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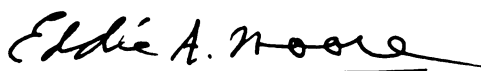
dissertation entitled

**Attitudes of Michigan State University Student
in the College of Agriculture and Natural Resources
and Those Not in The College of Agriculture and Natural
Resources Regarding Diversity**
presented by

Christopher C. Mathis Jr.

has been accepted towards fulfillment
of the requirements for

Ph.D degree in Agriculture and Natural
Resources Education and Communication
Systems


Major professor

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**ATTITUDES OF MICHIGAN STATE UNIVERSITY STUDENTS IN THE
COLLEGE OF AGRICULTURE AND NATURAL RESOURCES AND
THOSE NOT IN THE COLLEGE OF AGRICULTURE AND
NATURAL RESOURCES REGARDING DIVERSITY**

By

Christopher Clomus Mathis, Jr.

A DISSERTATION

**Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of**

DOCTOR OF PHILOSOPHY

**Department of Agricultural and Natural Resources,
Education and Communication Systems (ANRECS)**

2000

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ABSTRACT

ATTITUDES OF MICHIGAN STATE UNIVERSITY STUDENTS IN THE COLLEGE OF AGRICULTURE AND NATURAL RESOURCES AND THOSE NOT IN THE COLLEGE OF AGRICULTURE AND NATURAL RESOURCES REGARDING DIVERSITY

By

Christopher Clomus Mathis, Jr.

The researcher's purpose in this study was to determine the attitudes regarding diversity held by College of Agriculture and Natural Resources (CANR) and non-College of Agriculture and Natural Resources (non-CANR) students at Michigan State University. Subjects for the study were selected MSU undergraduates in the CANR, the Eli Broad College of Business, the College of Education, and the College of Engineering. The study population included 220 students enrolled in selected undergraduate classes during the 1997-98 academic year. Data were collected through the use of a survey instrument, which was administered in specific classes with permission from the professors. This four-part Likert scale survey contained 98 items to measure students' attitudes regarding diversity issues, inclinations, how they perceived and defined diversity, and demographic information.

Using SPSS/PC+ (IBM Version 8.0), the researcher used descriptive statistics (frequencies, percentages, and means) to summarize the data pertaining to demographic characteristics of the respondents. Combined descriptive analyses were run on items

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grouped according to issues or common themes, establishing mean scores for each topic/theme. T-test and one-way analyses of variances (ANOVAs) were used to determine whether any significant differences existed between CANR and non-CANR students in terms of their attitudes regarding diversity. The Cronbach alpha reliability coefficient was .89 for the survey instrument.

Major findings were that (a) CANR and non-CANR students indicated that they were least comfortable interacting with mentally disabled people, (b) females and non-CANR respondents tended to be more positive toward the seven specific aspects of diversity (sexual equality, multilingualism versus English only, interaction with minorities prior to college, rural versus other communities, cultural pluralism versus assimilation, comfort with differences, and need for diversity) than were males and CANR students, and (c) the majority of CANR and non-CANR respondents said they would like to work in mixed communities.

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ACKNOWLEDGMENTS

To Christ Jesus be the glory, for this dissertation is a testament to what faith, hope, persistence, and prayer can accomplish. A special tribute is extended to those family members, both living and deceased, who have guided and continue to guide me throughout my life's journey.

My sincere thanks to those living family members who stood by my side:

Mrs. Beatrice Mathis (Mother)

Mr. Ervin Henderson (Uncle)

Ms. Barbara Lucas (Godmother)

Mrs. Barbara Gladney (Aunt)

Mrs. Susie Henry (Aunt)

Mr. and Mrs. Albert Miller (Godparents)

Mr. Matthew Young (Mentor)

Minister Shirley June (Spiritual Mother)

Mrs. Brenda Kinard (Sister)

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Mr. Christopher Clomus Mathis, Sr. (Father)

Mr. and Mrs. Johnson Henderson (Grandparents)

Mr. Kenny Powell (College Track Coach)

Dr. James Law (Professor)

Many thanks
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Sincere appr
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members, Dr James

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Ms Cynthia Thoma

Many thanks also to all of those persons whom I cannot name individually who assisted me in my quest to advance my education to the doctoral level.

