students – to make them realise by themselves, with the help of guidance and dialogue, what was right and wrong, what attitudes should be changed and why.

In point of fact, role-playing can also become a way to promote learning by experience – as Chinese Confucian philosopher Xunzi memorably put it: “Not having heard something is not as good as having heard it; having heard it is not as good as having seen it; having seen it is not as good as knowing it; knowing it is not as good as putting it into practice”⁹. Curiously, this quote is most widely remembered as “Tell me and I forget; teach me and I may remember; involve me and I will learn”¹⁰ and it is also applicable to role-playing. This involvement is something role-playing is able to create, where people experience other peoples' perspectives and participate in the communication process at hand. Truthfully, role-play is a plausible way to garner outcome-relevant involvement, as defined by Johnson & Eagly (1989), based on Petty and Cacioppo (1979, cited by Johnson and Eagly, 1989, p. 292)'s investigation. These authors explain that to increase a group's involvement with an issue, we can increase their familiarity and closeness to the issue at hand by making its consequences relevant to them, because if they are affected by an attitude toward that issue, they are more likely to be highly involved with it. Role-playing can manage this by placing people on

⁹ Available in Knoblock, J. (1988) “Volume 2 of Xunzi: A Translation and Study of the Complete Works”

¹⁰ <https://english.stackexchange.com/questions/226886/origin-of-i-hear-and-i-forget-i-see-and-i-remember-i-do-and-i-understand>

someone else's place and making them experience the consequences of taking a certain attitude – therefore, making that issue relevant to them.

Another interesting piece of information is that, according to Andresen, Boud & Cohen (2000), attitude change is also more powerful if a resort to experience is used so that people contact directly with those attitudes. To be sure, these authors also explain that experience-based learning is a process that implies that the learners develop a personal engagement with the situation and also that there is a reflective encouragement and debriefing throughout the process – both characteristics of a role-playing strategy in communication for social change, as we have been suggesting.

Role-play has, indeed, been noted for its ability to change attitudes (McGregor, 1993; Poorman, 2002), to promote experience-based learning (Andresen, Boud & Cohen, 2000) and, overall, seems to be an interesting approach to social change, based on the how many social change factors (Andreasen, 2002) can be conciliated in a role-playing communication campaign for social change. The question that remains, therefore, is if role-playing is also capable of creating strong attitudes – attitudes that are resistant to time and persuasion and influential in what concerns information processing and behavior.

2.1 Role-playing's impact on attitude strength

We have just stated that role-playing is a way to involve participants in the communication process and, therefore, to get them to learn the message and improve the odds of creating a solid new attitude. However, we must understand exactly how that works – and the answer to this may reside in the concept of empathy.

Rogers (1957) defined empathy as “the ability to sense [the other's] private world as if it were your own”¹¹ (Rogers, 1957, p.95). This empathy can be brought about in a natural manner (Price, 1997) but it can also be stimulated through some strategies, such as role-playing. Poorman (2002) explains how this kind of strategy has been used to enhance a

¹¹ The author lately updated the idea expressed in the sentence “as if you were in another person's shoes” to “being in another person's shoes”. (Rogers, 1975)

group of people's empathies, understand psychological problems or fight prejudice toward minoritarian groups.

McGregor (1993) was an author that applied role-playing as a strategy for anti racism education. Like we explained before, she did so through some dramatization and debate, never forgetting to intervene when necessary to better guide her students' thoughts. The result was positive, being as McGregor (1993) declared having registered less racist attitudes after this moment.

Another author who, more recently, tested this kind of experience was precisely Poorman (2002), this time with college students. Her objective was to enhance their empathy toward mental patients. She also obtained a positive result – first of all, the students measured greater levels of empathy after the role-playing experience. Second of all, they were noted as having a better understanding of what people who deal with mental sickness go through, be it patients, health professionals, or family. They also refrained from apportioning blame to people they didn't know and were, overall, less prejudiced.

This leads us to believe that role-playing could be capable of stimulating empathy, as well as attitude change. But empathy itself is also known for having a positive impact on attitude strength. Batson et al. (2002) state that working on people's empathy toward a social group leads to stronger attitudes toward that same group. To investigate empathy's influence, Batson et al. (2002) developed another kind of experience – they simulated direct contact with someone from the target group (drug addicts) through the hearing of a testimony. Afterwards, the students exposed to this testimony revealed higher levels of empathy, as well as more favorable attitudes toward drug addicts and also strong behavioral intentions toward the same goal. Now, the authors stress that they are aware that positive attitudes don't always cause a corresponding behavior, so they didn't mean to extract any conclusions from this finding. However, we've already noted how high correspondence between attitude and behavior – like what happened in this case – is prone to happen when we are before a strong attitude.

To be sure, a direct experience with the target reality has been linked to some dimensions of stronger attitudes. For example, Fazio (1986; 1995) states that there are

three kinds of possible origins that can lead to more accessible and stronger attitudes – sensory information, as happens when a person has a direct experience with a new food (Smith & Swinyard, 1983; Wu & Shaffer, 1987); emotional information, as can happen when a person has direct contact with a reality (Zajonc, 1968; Millar & Millar, 1996) and behavioral information, as happens when a person is asked to perform a certain action and then forms an attitude about it (Freedman & Fraser, 1966).

To avoid misconceptions, we also investigated what this author understands as a more accessible attitude that makes him equal it to a strong attitude - Fazio (1995) explains that it's an attitude that has been associated to have a higher correspondence between itself and behavior (Fazio, Powell & Williams, 1989, cited by Fazio, 1995, p. 257), a greater influence on information processing (Houston & Fazio, 1986, cited by Fazio, 1995, p. 258), and a higher stability throughout time (Fazio & Williams, 1986, cited by Fazio, 1995, p. 259) – all of which are factors defined by Krosnick & Petty (1995) as dimensions of a strong attitude.

In the present case, role-playing can be understood as being capable of producing both behavioral and emotional informations, taking into account its ability to lead people to perform actions that might awaken an attitude toward the social group in question (for example, when they are asked to behave as a blind person would have to), and also to enhance empathy and contact with an otherwise unknown reality (Jacoby et al., 1989 and Zajonc, 1968; 1980 explain how that can create a sense of familiarity that, in turn, enhances emotional responses). The fact that role-playing might be able to make an unknown reality seem familiar also means that people become less critical in what concerns to information relevant to this object (Jacoby et al., 1989) – therefore, role-playing may also influence information processing, as we will go into detail further on this work.

Smith & Swinyard (1983) and Regan & Fazio (1977) also came to the interesting conclusion that when people become aware of an attitude object through direct contact with it – instead of reading or hearing about it – that attitude is likely to conceive a commitment behavior – behavior that derives from an individual's attitude, more so than from external contingencies. According to their study, this happens because a person is more likely to trust themselves, what they felt and experienced, then what

someone else felt or experienced. Therefore, they will act accordingly to that experience's resulting attitude – even if might be a more demanding behavior (Freedman & Fraser, 1966).

Relatively to the attitude's resistance to persuasion, Wu & Shaffer (1987) proved that when an attitude is formed based on a direct experience with the attitude object (as in their social experiment, for example, tasting a new brand of peanut butter) it is more likely to resist to persuasive attempts than when it is formed based on an indirect knowledge (as in their social experiment, for example, reading about the characteristics of a new brand of peanut butter). Therefore, when people experience a new social situation through role-playing (a direct experience), their attitudes should also be more likely to resist to persuasion than if they were to learn about that situation in a second-hand way (for instance, reading about it).

Another aspect to consider when searching for a way to create a strong attitude is how to get an attitude that influences the subject's information processing. Jacoby et al. (1989), in their study named "Becoming Famous Overnight, went into detail about how the effect of mere exposure that Zajonc (1968) had suggested has a very serious impact. In this study, the authors verified that after people were presented some random names, they identified those names as belonging to famous people, when mixed with other random names they were not shown. That happened because those first names became familiar to them, which in turn made them more trustworthy. This phenomenon happens, Jacoby et al. (1989) explain, with all messages and situations to which we become accustomed – we trust them and feel they may be more truthful than those we are not familiar with. Just like what happened with those names, a role-playing strategy can also make use of this knowledge by involving people in a situation they were, otherwise, unfamiliar with (for example, making them climb stairs like a blind person would), so that next time they are asked to acknowledge how important it is to build better access ways for blind people they trust that information to be true and relevant.

Batson et al. (2002) also noted that after a group of people had a direct contact with a drug addict's personal history, they preferred to donate money to a charity that supported this social group as opposed to any other charity (even if, truthfully speaking,

they had the same needs). That happened because that first experience made them more familiar with the struggles of a drug addict and when faced with the necessity to judge their cause, they trusted it to be worthy of a donation.

Finally, concerning durability, we can focus on Regan and Fazio (1977)'s findings, that concluded that people whose attitude was formed based on a direct experience with the object in question show a greater tendency to maintain this attitude through time, when it was measured again some weeks later. On the opposite, those who had learned about that same object through an indirect way showed fickle attitudes. In fact, these findings also show that even though the attitude measured the first time was similar between both groups, the temporal distance ended up revealing a stronger attitude for those who had a direct contact with the situation in question. Likewise, attitudes formed after a role-playing activity, that promotes direct knowledge and experience of the situation at hand, should be more stable and, maybe, even grow stronger with time.

Empirical study

After all the knowledge gathered about role-playing's potential, it is our goal to analyze the impact of role-play as a communication strategy for social change on the promotion of stronger attitudes. We decided to use Krosnick & Petty (1995)'s approach to attitude strength because of its relevance to the present issue, since an attitude that is both influential (regarding both information processing and behavior) and resistant (regarding both time and persuasion) holds important attributes to bring about social change. To measure it, we followed Bassili (1996)'s advice that attitude strength should not be measured through variables that are subjective and, therefore, require the subject to process and reflect on the spot about them (like, for example, interest, certainty, importance, among others) – the reason being that the person in question may never have given thought to how important or how certain they are of their attitude and, therefore, could give a rushed answer, or give the answer they perceive as desirable. What he does recommend is measuring through ways that will reflect attitude strength, without asking the subject to elaborate on how strong their attitude is – such

as happens when dealing with the four dimensions mentioned by Krosnick & Petty (1995), which we will use to assess attitude strength.

For this investigation, we organized an exploratory study in which we simulated a role-playing activity that has all the characteristics we have gathered as important from previous research. That means we made sure that everyone involved has the chance to participate (Servaes, Jacobson & White, 1996); that there was a moderator that stimulates debate and thought sharing (Figueroa et al., 2002); in which the activity promotes both individual as well as social interpretation of the events, making sure it is aimed at impacting each participant's own attitudes through their individual participation as well as through the discussion and dialogue stimulated among the group members (Andreasen, 2002), where people are motivated to come up with questions and critical evaluation (Freire, 1980, 1987) in which it's possible for the participants to develop a connection and a personal feel of the social cause (Andreasen, Boud & Cohen, 2000).