Sincere appreciation is extended to Dr. Eddie A. Moore, my advisor and guidance committee chairperson. I am also grateful for the assistance and advice of my committee members, Dr. James A. Jay, Dr. Lee N. June, and Dr. Frederick Whims.

I am grateful for the advice of other persons with whom I came in contact along the way: Dr. Murari Suvedi, Dr. Marquita Jones, Dr. Kirk Heinze, and Dr. Abel Sykes. I am also grateful to the College of Agricultural and Natural Resources, especially to Dr. Dr. James E. Jay, Dr. Richard Brandenburg, and Dr. Lee N. June, who made it possible for me to complete my dissertation by receiving the Minority Competitive Doctoral Fellowship, the College of Agricultural and Natural Resources Dissertation Completion Fellowship, and Graduate Assistantships. Special thanks to the support staff in the Department of Agricultural and and Natural Resources, Education and Communication Systems--Diane Davis and Mary Pierce--and to others in the College of Agriculture and Natural Resources. Unbounded gratitude to Linda Swain and Sue Cooley Miller for their editing assistance.

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Special thanks to Pastor Columbus Clayton, Ms. Teresa Parker, Ms. Narvella Wright, Ms. Connie Rose Tingson, Ms. Geneva Henderson, Ms. Tskani Ngomane, and Ms. Cynthia Thomas for helping to keep me sane throughout this process.

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Finally, I am indebted to the entire New Mount Calvary Missionary Baptist Church, and its members in the body of Christ, who supported me on my academic and spiritual journey. It is my desire that this work will inspire others in the field to obtain a yearning to understand diversity and its far-reaching implications to future generations of scholars and laborers.

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CHAPTER I

INTRODUCTION

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W. E. B. Du Bois

The old thinking patterns that define reality and determine behavior based only on the limitations of one's own particular experiences and conditioning have no logical place in a world in search for peace.

Maureen Mansell

Background

In the American Declaration of Independence of 1776, it is written, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Yet more than 200 years after these noble sentiments were first proclaimed, many citizens of color in the United States still do not feel that they are a part of the American dream. This feeling of alienation can be attributed to attitudes and beliefs toward diversity. Those who feel alienated might ask, "Does this country truly value diversity and the uniqueness that it affords?"

Since the inception of the United States and the adoption of the motto "*E Pluribus Unum*," meaning "one from many," for its national seal, Blacks and other minorities have found it difficult to be counted as one of the many. Historically, Blacks were not seen as human beings (Pifer, 1978). Rather, they were brought to America's shores against their

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will in the hulls of ships, as opposed to voluntarily sailing in search of freedom on the Nina, the Pinta, the Santa Maria, or the Mayflower (Ogbu, 1978). Thus, the early Europeans considered Blacks to be unequal and essentially noncontributors to the building of the infrastructure of the New World, except as a source of manual labor. Some Europeans feared that Blacks' access to such pernicious ideas as "all men are created equal, that they are endowed by their Creator with certain inalienable rights," as stated in the Declaration of Independence, was dangerous and a threat to their own way of life (Pifer, 1978, p. 8). It is likely that such early events, beliefs, and thought processes have contributed to today's students' attitudes toward diversity.

A More Diverse Population in the United States

During the past four decades, people in the United States have been engaged in a dialogue about educational and economic equality as it relates to race, class, gender, and sexual orientation. Although we have witnessed some advances in race relations and educational equality, the record still supports the need for additional major improvements in these areas. Bowen (1994) concluded that:

Since the 1960s, most racial and gender segregation has been eliminated by legislation, executive orders, and judicial actions. This overt pressure quickly desegregated agricultural education by removing most legal barriers to participation. However, 35 years after the first mandates, the profession's quest for diversity is being severely hampered by repeated failures to distinguish between desegregation and integration. Thus, the integration of females and minorities into the fabric of a desegregated agricultural education is proving to be slow and difficult. Demographic trends suggest that effective integration cannot wait much longer. (p. 6)

As the world becomes increasingly interdependent, Americans need to understand how diversity will be of major importance to this nation's success in the 21st century. Therefore, students, staff, faculty, and the community need to become stakeholders in

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improving and understanding students' attitudes toward diversity, which in turn will foster better intercultural communication and interactions within American society. For example, Harris (1998) stated:

In 1987, one-third of the kindergarten students in the United States were minority. These students will be the pool from which institutions of higher education will draw their college freshmen in the year 2000. The impact of this increase in cultural and ethnic diversity will be pervasive, especially with respect to broadening European-oriented curricula to make them more inclusive of other cultures. The changes that the colleges will face must be approached systematically. Institutional commitment to ethnic and cultural diversity from the executive level must be in place before progress can be achieved. (p. 11)

Bowen and Jackson (1992) made a similar observation 6 years earlier:

The United States is increasingly recognizing that a society can be great and excellent if diversity is encouraged rather than suppressed through such concepts as the melting pot and theories that promote homogeneity. However, to achieve the ideals of a great yet diverse society, countless struggles must be endured to educate the populace through a system of public education that has been predicated upon and dominated by the values, mores, and cultural heritage of Western Europeans in general. (p. 1)

History has shown that the ideology of a color-blind society was nothing more than a mirage. Therefore, there is an ever-increasing need to continue the dialogue relative to institutions, the workforce, and society at large as we approach the new millennium. Writing of colleges and universities, Musil (1996) observed:

College campuses are no exception, for campuses are not insulated from the reverberations. Nor are students able to retreat into a protected cocoon, and no faculty teaches in a discipline that has gone untouched by the new scholarship on diversity. . . . For borders that once marked, or perhaps only seemed to mark, private, controllable space are more permeable than ever. (p. 1)

As America enters the 21st century, more attention needs to be given to the following trends and predictions:

1. By the year 2000, one out of every three citizens will be of non-White origin (Hodgkinson, 1985).

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2. In American public 4-year institutions, the enrollment rate for minority students increased by 10.1% between 1976 and 1996 (U. S. Department of Education, 1996).

3. Increasing numbers of women are entering or returning to the workforce (Johnson & Packer, 1987).

4. By the year 2000, the number of limited-English-proficient (LEP) school-age children in the United States will increase from the present 2.8 million to an estimated 3.8 million (Cheng, 1990).

5. There is a widening gap between the rich and poor, as well as an increasing number of people who practice religious beliefs that do not fall under Christianity (Goode, 1993; Grogan, 1991).

6. The median age of Americans is rising (Sivy, 1997).

Given the above-mentioned trends, it is imperative that agricultural education professionals and educators in land-grant colleges of agriculture give serious attention to addressing issues of diversity. Bowen (1994) explained why the issue of diversity has become a prevalent topic of discussion:

Diversity is an issue because the media constantly reminds us that the demographic characteristics of the country's population are changing drastically, such that in the near future, it is projected that current ethnic minorities will become a numerical majority. (p. 17)

It is clear that if the United States is to remain a dominant force in the 21st century, institutions of higher education must take the lead in assisting in the development of sound diversity programs and solutions (Bowen, 1994; Moore, 1994). The increasing numbers of minority students entering public 4-year institutions in the 20 years between 1976 and

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1996 should be of concern to every major university. These numbers rose from 13.7% in 1976 to 23.8% in 1996, according to the Chronicle of Higher Education (1998).

There is no escaping the changing demographics in higher education in the new millennium. Marklein (1998) stated:

Higher education has long figured prominently in the nation's struggle toward racial equality and understanding. But today, instead of being laboratories where students learn how to resolve the problems facing the outside world, colleges increasingly find their campuses under the microscope in the nation's strained efforts to commit itself to racial and educational equality on campus and uses its resources to make diversity work. (p. 1)

Marklein pointed out how institutions of higher education and their communities have to facilitate awareness and change for the 21st century. Bowen (1994) suggested that this can be accomplished in the following manner: "Gender and ethnic diversity must be actively pushed more aggressively if agricultural educators wish to maintain their relevancy in America's educational enterprise during the next decade" (p. 8). As the once-independent and self-sufficient United States struggles to find its place in an increasingly interdependent world, it will be forced to reexamine the issue of diversity at home before it can effectively foster democracy abroad.