Afterwards, we observed if those who took part in this activity showed greater levels of attitude strength through attitude's influence on behavior, attitude's influence on information processing, attitude's resistance to persuasion, and attitude's durability in time.

Methodology

In order to develop this work's empirical component, we used two groups of participants, so that we could, afterwards, compare the results of both. One of the groups took part in a role-playing activity and the other one did not, acting as a control group. Both groups' results were compared. This approach was the methodology used by authors such as Regan & Fazio (1977), Smith & Swinyard (1983), Millar & Millar (1996) and Wu & Shaffer (1987), who also made a comparison between the people who had lived through a certain issue's experience and the people who had only known about the same issue through a third party – reading or hearing about it – in order to test the relation between attitude and behavior, the durability of their attitudes and their resistance to persuasion. Although in the aforementioned studies the control group had

had another way to contact with the attitude object – like watching an advertisement (Smith & Swinyard, 1983) or reading a description of the object (Wu & Shaffer, 1987) – that was not entirely the case in the present study. The reason is that those studies were testing people’s attitudes towards an entirely new product, but in this case, we were testing people’s attitudes towards an existing reality. However, we did make sure everyone that took part in this study was totally aware of what being profoundly deaf meant, and what consequences it may have on communication, following Kral & O’Donoghue (2010)’s explanation that a profound deafness, in a person that had been that way since their childhood or since being born, had the consequence of not only a great loss of hearing but also as a great difficulty in speaking and orally communicating, which greatly affects their ability to learn and their psychosocial development. To be sure, a small number of people – on both groups – did show some surprise regarding the extent to which deafness could affect communication, but after the explanation all of them confirmed having understood what a profoundly deaf person meant.

Based on this author, with the control group, we explained this attitude object and afterwards registered their attitudes. With the other group we developed a role-playing activity where people were able to experience what socializing is like for a deaf person. The main goal was to reenact the role-playing experiences lead by Poorman (2002) and by McGregor (1993), as well as make sure there were some direct trial elements (Smith & Swinyard, 1983; Krishnan & Smith, 1998), while keeping in mind all the knowledge gathered as important details to keep in mind in a communication for social change strategy (Figuroa et al., 2002; Servaes, Jacobson & White, 1996; Andreasen, 2002; Freire, 1980, 1987; Andresen, Boud & Cohen, 2000).

After the role-playing activity (for the first group) and the explanation (for the second group), we asked participants to answer a questionnaire built to assess their attitudes towards a deaf person, as well as their attitudes’ strength, through the measuring of the four dimensions present in the definition by Krosnick & Petty (1995) – in this first questionnaire, however, we only tested for influence on information processing, influence on behavior and resistance to persuasion. Since these questionnaires were brought to the control group via online, we also alerted them to the importance of answering within ten minutes or less, as a way to lessen the difference

between both groups' answering conditions. The fourth dimension, the one that wasn't tested in that first questionnaire – durability through time – was assessed through a questionnaire applied ten days later.

Participants

Eighteen people took part in the role-playing activity and eighteen people also made up the control group. All participants were invited to this study by us and agreed to take part voluntarily, not having been offered anything in return.

In both groups, most people are found within the age group ranging from 18 to 25 years old (61% of the role-playing participants and 72% of the control group members), followed by people in the age group ranging from 26 to 30 years old (22% of the people of both groups). There are still 6% of people to account for who are found in the age group ranging from 31 to 35 years old among the control group members and 11%, within the same age group, among the role-playing participants. In this group there are still 6% of people who are between 36 to 40 years old, while among the control group members there is nobody of that age.

Regarding gender, there's a relevant difference among the control group members that needs to be noted – 72% of those members belonged to the feminine gender and 28% belonged to the masculine gender – especially when we verify how the gender distribution of the people who participated on the role-playing activity was more balanced – 56% of those members belonged to the feminine gender and 44% belonged to the masculine gender. Taking into account the fact that this is the biggest demographic difference between both groups of participants, we will keep it in mind while analyzing the results.

Finally, it's also necessary to characterize our participants in what concerns to their education. Relating to this parameter, 50% of the people who took part in the role-playing activity have a bachelor degree, while among the control group members the percentage of people with this degree is close, staying at 44%. Among this latter group, we also registered 11% of people who only completed high school and 11% of people with a post-graduation degree – two percentages that registered slightly superior

numbers among the group who took part in the role-playing activity (17% for both cases). However, the percentage of people who have a master degree is higher in the control group (33%), especially when we compare it to the 11% of the participants in the role-playing activity who got this degree. Nonetheless, this is the only group where there is a percentage of people, even if very slight (6%) of doctorates – a degree that was not found among the control group members.

Attitude Object

This empirical study was focused on the attitudes towards deaf people. This attitude object was chosen, in the first place, for the fact that this social group's handicap is sensorial – in this case, the total or almost total loss of the sense of hearing, since we focused on extreme cases of profound deafness – making it possible to develop a role-playing activity with direct trial elements, where people could really get a close experience to what being a deaf person is like, making sure we increase this issue's outcome-relevance (Johnson & Eagly, 1989) and that it can really become an experience-based learning. In second place, because this disability is known for creating a communication barrier against other members of society (Nagakura, 2014) – on the one hand, due to their identification with a proper Deaf culture (rejecting the purely medical definition of a hearing-impaired person, implied in the use of the word *deaf* with a minor case)¹² and on the other hand, due to the discrimination suffered from hearing people. According to a study developed by Totaljobs, partering with five charities that support deaf people, 56% of deaf employees have suffered discrimination in their workplace (62% of that discrimination coming from their own coworkers), having 25% of them actually left their jobs because of this situation.¹³ Another study, about young deaf people's relationships in their school environment, also indicates some marginalization: although there isn't an explicit animosity between hearing and deaf students, the latter have a much higher probability of being ignored and isolated by their hearing classmates, while also being less probable that they have even one friend among

¹² Definition available at <https://wfdeaf.org/our-work-2/focus-areas/deaf-culture/> .

¹³ Study available at <https://www.totaljobs.com/insidejob/deaf-jobseeker-employee-report-2016/> .

their class – many of the hearing students approached explained this behavior with the existence of a communication barrier (Nunes et al. 2001). Therefore, it's clear that both in the workplace as well as in schools, it's important to promote deaf people's integration, increasing both young and adult hearing people's awareness to the importance of being open to the inclusion of this social group. Role-playing does seem like an interesting way to communicate this need of a social change, since, aside from the reasons noted on the previous pages, Kiger (1997) realised that hearing people's attitudes were more positive in two cases – when they had already had previous experiences with deaf people and when they had already developed some kind of affective reaction towards deaf people. We know from Zajonc (1968; 1980) and Jacoby (1989) that the more we have contact with a reality, the more familiar it becomes and the more we develop affectiveness towards it.

*APECDA – Associação de Pais para a Educação de Crianças Deficientes Auditivas*¹⁴ was consulted so we could develop this empirical study with better understanding of this social cause, precisely because this charity is well acquainted with the importance of deaf people's socialization. It started 45 years ago as a parents association for a better education for deaf children, but it eventually evolved to a home where children – at the time – and, currently, adults learn, socialize and engage in a number of different activities. It currently works mostly as a Center of Occupational Activities where these people's skills and abilities are developed and encouraged. Since 2008, deaf children are included in the regular school system, although signaled as cases of permanent Special Needs. However, APECDA works for those that were already too old to be affected by this regulation. Being as it is, these people interact daily only with each other (12 people, in total) and with the current technicians (from 2 to 4) – for this reason, APECDA understands and fights for society's openness to deaf people – be it a child or an adult, having provided us with knowledge and tips to make this role-playing activity as close to reality as possible.

¹⁴ APECDA means, in English: Parents Association for the Education of Children with Hearing Disability.

Role-playing activity

The activity took place inside a classroom at the Faculdade de Ciências Sociais e Humanas (FCSH-UNL) and had a two-hour duration. At the beginning, we welcomed the participants, thanking them for their willingness to cooperate and leading them to their sitting places. These were assigned so that everyone was sitting in front of someone else, separated from the contiguous pair with another empty seat. To each participant we handed a pair of earplugs and three sheets of paper to aid them throughout the activity. After all the logistic elements were taken care of, we proceeded to briefly explain the purpose of the activity, having been explained that we wanted to test their ability to communicate with and as a deaf person – instead of explaining the real purpose of testing the role-playing activity's ability to influence their attitudes. Finally, we explained that the kind of deafness we were focusing on was profound deafness and what consequences it could have on communication, having been used, just like with the control group members, Kral & O'Donoghue (2010)'s explanation.

The activity consisted on a conversation that every pair of people had to complete, having one of them play the role of a deaf person. To that effect, they were instructed to insert their earplugs and, following the previous definition of a profoundly deaf person, they were also advised not to use spoken communication. That was the way we found to simulate a deaf person's difficulty to communicate orally, because otherwise, even though profoundly deaf people are not mute, it would be complicated for these hearing people to simulate accurately their speech difficulties.

In order to provide a similar experience to every participant, we designed two conversation scenarios, so that during the first scenario half of the people played the role of the deaf person and in the second one, the other half also got to do it. The first conversation scenario consisted of a personal presentation between two strangers that had just arrived at university. Everyone that was playing the role of the deaf person had the same identity to present and the same happened with the hearing half of the group. For the second scenario, it was the end of the school year and the participants had to convey their plans for summer vacation that was approaching. Just like before, everyone playing the role of a deaf person had to communicate the same plans and the same was

true for their hearing partners. To make this happen, each person had their respective scenarios written on a sheet of paper, folded so that only they could see it.

At the end of every conversation, they were asked to write down what they understood from what their partner communicated on a second sheet of paper, and, throughout the whole interaction, they were also encouraged to write down on the third sheet of paper anything that they found relevant to discuss with the whole group, afterwards.

After both role-playing scenarios were finished, we stimulated the participants to reflect upon what they experienced, discuss their conclusions, all the while adding input and information on some aspects of this reality that they weren't aware of, answering their questions and explaining why what they had done there was important. Following McGregor (1993)'s alert, that we must not leave participants on a role-playing exercise to interpret things purely on a personal note and Figueroa et al. (2002)'s thesis that discussion and thought sharing should be encouraged on communication for social change, this was the moment used for those ends.

After ending this discussion, participants were asked to answer a questionnaire within ten minutes, – the same questions and time that were given to the control group, later that same day – we thanked them once more and they were dismissed. This activity was meant for them to role-play as deaf people, but also as hearing people communicating with deaf people, to stimulate discussion and participation about the issue of socialization with deaf people and to engage them with this reality.