Serving a More Diverse Population in Michigan

The increasing diversity of Michigan's population has created a challenge for the state's universities and communities in serving a more heterogeneous student body, making changes in policies and modes of operation essential. The minority student population has increased steadily, from 13% in 1986 to 17.2% in the fall of 1996 (Chronicle of Higher Education, 1989/90, 1998/99). However, numerous students

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entering colleges and universities come from homogeneous secondary schools where they had few or no interactions with students of other racial/ethnic backgrounds.

Being aware of this fact, the University of Michigan-Ann Arbor issued the Michigan Mandate in 1987. This mandate was a long-range strategic plan for “linking academic excellence and social diversity” within the university and set the stage for a wide range of diversity programs and initiatives that gave guidance for a more pluralistic environment at the University of Michigan. As a result of the Mandate, 187 undergraduate courses were developed and initiated to address theory and practice pertaining to intercultural understanding. Seven years after the Michigan Mandate was issued, the Michigan Agenda for Women was developed, in 1994. The Agenda was a companion initiative to the Michigan Mandate and was deigned to make women students, faculty, and staff fully represented at the university (Roach, 1997). These types of initiatives by institutions of higher learning are needed, in order to offer more imaginative and authentic programs to better serve a growing diverse student population that includes minorities, females, and students with learning disabilities (Moore, 1994a, 1994b).

Michigan State University (MSU) also has responded to the changing student demographics. Following the appointment of Clifton Wharton as president of the university in 1970, MSU actively promoted diversity over a 20-year span by hiring racial/ethnic-minority professionals to share in the responsibility for implementing and promoting diversity programs (Matthew, 1997). However, there is still room for improvement.

In 1989, MSU IDEA (Institutional Diversity: Excellence in Action) was issued by the Office of the Provost. Its goals were to create a hospitable environment where

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differences are celebrated, where civility based on mutual respect is natural, and where teaching and learning are enhanced through the richness of a multicultural community (MSU IDEA, 1989). Feeling the need to further prepare for the predicted demographic trends, MSU IDEA II was introduced in 1992. It was an aggressive plan of action with 50 initiatives to advance diversity and multiculturalism in four areas: (a) leadership; (b) recruitment and retention of faculty, students, and staff; (c) instruction, research, and outreach; and (d) campus climate.

As a follow-up to MSU IDEA II, President Peter McPherson in his February 1994 State of the University Address unveiled six guiding principles to lead MSU into the next century, one of which is to “advance diversity within [the MSU] community.” This principle is seen as a way of affirming the institution’s commitment to maintain excellence as a multicultural community and to continue to provide leadership to the larger state, national, and international communities that it serves.

Cognizant of the commitment from upper-level administrators, the College of Agriculture and Natural Resources (CANR) at MSU has established several minority programs with the help of faculty, staff, and students over the past 15 years as a means of increasing diversity within its student body. These programs are described in the following paragraphs.

The Minority Apprenticeship Program for High School Students

The Minority Apprenticeship Program was established in the College of Agriculture and Natural Resources in the 1980s and information regarding the origin of the program was derived from interviews with the following individuals:

Dr. Carol
Departmen
Michigan

Dr. Harry
Departmen
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In the early 1980s, five students from East St. Louis High School, in Lincoln, Illinois, spent the summer on the campus of Michigan State University to learn about careers in agriculture and natural resources. These students lived on campus and were given the opportunity to participate in a variety of experiences. The experiences included hands-on learning activities, group sessions, and a number of interactive recreational and social events. This program was administered by faculty and graduate students in the Agriculture and Natural Resources Education Institute. Dr. Carroll H. Wamhoff, the Institute Director, provided administrative and leadership support for this pilot program, along with Dr. Eddie A. Moore, Dr. Harry Gardner and Don Wallace. Additional support for the program came from the CANR Office of Academic and Student Affairs and other university units. At the end of the pilot program, the faculty with support of CANR administrators agreed that since this type of program had implications for the entire college, it should be administered by the CANR Office of Academic Student Affairs.