Ten days later, everyone filled in, online, a smaller questionnaire, containing only the measurement of attitudes, as a way to test the durability dimension. The same was done with the control group.

Questionnaire

The questionnaire that was presented to the role-playing group (on-site) and to the control group (online), can be consulted on the Annexes I and II of the present study. The questionnaire that was presented ten days later can also be consulted on the Annex III.

Attitudes

The attitude was measured in three moments – at the beginning of the questionnaire, at the end of the questionnaire, and ten days later, on another questionnaire. In the first moment, the main goal was to compare the attitude itself to the different dimensions of its strength (this means, for example, verifying if a more positive attitude could be correlated with a higher influence on behavior) and to have a means of comparing the following measurement moments. In the second moment, the attitude was measured after a persuasive message was shown, as a way to verify its resistance to persuasion, like what was done in other studies that focused on this dimension (for example, Dursun & Kabadayi, 2013) in order to assess if, after an external attack to that attitude, it wavered or not. In the third moment, ten days later, the measurement had the objective of testing the attitude's durability in time.

The attitude was measured by adapting the CATCH scale (Chedoke-McMaster Attitudes Towards Children with Handicaps), using a Likert scale from 0 to 4 points (in which 0= Totally disagree and 4= Totally agree) with 15 questions about people with handicaps. Olaleye et al. (2012) explain that this scale was developed by Rosenbaum et al. in 1988 and continues to be used, being considered one of the more complete ways to measure these kinds of attitudes, for the reason that it contains items relative to all three components of an attitude (Feldman, 1993 and Tirosh, 1997, cited by Olaleye et al., 2012, p. 67). While the scale was build with children in mind, it was adapted, in this study, for a broader audience, replacing questions such as, for example, "I would be afraid of a handicapped child" for "I would be afraid of a handicapped person". The original scale also works with a higher number of questions (36) but for logistic reasons and for the fact that other attitude measuring scales also used fewer questions (for example, Suthakaran et al., 2011), the number of questions was shortened to 15 – a number that also allows the scale, nonetheless, to assess the same number of items for each component of the attitude (Affection, Cognition and Behavior). Afterwards, we added the values obtained for every component, calculated the average and multiplied by 10, so that the final result would sit somewhere between 0 and 40, as is meant of the CATCH scale, noting that higher scores indicated more positive attitudes. However,

items that were phrased negatively (for example, “A deaf person is a sad person”) were coded in reverse to obtain an accurate value (Olaleye et al. 2012). We also registered the percentage of people who agreed with an item (if they gave it a score of 3 or 4 points), who were neutral (if they gave it a score of 2 points) or disagreed (gave them a score of 0 or 1 points) to compare fluctuations for the same item.

Influence on information processing

This dimension is based on the principle that people want to defend their attitudes from external threats, avoiding information that may undermine them and seeking information that may confirm and reinforce them (Hart et al. 2009), in accordance with Festiger (1957)’s cognitive dissonance theory. For that reason, we used the most popular way to assess this influence, which consists on the presentation of two contradicting messages, being one of them congruent with an attitude and the other one contradictory to it (Hart et al. 2009).

Adapting the procedure undertaken by Lord, Ross & Lepper (1979) to the present study, we presented two brief texts, taking the form of two excerpts from two fictitious scientific papers, that, nonetheless, reflected common tendencies about the issue at hand, such as was done by these authors. One of the texts presented a thesis that promotes a positive attitude towards socializing with deaf people and the other one presented precisely the contrary. Both texts were built based on existing scientific papers and also opinion articles, with some of the references used being Hugounenq (2009), Foster (1989), Limaye (1999) and a movement called *Deaf Awareness*¹⁵.

Afterwards, the questionnaire contained two sets of 6 questions, to be answered on a 6 points scale (where 1= Totally Disagree and 6= Totally Agree), in which the first set was referent to text A and its authors (against a positive attitude) and the second set was referent to text B and its authors (in favor of a positive attitude). Questions were

¹⁵ Explanation available at <http://www.earinstitute.co.za/the-importance-of-increasing-deaf-awareness/> and <https://www.actiononhearingloss.org.uk/your-hearing/ways-of-communicating/communication-tips/are-you-deaf-aware.aspx> .

adapted from different studies about attitudes' influence on information processing, such as Lord, Ross & Lepper (1979), Dursun & Kabadayi (2013) and Hart et al. (2009). The main goal was to verify to which extent people's attitude would take them to give higher scores to questions like, for example, how much they trust the text, how much the authors know or how thorough their research was, relatively to the text that confirms the positive attitude – taking into account the fact that there was no real information available that would allow them to answer those questions with accuracy.

Results from this dimension were analyzed in two ways: in the first place, the score given to text and author B was compared between both groups. In the second place, we analysed the difference between the score given to text and author A and the score given to text and author B, comparing both groups too, so that we could check if their attitude influenced not only the preference of information that was coherent with a positive attitude, but also the rejection of information that was contradictory to this attitude.

Influence on behavior

The question regarding attitude's ability to influence behavior has been assessed, in different instances, through the measuring of behavioral intentions (Pomerantz, et al., 1995; Batson et al., 2002; Regan & Fazio, 1977), something that we also did in this present study. According to the *Theory of Reasoned Action* from Fishbein & Ajzen (1975; 1980, cited by Madden et al., 1992, p. 3), behavioral intentions are what immediately precede behaviors, with their accuracy depending on the stability between their measurement and the behavior itself, the degree of specification between the behavioral intention and the behavior itself and the degree of control of the person upon that behavior. For that reason, we made sure the behavior intentions we were gauging were as specific as possible, at the same time trying to adapt the questions that could imply external factors (like in the example of the item that states "Give money to a charity that supports this cause" we stressed that this donation would always be in

accordance with each person's financial capability). Because of time and logistic limitations, we could not, however, confirm if the behavior really did happen.

The way to measure this dimension was based on the work by Pomerantz et al. (1995). Being so, participants had to answer different items on a scale from 1 to 6 (where 1= Very Unlikely and 6 = Very Likely) relatively to 6 items that reflected behavior intentions coherent with the attitude. These authors also conducted their study in the social sector, which made it possible to adapt some of their questions very closely (for example, the item that states "Give money to a charity that supports this cause") while others were created originally, for the purpose of better fitting with the reality at hand (like in the item that states "I'm willing to learn Portuguese Sign Language").

Results were compared between both groups, being that the higher the resulting score, the more willing the people were to engage in behaviors corresponding to the attitude, that is, the higher the resulting score, the stronger this dimension.

Resistance to persuasion

Krosnick & Petty (1995) explain that this dimension has been mostly studied through the presentation of persuasive messages to people and the measurement of their attitudes before and after that moment. Wu & Shaffer (1987) and Dursun & Kabadayi (2013) also used this technique, while the latter authors introduced a temporal pause between the initial attitude measurement and the persuasion attempt. In this study, however, because of logistic constraints, it was not possible to introduce that interval. For that reason, we decided to place the persuasive attempt at the end of the questionnaire, to still let some time pass between the first and second moments of measurement.

Regarding the persuasive attempt message, we made use of some principles of persuasion established by Cialdini (2001) – the principle of "like", which explains that people are more predisposed to being influenced by people similar to themselves and the principle of "social proof", which consists on a greater ability to persuade someone when there is proof that a considerable number of people is already behaving the same

way. With these learnings in mind, the message we wrote meant to convey the idea that a group of people, with similar ages to those of the majority of the participants, who had also been inquired in a (fictitious) similar study, had reported a negative attitude. After this text was presented, we measured their attitudes again, with the same items as were used before.

Results were compared, in the first place, with the results from the first measurement of their attitudes, at the beginning of the questionnaire, in each group. After that, we also compared the results between both groups, being that the group where there had been a greater fluctuation was more susceptible to persuasion and, therefore, their attitude was less strong in this dimension.

Durability

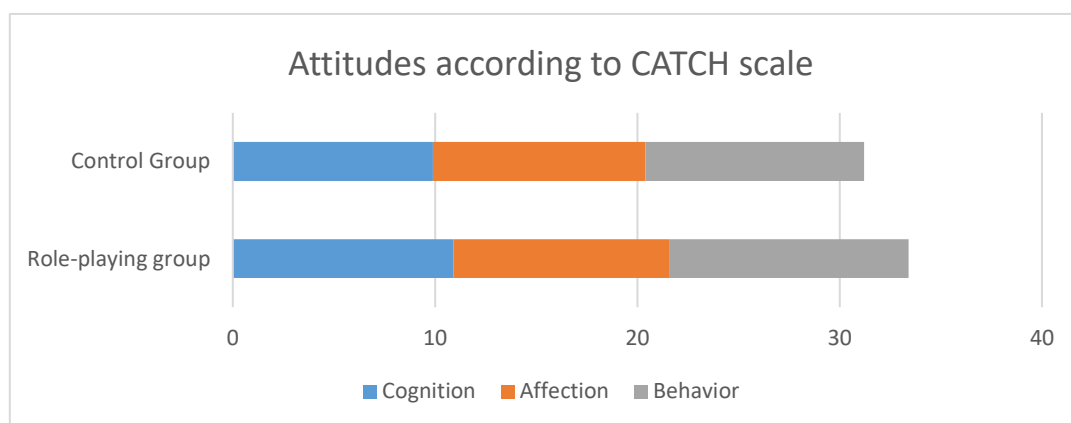
The durability dimension was assessed in the traditional way, so called by Petty & Krosnick (1995), based on the comparison between the results obtained during a first moment of measurement and ones obtained some time later (in this case, ten days, similar to what was also the case for Bassili, 1996, and for Batson et al., 1997). Just like Regan & Fazio (1977) and Bassili (1996), we also brought back the first question of the first questionnaire presented to both groups (attitude measurement through the CATCH scale). This question was answered ten days after this first moment, on a new questionnaire.

The obtained results were compared with the results from the first moment where the attitude was measured, as well as with the second moment (after the persuasion attempt) to have a better understanding of the fluctuations.

Results

At the first moment of attitude measurement, through the CATCH scale, the group who took part in the role-playing activity registered an average attitude score of

33.4 points, on a scale that has a top score of 40 – which would mean a perfectly positive attitude. The control group registered an average attitude score of 31.2 points, therefore a slightly less positive attitude. This score was obtained after calculating the average score attained for each attitude component (Cognition, Affection, Behavior), being those scores, within the group that took part in the role-playing activity, of 32.8, 32.1 and 35.4 points, respectively, and of 29.8, 31.6 and 32.3 points within the control group. These results are also shown on the following Graphic 1 and Table 1.



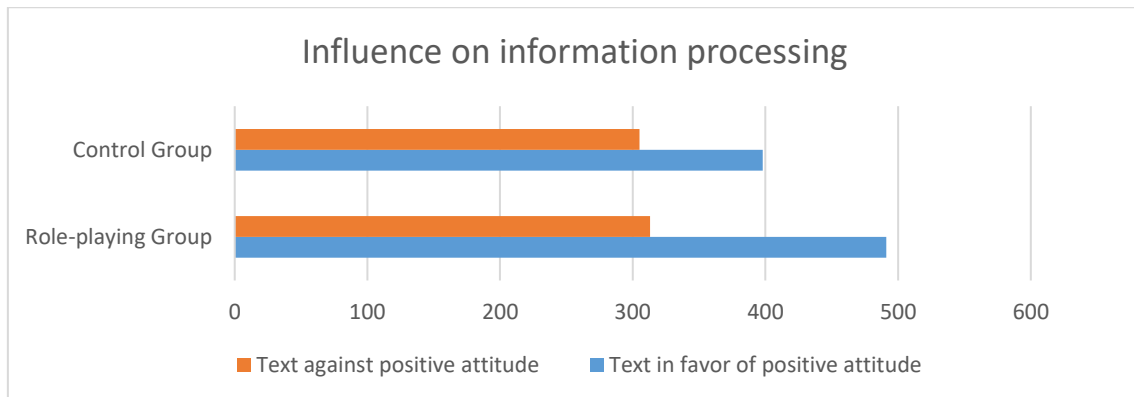
Graphic 1 – Average attitude scores for both groups – first moment of measurement.

	<i>Cognition (average)</i>	<i>Affection (average)</i>	<i>Behavior (average)</i>	<i>Attitude score (average)</i>
<i>Role-playing Group</i>	32.8	32.1	35.4	33.4
<i>Control Group</i>	29.8	31.6	32.3	31.2

Table 1. Distribution of the average score given to each attitude component, through a CATCH scale, for calculating the average attitude score for each group of participants.

Regarding attitude’s ability to influence information processing, the group that took part in the role-playing activity showed a higher tendency to prefer the fictitious text that supported a positive attitude, rather than the text that rejected that same attitude, assigning to them 491 and 313 points, respectively, in a measurement where the maximum points would be 648 – seeing that 6 was the top of the scale, and there were 6 items and 18 participants. The control group also preferred the text that supported a positive attitude towards socialization with deaf people, assigning to it 398 points. However, the difference between this score and the one assigned to the text that

rejected a positive attitude is smaller in this case, having this second text scored 305 points within this group (as we can see on Graphic 2 and Table 2).



Graphic 2 – Attitude’s influence on information processing, comparing the points assigned to each text, between both groups.

	<i>I trust this text</i>	<i>The authors base their findings on a through research</i>	<i>The authors’ stance is well explained</i>	<i>The authors are experts in this area of knowledge</i>	<i>I would like to know more about their investigation</i>	<i>The authors are recognized by their peers</i>
<i>Role-playing Group</i>	30	47	64	51	75	46
<i>Control Group</i>	37	42	61	52	62	51

Table 2. Distribution of the score assigned to each item regarding the text **against** a positive attitude, resulting from a scale of 1 to 6, where 1= Totally Disagree and 6= Totally Agree.

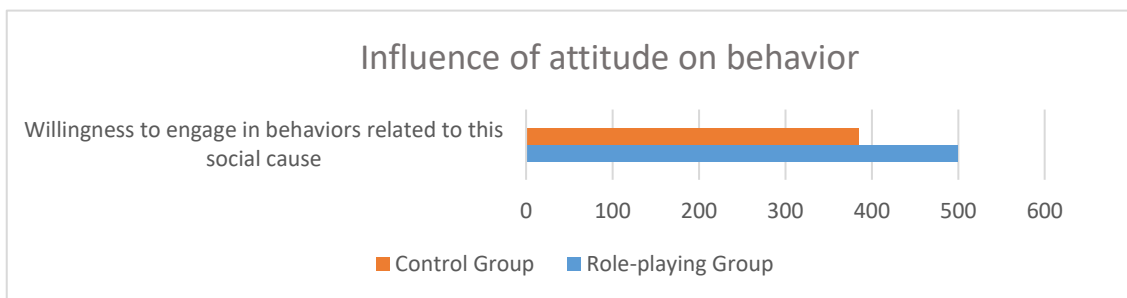
A relevant piece of data that we found lies in the fact that a considerable portion of the points assigned by the group that took part in the role-playing activity to the text that rejected a positive attitude is found with the item “I would like to know more about their investigation”, which collected, from this group, 75 points, a number that gains relevance when compared to the average 52 points this group attributed to this text’s items (see Table 2). Within the control group, the average score is also of 52 points, but it’s more evenly divided.

	<i>I trust this text</i>	<i>The authors base their findings on a through research</i>	<i>The authors' stance is well explained</i>	<i>The authors are experts in this area of knowledge</i>	<i>I would like to know more about their investigation</i>	<i>The authors are recognized by their peers</i>
<i>Role-playing Group</i>	86	76	89	76	91	73
<i>Control Group</i>	76	50	85	58	72	57

Table 3. Distribution of the score assigned to each item regarding the text **supporting** a positive attitude, resulting from a scale of 1 to 6, where 1= Totally Disagree and 6= Totally Agree.

On the other hand, the score assigned to the text supporting a positive attitude was superior throughout all six items among the group that took part in the role-playing activity (Table 3).

There was also a noted difference between the two groups when we looked into the results regarding the attitude’s influence on behavior, on a question where the maximum score was also of 648 points – seeing that 6 was the top of the scale, there were 6 items and 18 participants. Relatively to this dimension, the group that took part in the role-playing activity registered a total score of 499 points, while the control group totalled 385 points (Graphic 3), divided by the 6 items as can be see on Table 4.



Graphic 3 – Willingness to engage in behaviors related to this social cause, comparing both groups.

	<i>I would give money to a charity</i>	<i>I would search for more information about this</i>	<i>I would volunteer on a charity that supports deaf people</i>	<i>I would take part on an awareness movement</i>	<i>I'd vote [...] to increase my town's accessibility to this reality</i>	<i>I would learn Portuguese Sign Language¹⁶</i>
<i>Role-playing Group</i>	72	86	79	91	97	74
<i>Control Group</i>	62	63	60	58	78	64

Table 4 – Average score distribution for each item relatively to people’s willingness to engage in behaviors relative to this social cause, on a scale of 1 to 6, where 1= Very Unlikely and 6= Very Likely.

In what concerns to the attitudes’ resistance to persuasion, results were less noticeable, making it impossible to emphasise any group. The average attitude of the group who took part in the role-playing activity, measured again through the CATCH scale, registered a score of 33.1 points (it’s important to remember that the registered score on the first measurement had been of 33.4), distributed through the three components with a score of 33.4, 31 and 35 points, regarding cognition, affection and behavior, respectively. Within the control group, the average attitude score measured in this second moment was of 30.3 points (it’s important to remember that the registered score on the first measurement had been of 31.2), distributed through the three components with a score of 30, 30.2 and 30.8 points, regarding cognition, affection and behavior, respectively, as can be seen on the following Tables 5 and 6.

	<i>Cognition (average)</i>	<i>Affection (average)</i>	<i>Behavior (average)</i>	<i>Attitude score (average)</i>
<i>First measurement</i>	32.8	32.1	35.4	33.4
<i>After persuasion attempt</i>	33.4	31	35	33.1

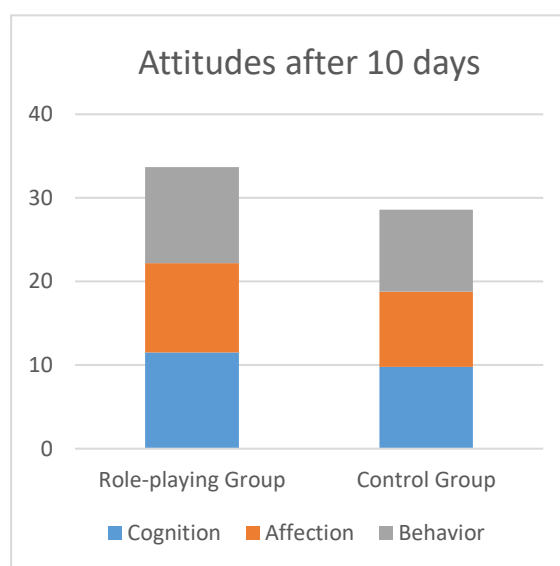
Table 5. Distribution of the average score given to each attitude component, through a CATCH scale, for calculating the average attitude score for the **group that took part in the role-playing activity**, before and after a persuasion attempt.

Note: The name of each item was shortened on every table as a way to simplify presentation. However, we kept the keywords that stood out in each of them.

	<i>Cognition (average)</i>	<i>Affection (average)</i>	<i>Behavior (average)</i>	<i>Attitude score (average)</i>
<i>First measurement</i>	29.8	31.6	32.3	31.2
<i>After persuasion attempt</i>	30	30.2	30.8	30.3

Table 6. Distribution of the average score given to each attitude component, through a CATCH scale, for calculating the average attitude score for the control group, before and after a persuasion attempt.

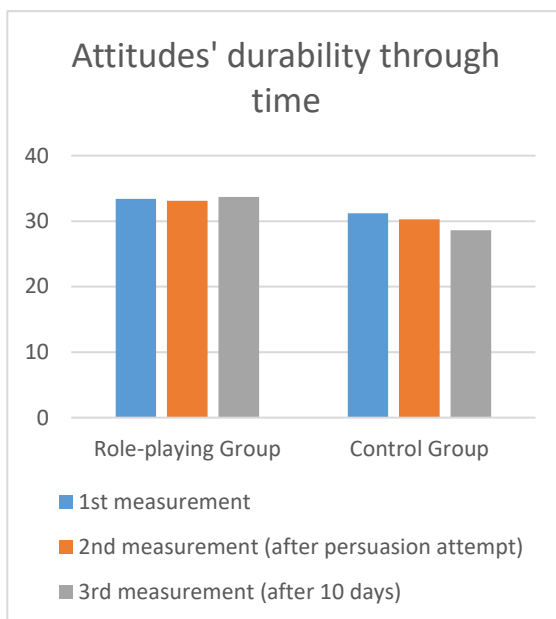
Finally, it's also necessary to register the results obtained regarding the last tested dimension of a strong attitude, durability through time, assessed 10 days after the first and second measurements, also using the CATCH scale, with the same items used before. On this third moment, the group that took part in the role-playing activity registered an average score of 33.7 points – it's important to keep in mind that, on the first measurement moment, they registered an average attitude score of 33.4 points and on the second moment (after the persuasive attempt) the registered attitude score was of 33.1 points. The control group, on the other



Graphic 4 - Attitudes after 10 days, measured through a CATCH scale.

hand, showed a lower attitude score, in this third moment, registering 28.6 points, keeping in mind that on the first moment their average attitude score was of 31.2 points and on the second moment (after the persuasive attempt) they registered an average attitude score of 30.3 points (Graphic 4). On this last measurement moment, the average attitude score of the group who took part in the role-playing activity results from a distribution among the three attitude components – cognition, affection and behavior – of 34.4, 32.2 and 34.6 points, respectively, while these same components obtained, among the control group, a resulting score of 29.3, 27.1 and 29.3 points, respectively.