During the next fiscal year, Dr. Harrison Gardner and Don Wallace established the **Minority Apprenticeship Program (MAP)** at Michigan State University. This program

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was financially supported by the Office of the Dean of CANR, CANR Office of Academic and Student Affairs, other CANR units, and various Michigan agricultural industries and other entities. Designed as a 7-week summer experience for high school students, the program had the following three purposes:

1. To expose a large number of minority students to educational and career sciences, and to encourage them to finish high school and go on to college.
2. To encourage and recruit highly talented, underrepresented minority youths to academic programs in the CANR and provide academic and personal support to them throughout the tenure of the academic program.
3. To prepare students for career opportunities in the food and agricultural sciences, natural resources, and related areas by providing them with leadership and professional development experiences.

The Advanced Minority Apprenticeship Program

Starting in 1993, a select number of students who had participated in the MAP the previous summer were invited to participate in the Advanced Minority Apprenticeship Program (AMAP) for a second year. In many cases, students who returned for a second year solidified their interests in agriculture and related sciences and thereafter applied to a degree-granting program.

The Minorities in Agriculture and Natural Resources Association

In the early 1980s, a concerned undergraduate minority student, recognized the need for a support group for minority students in agricultural programs at Michigan State

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University. With the help and guidance of a sensitive advisor (Mr. Donald Wallace), he set out to form such an organization on campus. From these efforts, the Minorities in Agriculture and Natural Resources Association (MANRA) was established as a registered student organization in the CANR at MSU, in the spring of 1982. This student organization was designed to address potential social and cultural issues, as well as the academic adjustment of minority students in the CANR. The overall purpose of the organization is to enhance the academic, professional, and leadership development of its members. Students participating in MANRA are members of the national society for Minorities in Agriculture, Natural Resources and Related Sciences (MANRRS), as such, participate in national conferences and regional meetings. MANRRS became the official name of the organization after the Third Annual Conference held at Maryland Eastern Shores, in April 1988, where it was agreed upon, after much deliberation by the assembly, that MANRA did not adequately reflect the range of disciplines that formed the targeted population for the association membership. The MANRRS, as it is now known, was adopted by majority vote to extend the audience served by the association to include agriculture and “related sciences”(Foster & Henson, 1992, pp.79-81). MANRRS is currently represented on more than 40 college campuses and maintains a professional membership of approximately 200 members.

The ANR Institute for Minority Students

In 1993, the ANR Institute for Minority Students (AIMS) was implemented to complement the MAAP, under the leadership of Dr. Marquita Jones. This initiative is a week-long “exposure” program designed to provide a large number of students with a broad introduction to food and agricultural sciences, natural resources, and related fields.

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Participants in this program are 9th-, 10th-, and 11th-grade students who are unaware of the scope of the agricultural and natural sciences industries.

The ANR Institute for Minority Students-Bilingual

In 1994, the ANR Institute for Minority Students-Bilingual (AIMS-B) was implemented to give bilingual high school students a broad exposure to the educational and career opportunities in food and agricultural sciences, natural resources, and related fields. This week-long program was designed for high school students who come from a migrant background and are not aware of these opportunities.

The USDA-MSU Multicultural Scholar Program

In 1995, the CANR started receiving funding from the United States Department of Agriculture (USDA) through the Cooperative State Research, Education, and Extension Service's Multicultural Scholarship Program. This program provides scholarships for minority students pursuing degrees in food and agricultural sciences, natural resources, and related fields. Both the MAP and AIMS initiatives within the CANR provide a strong pool for potential multicultural scholars.

Thus, it can be seen that the CANR has undertaken such efforts to prepare its students and the increasingly diverse student population as a whole for the 21st century, through the various initiatives mentioned above. Moore (1994b) confirmed that such efforts were needed when he stated:

Considering changes in demographics, industry needs, and general societal needs, supporting diversity in agricultural education should be a high priority. The focus of diversity should be on people, programs, and the institutions/systems that are responsible for various programs in the states. (p. 4)

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With the focus that Moore emphasized, understanding students' attitudes toward issues of diversity is an important thrust. This involves understanding the expectations of racial/ethnic groups in order to foster an atmosphere in which one feels welcome to become an integral part of a particular community, and where trust and mutual respect are the basis of cross-cultural relationships.