Therefore, we can understand that the average attitude of the group that took part in the role-playing activity kept quite positive through time, having even registered slightly higher scores after ten days. However, within the control group, the average attitude score kept declining and registered its lower score after the test of time, having shown a slight tendency to get lower results over time (Graphic 5).



Graphic 5 - Durability through time of the attitudes studied, comparing both groups

Discussion

By analysing the results registered just before, we verify that the average attitude score, measured through the CATCH scale, revealed positive results within both groups. During the first moment of measurement, the difference between both groups was revealed to be very slight, making it possible for us to consider that both groups held, at the start of the study, a positive attitude towards deaf people (see Graphic 1). This phenomenon, which is also noticeable at the time of the second measurement – after participants read a persuasive message – may find an explanation within the following considerations.

In the first place, it's important to go back to the demographic constitution of each group. The point of registering participant's demographic data was precisely to check if there were any noticeable differences that could be correlated with the obtained results – for example, higher levels of education have been correlated with more positive attitudes towards disabled people (Parasuram, 2006; Paterson, 1995; Yaker, 1988). To be sure, even if, in the present study, the existing differences regarding participants' level of education were not too noticeable, having both groups been heterogeneous concerning this variable, the control group did have 22% more people with a master's degree. This is an important data that could possibly aid to explain the

quite positive attitudes we registered with the control group, but it's not the only one. One other demographic factor that stood out has to do with the gender constitution of both groups – the group that took part in the role-playing activity was made up of 56% of women, against 72% of women found within the control group. The truth is that this factor may have had an influence on the average attitude score registered for the control group – quite high, especially considering that these people had no contact with the reality being studied whatsoever, and only slightly lower than the one registered within the group who took part in the role-playing activity. We found out that, in fact, it has also been proven, on some studies, that women generally hold, in the first place, more positive attitudes towards handicapped people (Vignes et al., 2009; Bossaert et al., 2011; Rowland & Bell, 2012).

Other possible explanation may also have to do with something that Rowland & Bell (2012) found out, during their study about attitudes towards blind people, from those who had already had prior experiences with them. During that investigation, these authors noticed that even though low levels of previous contact (like simply having chatted with a blind person or being an acquaintance of a blind person) with this target audience promoted more positive attitudes, those that were part of their family and, therefore, had a much closer contact with a blind person, showed considerably more negative attitudes. Likewise, Zheng et al. (2016) studied how attitudes from those who are closer to a handicapped person – like their caretakers – proved to be more negative than those held by the general public. Also, on a more specific audience, but still applicable to the current study, De Caroli & Sagone (2013) concluded how attitudes from family members of people with certain handicaps – in their case, autism – are more negative than those held by family members of people with other handicaps – in their case, Down Syndrome. The difference resides, as the author propose, on the fact that an autistic person has high difficulty in socializing and communicating with other people, which impacts the attitude those people have towards them.

After looking at these findings, we understand how, notwithstanding the positive effect the role-playing activity did have on the attitudes' strength of the group of people who participated in it, this same activity could have also made them more aware of how hard it is to socialize with a deaf person – something that was never truly experienced

by the control group, a factor that could have made them less aware of this barrier. To be sure, although we registered, overall, slightly higher attitude scores within the group that took part in the role-playing activity, there was one item where this group revealed especially low scores, titled “When I see a deaf person I feel pity for them”. In this group, only 56% of the participants (both in the first as well as in the second measurement moment) were shown to disagree (that means, they scored it with 1 or 0, on a scale from 0 to 4 where 0= Totally Disagree and 4= Totally Agree), against 72% of the control group members (both in the first as well as in the second measurement moment) – see Annexes IV and V). This can be understood as a consequence of the aforementioned effect, for the group that took part in the role-playing activity came to the understanding of how difficult it really is to socialize with/as a deaf person- a knowledge they didn’t have prior to this activity¹⁷, just like what was probable to be the case among the control group – proving that simply having heard and read about what characterizes a profoundly deaf person, like both groups did at the start of the study, did not provide the same level of knowledge the role-playing activity seems to have provided.

Notwithstanding, the attitude strength, through the four dimensions analysed, did prove to be overall higher within the group that took part in the role-playing activity. In fact, Fazio is an author that has defended, in previous studies, that attitude scores resulting from attitude measurement scales, such as the one used in this current study, only show “attitude itself, not its strength” (Fazio, 1995, cited by Eagly & Chaiken, 1998, p. 287), which means we should not take this simple analysis as an example, without looking at the other results.

When we assessed participants’ attitude’s ability to influence information processing, we noticed that, although both groups had similar reactions regarding the text that rejected a positive attitude, the group that took part in the role-playing activity revealed having a greater preference regarding the text that supported a positive attitude (see Graphic 2). Looking closer at the score assigned to each item, it’s important to go back to the one that we had already noted before – when the group that took part in the role-playing activity was evaluating the text that rejected a positive attitude, they

¹⁷ Many of the participants revealed, at the end of the activity, that they had never had any idea about the obstacles and hardships a deaf person lives through.

attributed the item called “I would like to know more about their investigation” a much higher score than the average registered for this text, in this group (23 points higher than the average – see Table 1). This result stood out for us, which made us look into the difference between defence motivation and accuracy motivation, when talking about information processing. According to Hart et al. (2009), when the attitude is based on an appeal to an outcome-relevant involvement (so defined by Johnson & Eagly, 1989), it’s probable that these people feel the need to search for more information, so that they confirm what they believe to be true, because they become motivated by accuracy. This outcome-relevant involvement happens in situations where people understand how they may come to suffer consequences from the attitude at hand. Even though that was not exactly the case in this investigation, seeing as every participant was able to hear, we did put effort in making sure the role-playing activity made them feel, even if only for one-two hours, those same consequences. It’s interesting to note, however, that there was also a defence motivation guiding them when faced with the evaluation of the text that supported a positive attitude – seeing as they considered it more trustworthy and well explained, as well as based on a more thorough research and written by more respectable and knowledgeable authors – a difference noticeable when we compare it to their evaluation of the text that rejected a positive attitude but also when we compare it with the control group’s scores (see Tables 2 and 3). This last group also gave a higher score to the text that supported a positive attitude, but with a lesser gap from the score given to the text that rejected that same attitude – 93 points of difference, within the control group, comparing to 178 points of difference within the group that took part in the role-playing activity. This way, we can see that the attitudes among the group that took part in the role-playing activity were more capable of influencing their information processing, showing better attitude strength in respect to this dimension, even more when we consider that the attitude score itself was not much higher than the control group’s (see Table 1).

Relatively to the attitude’s ability to influence behavior, results are much clearer and simple to read, seeing that the participants in the role-playing activity showed more willingness to engage in behaviors relative to this cause (see Graphic 3). It’s also interesting to realise that the tendency noted with the former dimension, that is, the

need to search for more information is also reflected in this dimension (see Table 4), when the group that took part in the role-playing activity assigned 86 points to the item “I would search for more information about this [issue]”. Another relevant conclusion resides in the fact that not only are behavioral intentions higher within the group that took part in the role-playing activity, but this also shows how their attitudes were more able to influence behavior, just like Fazio (1995), Smith & Swinyard (1983), among others, had demonstrated to be the case when there had been a previous direct trial with the product investigated. In the present case, there wasn’t exactly a product, but the role-playing activity was also able to promote a greater influence of the participant’s attitude on their behavior – another sign of attitude strength, especially when we consider, once more, how the attitude score itself wasn’t much higher in comparison with the control group’s.

The results from the test to participant’s attitudes’ ability to resist to persuasion, on the other hand, aren’t clear enough to extract any strong conclusion. Truthfully, we can’t say there was a greater resistance to persuasion within the group who took part in the role-playing activity, neither within the control group (see Tables 5 and 6) – in both groups, after the persuasive message was shown, the average attitude score registered was very slightly lower (from 33.4 points to 33.1 points, within the group that took part in the role-playing activity and from 31.2 points to 30.3 points within the control group). Although the decline was ever so slightly lower for the former group (see Table 5), it’s not enough for us to present any interpretations. This may have to do with the fact that this test (created by showing people a persuasive message) was taken in the same moment – and on the same questionnaire – as the first measurement, contrary to what was done by Dursun & Kabadayi (2013) who made sure the persuasive message was only introduced three to four weeks later after the first attitude measurement moment. Another difference noted from the Wu & Shaffer (1987) study, which we also used as guidance, was that they gave a greater emphasis to the persuasive message presented, having it read aloud. In our case, due to time and logistic constraints, we did not dedicate as much effort to the message presented, which could be able to explain these results, as the message didn’t have time or emphasis enough to work its influence.

Finally, the analysis of the attitudes' durability through time brings interesting results to this study. After 10 days, the average attitude score within the group that took part in the role-playing activity revealed to be higher than the score registered, also after 10 days, within the control group (see Graphic 4), this time with a more noticeable gap. We can also see how the former group's attitudes remained stable through time, having even registered a small increase (see Graphic 5) – from 33.4 points (first moment of measurement) and 33.1 points (second moment of measurement) to 33.7 points (third moment of measurement). On the other hand, the control group's average attitude score declined – from 31.2 points (first moment of measurement) and 30.3 points (second moment of measurement) to 28.6 points (third moment of measurement).

However, analysing the distribution of the score assigned to each attitude component, we realise that something we considered while reading the existing literature didn't prove to happen in this case – Zajonc (1980) argued that a greater level of contact with a certain reality would increase people's affection towards that same reality. After reading Graphic 4 as well as Tables 5 and 6, we understand how the attitudes within the group who took part in the role-playing activity didn't, in fact, have a greater affection. In truth, in all three measurement moments, affection was the one component that registered the lowest scores among the three (32.1, 31 and 32.2 points, for the first, second and third measurement moment, respectively), while the behavior component was always the highest, although it lowered through time (35.4, 35 and 34.6 points, for the first, second and third measurement moment, respectively). The cognition component, on the other hand, increased through time, within this group (32.8, 33.4 and 34.4, for the first, second and third measurement moment, respectively), which could be explained when we look at Bem (1972)'s theory which defends that, after we engage in a certain behavior, we interpret its meaning, solidify our cognition and build a more solid attitude.

Something else that is worthy of being registered is the score assigned to the item "When I see a deaf person I feel pity", that had been scored lower within the group that took part in the role-playing activity, on both the first and second measurement moments, with a percentage of disagreement of only 56% (and yet 72% of the control group disagreed). On this third measurement moment, however, after 10 days, this item

registered a notorious difference. This time, 72% of the former group revealed to disagree with this statement, while only 56% of the latter group did so (see Annexed Documents IV and V). This result comes as a way to reinforce the discoveries of Batson et al. (1997, cited by Batson et al., 2002, p.1656) about direct contact with a reality on empathy and attitudes. To be sure, these authors noted that, after there was a moment of promoted empathy, like promoted contact with a reality, attitudes became more positive after some time had passed since that experience, rather than immediately after.

Conclusions

With this study, we set out to understand how role-playing as a communication strategy could impact social change, having taken some steps to see how it seems to do so, by the strengthening of people's attitudes.

Seeing the world through someone else's eyes, even if for a couple of hours, proved to have interesting results regarding the dimensions of attitude strength theorized by Krosnick & Petty (1995). To change society's problems, we need to count on people holding attitudes that are both influent and durable, which was what we had in mind with this study. First of all, this exploratory study showed that developing a role-playing activity seems to be able to promote attitudes that influence information processing – something that gains relevance when we understand that social change is a process that is also made of reading news, discussing ideas and choosing sides. Therefore, this study allowed us to perceive that role-playing could be a positive strategy to achieve an increased attention to certain issues.

Besides this dimension, role-playing also impacted our participants' attitudes' durability through time. Knowing that we did not measure through an extensive amount of time, and that this sample used can only be considered a starting point, participants did show to have attitudes that resisted the test of time, more so than the control group members, even registering a slightly higher attitude score after some time had passed since the activity. This leads us to believe that this strategy could be able to promote more stable and durable attitudes – though further studies are needed to prove this.

Aside from the positive results in these dimensions, we couldn't come to a solid conclusion regarding role-playing's impact on attitudes' resistance to persuasion, but we did find that even though this approach may enhance attitude strength, on most dimensions, it doesn't necessarily promote much more positive attitudes. Attitude strength, is, in fact, the wide concept that has been found to explain why two individuals who may hold the same attitude towards the same object may behave differently with it (Krosnick & Petty, 1995). To be sure, this exploratory study also points in this direction, since behavioral intentions were more powerful within the group that took part in the role-playing activity, even if their attitude scores didn't measure much higher.

Attitudes' influence on behavior was, in fact, the variable that showed a wider gap between those that participated in the role-playing activity and those that were in the control group. This is an interesting finding that not only appears to prove Fraser & Freedman (1966)'s theory, even if it was presented quite some time ago, as well as comes to point in the direction of a possible application of the gamification theory. This theory has different approaches, but the main idea resides in "making things fun and game-like in an effort to influence people's behaviors (...) [and] motivate people to behave in ways that are better for them and for the world" (Corey, Sitar & Bernardo, 2014, p. 3). While it was not strictly a game, the ones who participated in the role-playing activity reported having had fun while doing it and that they would even like to do it again¹⁸, having this moment resulted in stronger behavior intentions. Indeed, this variable was the one that stood out as the most affected by the role-playing activity, so it could come to its greatest strength. Nonetheless, it's relevant to keep in mind the findings of Ajzen & Fishbein (1975; 1985) and realize that, even though this group might have shown greater behavior intentions, it's not a guarantee that they will engage in these same behaviors, for the fact that we don't know about their degree of perceived control.

To be sure, the role-playing activity we developed, seemed to be a great way to put into practice Figueroa et al. (2002)'s notion of how communication for social change should be like. We managed to promote participants' direct engagement with the social cause we chose (as stressed by Andresen, Boud & Cohen, 2000) but also stimulated and

¹⁸ Information revealed off the record, after the activity was declared finished.

encouraged them to share their thoughts and conclusions (Servaes, Jacobson & White, 1996). It was very interesting to hear their realisations and confessions that they had never thought about most of what they experienced that day. The consequence showed to be overall stronger attitudes, which was an important finding – although we recognize the small and specific qualities of this sample. Nonetheless, we understand that this approach may not be used for every piece of communication for social change. It takes time and availability from participants and from organizers, it involves a number of logistic constraints and it's something that can't be done with large groups of people – or the whole idea of everyone participating and proposing questions and problems (Freire, 1980; 1987) would be quite difficult to manage. With this small group, it was possible to make this activity promote both individual and social intervention (Andreasen, 2002); in other words, to sow the seeds of social change both through individual attitude change and through discussion, debate and group reflection.

We also realised how Andresen, Boud & Cohen (2000)'s claim held mostly valid with our participants, regarding how attitude change is more effective when there is a resort to some sort of experience regarding the attitude object. While we can't be sure of what they meant by "more effective", attitudes did show to be, overall, stronger within the group that took part in the role-playing activity – including more durable through time and with greater influence on behavior, which are important signs to keep in mind since we're seeking an attitude that may bring about social change.

Nonetheless, we realized how theories by Zajonc (1968;1980) about how direct contact with an attitude object results in a higher affection dimension for the attitude regarding that object did not prove to be true with our role-playing activity and our small sample, which calls for more extensive studies to understand if this also happens when a more heterogeneous and wide audience is used, as well as when the activity is repeated, since this time participants only got to live through this experience once – which could have made it less impactful in this regard.

Specific and exploratory as our study may be, our results may have shed some light on different ways that could be put into practice in the social sector and possibly open new doors and opportunities for those working to achieve social change to apply on communication for social change campaigns. For instance, role-playing appears to

have the potential to be an effective strategy to use if non-profit organizations need to increase a certain behavior (for example, do volunteer work, vote in a petition or learn sign language), seeing as it was capable of promoting attitudes with stronger influence on behavior in our study. In other situations, where social sector organizations may want to communicate a campaign with more durable effects, such as raising awareness regarding a certain illness, role-playing could also be useful, seeing as it seems to be capable of promoting attitudes that time doesn't weaken – if anything, time even appears to empower them. In yet another case, where social organizations may want to communicate and put in the public agenda a certain issue with a position attached to it (for example, the issue of children refugees, with the position that countries must be open to welcome them), role-playing also seems to have the potential to be a useful strategy, for the fact that it seems to be able to promote attitudes that influence information processing and, therefore, make people more aware of these messages and more likely to prefer this position.

Notwithstanding, this study counts with a number of flaws we must address. In the first place, the way both groups answered the first questionnaires was different, since the control group answered online and the group that took part in the role-playing activity answered on site. This is something that could have affected the results we got, even though we did take some measures to try and balance this, like setting time limits for both groups to answer. In the second place, our way to test participants' attitudes' resistance to persuasion should have counted with a longer time period between the first and second measurement moments, or a different way to present the persuasive message, so that it could be more impactful and produce more notorious results. Another thing to consider is the duration of the role-playing activity (that took approximately two hours). Although we opted for this time limit because of many group members' time constraints, most of them admitted that they felt they could play the role of a deaf person better if there would have been more time to try other scenarios, change the difficulty level or make them do more tasks.

The small sample of people used also prevents us from extracting wider and more absolute conclusions. Indeed, our main goal was to do an exploratory study, which means that further studies are necessary to build up our findings and bring greater

certainty to the previous practical suggestions (for example, even though attitudes among those that took part in the role-playing activity showed better durability, the results weren't as obvious as desirable). On this line of thought, besides further studies with a wider sample being necessary to come up with more solid evidence and results, it would also be pertinent to replicate this study, in the future, using quota samples, in which gender and education may be represented by the same percentage of people on both groups – considering both appear to be an important variable when dealing with attitudes towards social groups, and something that could have impacted the results obtained in the present study.

We also consider relevant to make another study that compares a role-playing activity to a “traditional” communication for social change campaign – like what is mentioned by Figueroa et al. (2002) as a top-down, one-way flow communication campaign such as showing an advertising or reading a message to the other group. This was an approach applied by Krishnan & Smith (1998) and Smith & Swinyard (1983) on the food industry.

When we look back at the role-playing activity once more, something else remains in need of notice – even though playing the role of a deaf person, or someone socializing with a deaf person allowed the participants to understand the importance of a positive attitude, it also made them realise how hard it is to really stand by that attitude. It would, therefore, be interesting that further studies investigate role-playing's effect on other realities that have a lower impact on people who stand by a positive attitude – this is based on the findings of De Caroli & Sagone (2013) about differences of attitudes among people who deal with handicaps that impact socialization (like deafness) versus handicaps that don't impact socialization.

With the latter idea in mind, we also have to point out that role-playing as a communication strategy for social change won't have the same impact on every subject-market of social change, against our first thoughts, following the words of Andreasen (2002). Aside from the constraints stated before, it must also be used on a *market* where it's possible to simulate the conditions experienced by the target group, which means it's easier to apply this strategy regarding sensorial handicaps. Nonetheless, with some creative work, it may be possible to apply this strategy to other *markets* (for example,

the inequality of the resource distribution between different countries could be role-played by two groups who had to complete the same task with different resources, in the same time limit).

Finally, all members of the group who took part in the role-playing activity revealed how important and eye opening this moment had been for them, stating, at a personal level, how they gained awareness and knowledge about this reality that they would have never gotten if they had never gone through it. They suggested, however, that it would also be interesting to have real contact with deaf people. This idea would be interesting to include in complementing studies too and had actually been discussed with APECDA. However, due to the different schedules between this charity's users and our participants' availability, it would not have been possible. It is a suggestion we leave for another time, as a way to encourage thought sharing and debate, participation and direct trial, but also direct contact – which has been also shown to improve attitudes for a minority group (Batson et al., 1997, 2002; Saguy et al., 2009).

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Annexo I – Questionnaire

Questionnaire that was handed to all participants that took part in the role-playing activity.

A SUA ATITUDE ACERCA DA PESSOA SURDA.

Após a atividade em que participou, gostaria de saber qual a sua atitude para com as pessoas surdas.

O seguinte questionário serve precisamente para verificar as suas atitudes. Os resultados serão tratados de forma anónima e agregada, no âmbito de uma dissertação de mestrado.

Por favor, responda com sinceridade – não há respostas certas nem erradas, por isso seja fiel a si próprio(a).

No final, será pedido o seu email para lhe enviarmos um novo questionário, mais breve, de hoje a 10 (dez) dias. Agradecemos a disponibilidade, pois é fundamental para o desenvolvimento do presente estudo.

I) Para cada uma das seguintes frases, indique o seu grau de concordância, sendo que 0 = Discordo totalmente e 4 = Concordo totalmente.

	0	1	2	3	4
Uma pessoa surda não vai ter interesse em fazer amizade comigo					
Uma pessoa surda é uma pessoa triste, deprimida.					
Uma pessoa surda pode integrar-se numa empresa.					
Se travar amizade com um surdo, vou estar sempre obrigado(a) a estar com ele para o(a) ajudar.					
Eu e uma pessoa surda devemos ter muito pouco em comum.					
Não me importava que um colega surdo se sentasse ao meu lado.					
Quando vejo uma pessoa surda sinto pena.					
Tentaria não me envolver demasiado, emocionalmente, com um(a) surdo(a).					
Ao conhecer uma nova pessoa surda sentir-me-ia desconfortável.					
Sentir-me-ia nervoso se um colega surdo me convidasse para tomar café.					
Se conhecesse um novo colega surdo, apresentá-lo-ia aos meus amigos.					
Convidaria um colega surdo para almoçar.					
Evitaria encontrar-me com um colega surdo no trabalho.					
Se uma pessoa surda estivesse a precisar de ajuda, eu oferecer-me-ia.					

Apresentar-me-ia, por minha iniciativa, a um novo colega que fosse surdo.					
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II) Considere agora estes dois excertos, retirados de artigos, relativamente recentes, de sociólogos, acerca da pessoa surda e sua integração na sociedade.

McKinsey & Darren (2006): *A integração do surdo na sociedade só interessa ao ouvinte, que vê nisso muitas vantagens e idealiza algo que não é possível: o surdo vê a integração com o ouvinte como uma forma de negação da sua qualidade individual enquanto Surdo, sendo obrigado a moldar-se aos que ouvem. Para que uma integração fosse possível, a sociedade teria de estar muito mais evoluída do que atualmente, algo que dificilmente acontecerá. O melhor é continuar a promover o desenvolvimento da pessoa surda em círculos de pessoas surdas apenas, de forma a que tanto a comunidade surda como a ouvinte se sintam confortável.*

Lyle & Tavish (2006): *É importante promover a integração do surdo na sociedade ouvinte, para que ele não seja limitado no que toca aos locais que frequenta e aos interesses que desenvolve pela sua condição. Não se trata de uma tentativa de educar o surdo a ser diferente, mas sim de preparar a sociedade ouvinte para acolher a pessoa surda, através de uma atenção mais sensível e de alguns cuidados na comunicação. Assim, a pessoa surda pode integrar-se num ambiente de trabalho, fazer amizades e evitar o isolamento e a solidão tão frequentes. É possível e é positivo trabalhar para uma sociedade aberta e diversa, onde tanto o ouvinte como o surdo se sintam confortáveis.*

Para cada uma das seguintes frases relativas a ambas as opiniões acima, indique o seu grau de concordância, sendo que **1 = Discordo totalmente** e **6 = Concordo totalmente**.

Acerca do artigo de McKinsey & Darren (2006)	1	2	3	4	5	6
O que eles defendem é convincente: eu confio neste texto.						
Eles fundamentam a sua opinião numa pesquisa fidedigna.						
A opinião deles está bem explicada.						
Os autores McKinsey & Darren conhecem bem esta área da sociologia.						
Gostaria de saber mais sobre a investigação deles.						
McKinsey & Darren são reconhecidos e apoiados pela academia.						

Acerca do artigo de Lyle & Tavish (2006)	1	2	3	4	5	6
O que eles defendem é convincente: eu confio neste texto.						
Eles fundamentam a sua opinião numa pesquisa fidedigna.						
A opinião deles está bem explicada.						

Os autores Lyle & Tavish conhecem bem esta área.						
Gostaria de saber mais sobre a investigação deles.						
Lyle & Tavish são reconhecidos e apoiados pela academia.						

III) O que estaria disposto a fazer para esta causa? Para cada uma das seguintes frases, assinale com um [X] quão provável seria participar nessa ação, sendo que **1=Muito improvável e 6= Muito provável**.

	1	2	3	4	5	6
Faria um donativo monetário a uma instituição que apoiasse a inclusão das pessoas surdas (dentro das minhas possibilidades financeiras).						
Procuraria mais sobre o tema (ex.: através de vídeos na internet, palestras, artigos em revistas, testemunhos em blogs, livros ou outros meios).						
Faria voluntariado para ajudar esta causa (dentro das minhas possibilidades temporais).						
Participaria num movimento de sensibilização sobre esta causa (dentro das minhas possibilidades temporais e pessoais).						
Votaria no Orçamento Participativo da minha cidade para aumentar a adaptabilidade do ambientes urbano às pessoas surdas.						
Aprenderia Língua Gestual Portuguesa num futuro próximo.						

Esta ação de sensibilização realizou-se como forma de aferir as atitudes dos portugueses face à pessoa surda, após um estudo semelhante ter sido realizado em Espanha, também com pessoas com idade compreendida entre os 18 e os 40 anos. Como resultado, 68% dos inquiridos mostraram não ter interesse em acolher uma pessoa surda no seu ambiente de trabalho, por sentirem que iria ser desconfortável (73%), perigoso (15%) ou irritante (12%). Na sua maioria (59%) as atitudes registadas foram negativas e apenas 31% mostraram vontade para participar em ações para lutar por esta causa. Alguns participantes confessaram posteriormente aos investigadores que compreendiam a causa mas de uma forma realista ninguém se sente bem ao lado de uma pessoa surda.

IV) A fim de confirmar a sua opinião geral, para cada uma das seguintes frases, assinale o seu grau de concordância, sendo que **0 = Discordo totalmente** e **4 = Concordo totalmente**.

	0	1	2	3	4
Convidaria um colega surdo para almoçar.					
Tentaria não me envolver demasiado, emocionalmente, com um(a) surdo(a).					
Evitaria encontrar-me com um colega surdo no trabalho.					
Se travar amizade com um surdo, vou estar sempre obrigado(a) a estar com ele para o(a) ajudar.					
Uma pessoa surda pode integrar-se numa empresa.					
Se uma pessoa surda estivesse a precisar de ajuda, eu oferecer-me-ia.					
Sentir-me-ia nervoso se um colega surdo me convidasse para tomar café.					
Uma pessoa surda é uma pessoa triste, deprimida.					
Apresentar-me-ia, por minha iniciativa, a um novo colega que fosse surdo.					
Quando vejo uma pessoa surda sinto pena.					
Se conhecesse um novo colega surdo, apresentá-lo-ia aos meus amigos.					
Uma pessoa surda não vai ter interesse em fazer amizade comigo.					
Eu e uma pessoa surda devemos ter muito pouco em comum.					
Não me importava que um colega surdo se sentasse ao meu lado.					
Ao conhecer uma nova pessoa surda sentir-me-ia desconfortável.					

V)

Email

Idade

18-25	
26-30	
31-35	
36-40	

Género

Masculino	
Feminino	

Habilitações literárias

Ensino Secundário	
Licenciatura	
Pós-graduação	
Mestrado	
Doutoramento	

Muito obrigada pela sua colaboração. Dentro de alguns dias será de novo contactado(a), via email, para responder de novo ao questionário.

Annex II – Questionnaire online

Questionnaire sent to all members of the control group. The content and order of the questions is totally equal to the questionnaire handed to the group who took part in the role-playing activity, however it had a different presentation, due to it being online.

Atitudes acerca da Pessoa Surda

O seguinte questionário serve para verificar as suas atitudes no que toca às pessoas surdas. Os resultados serão tratados de forma anónima e agregada no âmbito de uma Dissertação de Mestrado.

Por favor, responda com sinceridade – não há respostas certas nem erradas, por isso seja fiel a si próprio(a).

No final, será pedido o seu email para lhe enviarmos um novo questionário, mais breve, de hoje a 10 (dez) dias.

Agradecemos a sua disponibilidade, pois é fundamental para o desenvolvimento do presente estudo.

NEXT

Never submit passwords through Google Forms.

Para cada uma das seguintes frases indique o seu grau de concordância, sendo que 0 = Discordo totalmente e 4 = Concordo totalmente. *

	0	1	2	3	4
Uma pessoa surda não vai ter interesse em fazer amizade comigo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Uma pessoa surda é uma pessoa triste, deprimida.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Uma pessoa surda pode integrar-se numa empresa.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Se travar amizade com um surdo, vou estar sempre obrigado(a) a estar com ele para o(a) ajudar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eu e uma pessoa surda devemos ter muito pouco em comum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Não me importava que um colega surdo se sentasse ao meu lado.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quando vejo uma pessoa surda sinto pena.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tentaria não me envolver demasiado, emocionalmente, com um(a) surdo(a).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ao conhecer uma nova pessoa surda sentir-me-ia desconfortável.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Sentir-me-ia nervoso se um colega surdo me convidasse para tomar café.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Se conhecesse um novo colega surdo, apresentá-lo-ia aos meus amigos.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Convidaria um colega surdo para almoçar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Evitaria encontrar-me com um colega surdo no trabalho.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Se uma pessoa surda estivesse a precisar de ajuda, eu oferecer-me-ia.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Apresentar-me-ia, por minha iniciativa, a um novo colega que fosse surdo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Considere agora estes dois excertos, retirados de artigos sociológicos relativamente recentes, acerca da pessoa surda e sua integração na sociedade.

Depois de ler atentamente os dois textos, responda aos dois conjuntos de questões abaixo, relativas a cada um dos excertos.

MCKINSEY & DARREN (2006):

A integração do surdo na sociedade só interessa ao ouvinte, que vê nisso muitas vantagens e idealiza algo que não é possível: o surdo vê a integração com o ouvinte como uma forma de negação da sua qualidade individual enquanto Surdo, sendo obrigado a moldar-se aos que ouvem. Para que uma integração fosse possível, a sociedade teria de estar muito mais evoluída do que atualmente, algo que dificilmente acontecerá. O melhor é continuar a promover o desenvolvimento da pessoa surda em círculos de pessoas surdas apenas, de forma a que tanto a comunidade surda como a ouvinte se sintam confortável.

LYLE & TAVISH (2006):

É importante promover a integração do surdo na sociedade ouvinte, para que ele não seja limitado no que toca aos locais que frequenta e aos interesses que desenvolve pela sua condição. Não se trata de uma tentativa de educar o surdo a ser diferente, mas sim de preparar a sociedade ouvinte para acolher a pessoa surda, através de uma atenção mais sensível e de alguns cuidados na comunicação. Assim, a pessoa surda pode integrar-se num ambiente de trabalho, fazer amizades e evitar o isolamento e a solidão tão frequentes. É possível e é positivo trabalhar para uma sociedade aberta e diversa, onde tanto o ouvinte como o surdo se sintam confortáveis.

Acerca do texto 1, de MCKINSEY & DARREN (2006) indique o seu grau de concordância, sendo que 1 = Discordo totalmente e 6 = Concordo totalmente. *

	1	2	3	4	5	6
O que eles defendem é convincente: eu confio neste texto.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eles fundamentam a sua opinião numa pesquisa fidedigna.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A opinião dos autores está bem explicada.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Os autores McKinsey & Darren conhecem bem esta área da sociologia.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gostaria de saber mais sobre a investigação deles.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
McKinsey & Darren são reconhecidos e apoiados pela academia.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Acerca do texto 2, de LYLE & TAVISH (2006) indique o seu grau de concordância, sendo que 1 = Discordo totalmente e 6 = Concordo totalmente. *

	1	2	3	4	5	6
O que eles defendem é convincente: eu confio neste texto.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eles fundamentam a sua opinião numa pesquisa fidedigna.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A opinião dos autores está bem explicada.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Os autores Lyle & Tavish conhecem bem esta área da sociologia.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gostaria de saber mais sobre a investigação deles.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lyle e Tavish são reconhecidos e apoiados pela academia.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

O que estaria disposto a fazer para esta causa? Para cada uma das seguintes frases, indique quão provável seria participar nessa ação, sendo que 1 = Muito improvável e 6 = Muito provável. *

	1	2	3	4	5	6
Faria um donativo monetário a uma instituição que apoiasse a inclusão das pessoas surdas (dentro das minhas possibilidades financeiras).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Procuraria mais sobre o tema (ex.: através de vídeos na internet, palestras, artigos em revistas, testemunhos em blogs, livros ou outros meios).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Faria voluntariado para ajudar esta causa (dentro das minhas possibilidades temporais).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Participaria num movimento de sensibilização sobre esta causa (dentro das minhas possibilidades temporais e pessoais).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Votaria no Orçamento Participativo da minha cidade para aumentar a adaptabilidade do ambiente urbano às pessoas surdas.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Aprenderia Língua Gestual Portuguesa num futuro próximo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Este estudo realizou-se como forma de aferir as atitudes dos portugueses face à pessoa surda, após um estudo semelhante ter sido realizado em Espanha, também com pessoas com idades compreendidas entre os 18 e os 40 anos.

Como resultado, 68% dos inquiridos mostraram não ter interesse em acolher uma pessoa surda no seu ambiente de trabalho, por sentirem que iria ser desconfortável (73%), perigoso (15%) ou irritante (12%).

Na sua maioria (59%), as atitudes registadas foram negativas e apenas 31% mostraram vontade para participar em ações para lutar por esta causa.

Alguns participantes confessaram, posteriormente, aos investigadores que compreendiam a causa, mas, de uma forma realista, ninguém se sente confortável ao lado de uma pessoa surda.

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Opinião geral

Responda, por favor, a fim de confirmar a sua opinião geral sobre o tema.

Para cada uma das frases, indique o grau da sua concordância, sendo que 0 = Discordo totalmente e 4 = Concordo totalmente. *

	0	1	2	3	4
Convidaria um colega surdo para almoçar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tentaria não me envolver demasiado, emocionalmente, com um(a) surdo(a).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Evitaria encontrar-me com um colega surdo no trabalho.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Se travar amizade com um surdo, vou estar sempre obrigado(a) a estar com ele para o(a) ajudar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Uma pessoa surda pode integrar-se numa empresa.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Se uma pessoa surda estivesse a precisar de ajuda, eu ofereceria-me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sentir-me-ia nervoso se um colega surdo me convidasse para tomar café.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Uma pessoa surda é uma pessoa triste, deprimida.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Apresentar-me-ia, por minha iniciativa, a um novo colega que fosse surdo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Quando vejo uma pessoa surda sinto pena.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Se conhecesse um novo colega surdo, apresentá-lo-ia aos meus amigos.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Uma pessoa surda não vai ter interesse em fazer amizade comigo	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Eu e uma pessoa surda devemos ter muito pouco em comum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Não me importava que um colega surdo se sentasse ao meu lado.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ao conhecer uma nova pessoa surda sentir-me-ia desconfortável.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Dados Pessoais

Por fim, responda às seguintes questões acerca das suas informações pessoais. Serão apenas utilizadas para caracterizar a amostra de participantes e não serão divulgadas.

Como foi mencionado no início, o email será utilizado para reenvio de um questionário mais breve, daqui a 10 (dez) dias.

Género *

- Feminino
- Masculino

Idade *

- 18-25
- 26-30
- 31-35
- 36-40

Habilitações Literárias *

- Ensino Secundário
- Licenciatura
- Pós-graduação
- Mestrado
- Doutoramento

Email *

Your answer

BACK

SUBMIT

Annex III – Durability questionnaire

Questionnaire sent by email 10 days after participants answered the first questionnaire – equal procedure for both groups.

Atitudes acerca da Pessoa Surda II

O presente inquérito é breve e serve apenas para comparar as respostas fornecidas aquando do preenchimento do primeiro questionário, sobre o mesmo tema, ao qual respondeu há 10 (dez) dias.

Novamente, informa-se que as respostas são anónimas e os dados serão tratados de forma agregada e utilizados apenas para aplicação numa Dissertação de Mestrado. Responda, por favor, com sinceridade.

Mais uma vez, muito agradecemos a sua participação e disponibilidade, fulcrais para a finalização deste estudo académico.

***Required**

Para cada uma das seguintes frases, relativas à sua atitude face à pessoa surda, indique o seu grau de concordância, sendo que 0 = Discordo Totalmente e 4 = Concordo Totalmente. *

	0	1	2	3	4
Convidaria um colega com deficiência auditiva para almoçar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tentaria não me envolver demasiado, emocionalmente, com um(a) surdo(a).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Evitaria encontrar-me com um colega surdo no trabalho.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Se travar amizade com um surdo, vou estar sempre obrigado(a) a estar com ele para o(a) ajudar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Uma pessoa surda pode integrar-se numa empresa.

Se uma pessoa surda estivesse a precisar de ajuda, eu oferecer-me-ia.

Sentir-me-ia nervoso se um colega surdo me convidasse para tomar café.

Uma pessoa surda é uma pessoa triste, deprimida.

Apresentar-me-ia, por minha iniciativa, a um novo colega que fosse surdo.

Quando vejo uma pessoa surda sinto pena.

Se conhecesse um novo colega surdo, apresentá-lo-ia aos meus amigos.

Uma pessoa surda não vai ter interesse em fazer amizade comigo.

Eu e uma pessoa surda devemos ter muito pouco em comum.

Não me importava que um colega surdo se sentasse ao meu lado.

Ao conhecer uma nova pessoa surda sentir-me-ia desconfortável.

SUBMIT

Annex IV – Answers given by the group who took part in the role-playing activity regarding attitudes towards deaf people, on the three measurement moments, measured by a CATCH scale, divided by percentage of agreement, neutrality and disagreement.

	% Agree (3 or 4)			% Neutral (2)			% Disagree (0 or 1)		
Uma pessoa surda não vai ter interesse em fazer amizade comigo	6	0	0	0	6	11	94	94	89
Uma pessoa surda é uma pessoa triste, deprimida.	6	0	0	11	17	6	83	83	94
Uma pessoa surda pode integrar-se numa empresa.	78	72	94	22	28	6	0	0	0
Se travar amizade com uma pessoa surda, vou estar sempre obrigado(a) a estar com ele para o(a) ajudar.	11	17	0	11	6	17	78	78	83
Eu e uma pessoa surda devemos ter muito pouco em comum.	0	0	0	11	6	0	89	94	100
Não me importava que um colega surdo se sentasse ao meu lado.	100	100	100	0	0	0	0	0	0
Quando vejo uma pessoa surda sinto pena.	22	6	0	22	39	28	56	56	72
Tentaria não me envolver demasiado, emocionalmente, com um(a) surdo(a).	0	6	6	17	11	6	83	83	89
Ao conhecer uma nova pessoa surda sentir-me-ia desconfortável.	6	11	0	17	11	6	78	78	94
Sentir-me-ia nervoso se um colega surdo me convidasse para tomar café.	11	28	0	11	11	28	78	61	72
Se conhecesse um novo colega surdo, apresentá-lo-ia aos meus amigos.	100	100	100	0	0	0	0	0	0
Convidaria um colega surdo para almoçar.	100	94	100	0	6	0	0	0	0
Evitaria encontrar-me com um colega surdo no trabalho.	0	0	0	0	0	0	100	100	100
Se uma pessoa surda estivesse a precisar de ajuda, eu oferecer-me-ia.	100	94	83	0	6	17	0	0	0
Apresentar-me-ia, por minha iniciativa, a um novo colega que fosse surdo.	89	94	89	6	6	11	6	0	0

- Items regarding Cognition
- Items regarding Affection
- Items regarding Behavior

Annex V – Answers given by the **control group** regarding attitudes towards deaf people, on the three measurement moments, measured by a CATCH scale, divided by percentage of agreement, neutrality and disagreement.

	% Agree (3 or 4)			% Neutral (2)			% Disagree (0 or 1)		
Uma pessoa surda não vai ter interesse em fazer amizade comigo	11	11	17	17	6	22	72	83	61
Uma pessoa surda é uma pessoa triste, deprimida.	6	11	11	11	11	11	83	78	78
Uma pessoa surda pode integrar-se numa empresa.	67	78	72	17	11	17	17	11	11
Se travar amizade com uma pessoa surda, vou estar sempre obrigado(a) a estar com ele para o(a) ajudar.	17	17	22	6	11	11	78	72	67
Eu e uma pessoa surda devemos ter muito pouco em comum.	17	17	11	6	11	17	78	72	72
Não me importava que um colega surdo se sentasse ao meu lado.	94	94	78	0	0	6	6	6	17
Quando vejo uma pessoa surda sinto pena.	11	17	28	17	11	22	72	72	50
Tentaria não me envolver demasiado, emocionalmente, com um(a) surdo(a).	11	11	28	6	17	22	83	72	50
Ao conhecer uma nova pessoa surda sentir-me-ia desconfortável.	17	11	22	6	11	6	83	78	72
Sentir-me-ia nervoso se um colega surdo me convidasse para tomar café.	11	22	22	22	11	6	67	67	72
Se conhecesse um novo colega surdo, apresentá-lo-ia aos meus amigos.	72	72	61	17	11	11	11	17	28
Convidaria um colega surdo para almoçar.	78	67	72	11	17	11	11	17	17
Evitaria encontrar-me com um colega surdo no trabalho.	11	6	11	0	6	0	89	89	89
Se uma pessoa surda estivesse a precisar de ajuda, eu oferecer-me-ia.	89	83	78	6	6	6	6	11	17
Apresentar-me-ia, por minha iniciativa, a um novo colega que fosse surdo.	67	78	72	11	6	6	22	17	22

- Items regarding Cognition
- Items regarding Affection
- Items regarding Behavior