Changing to a More Diverse Workforce

As we approach the next millennium, an increasing number of major corporations will depend on a more diverse workforce—one that is vastly different from the traditional labor force of 20 years ago. This new workforce will be more diverse in terms of culture, race/ethnicity, gender, disabilities, family/work life, and sexual orientation (White, 1997). Bluford (1996) reported that employment in the agricultural-services sector increased from 22% to 32% in the 11 years from 1983 to 1994, and continued employment opportunities are projected in this area. Therefore, a diverse workforce is no longer theoretical, it is a reality.

Naisbitt and Aburdene (1980) drew attention to anticipated demographic changes in the workforce for the 21st century in their Megatrends report. However, diversity in the workforce did not gain momentum until the Workforce 2000 report was released (Hudson Institute, 1988b). This study by the Hudson Institute indicated that women, minorities, and immigrants will constitute about 85% of the United States workforce by the year 2000 (Johnson & Packer, 1987). In addition, the median age of American workers will be 45 by the year 2005, and more than 15% of the workforce will be over the age of 55 (Barner, 1996, p. 4). Further, the number of LEP students in the United States will increase (Cheng, 1990).

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Since the Hudson Institute's (1988a, 1988b) Workforce 2000 and Opportunity 2000 reports were published, diversity in the workforce has become a popular topic of research. Although there is still no standard definition of the word *diversity*, it has gained more celebrity than affirmative action. For example, many researchers see diversity as inclusive of everyone, thus transforming people's thinking from assimilation to organizational acculturation (Castelli, 1990; Cheng, 1990). Others see diversity in the workforce as a way to proclaim affirmative action and reflect the demographic diversity within the organizational structure (Cleveland, 1988; Edmond, 1991; Rosen & Lovelace, 1991).

Evidence has shown that institutions and organizations need to go beyond affirmative action to be successful in the new millennium, for the main accomplishment of the 1960s and 1970s was to give minorities access to the system. In the 1980s, primary concern was placed on valuing differences. However, in the 1990s and in preparation for the 21st century, researchers have suggested that the effort must be toward managing diversity (see Figure 1).

Affirmative Action	Valuing Differences	Managing Diversity
1960s & 1970s	1980s	1990s & 21st Century
→→→	→→→	→→→

Figure 1: The process of change. Adapted from A Diversity Training Manual, by C. Rosado, 1992, Arcata, CA: Humboldt State University.

In light of these predictions and trends, what have institutions of higher learning, corporations, and industries done to prepare themselves and potential employees for demographic changes in the 21st century? Although the word *diversity* is included in

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many universities' mission statements, these statements themselves do not specify how diversity is to be carried out on a day-to-day basis on the campuses. Some institutions, such as the University of Michigan-Ann Arbor and MSU, have issued mandates and guiding principles to address the changing demographic trends and to prepare their students for the 21st century. Such initiatives are to be commended, for no longer can institutions of higher education depreciate or ignore the diversity of human experience by attempting to marginalize its relevance to the very fabric of American society.

In the past two decades, probably no organizational or managerial issue has attracted the amount of coverage and controversy as has diversity in the workplace. The news about the state of corporate diversity is at the same time good, bad, and perplexing. Whereas some corporations have addressed the issue of corporate diversity only reluctantly, others have invested millions of dollars and considerable human resources in understanding the issue of diversity in the workforce. These funds have been spent to educate, sensitize, and prepare employers and employees for the sweeping changes that will occur in the workplace with regard to the demographic makeup of personnel (Jordan, 1998).

Diversity training is the primary tool that has been used for many years, although such training has been met with staunch resistance by many who wanted to continue their reign of power. These individuals often have believed that diversity training is a waste of time, effort, and money. Fernandez (1981) captured this belief when he described the typical corporate response noted below:

These special training programs were created for women and minorities . . . based on the assumption that women and minorities were not being hired nor promoted because they have not developed the "necessary managerial skills and attitudes to be effective managers." (p. 267)

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However, Fernandez concluded that “most white-male managers can benefit from these training sessions, for they have a lot to learn about their racist and sexist prejudices . . . and they could benefit mightily from some awareness-generating experiences” (p. 268).

In his book Beyond Race and Gender, Thomas (1991) suggested that “the notion of going beyond race and gender does not call for ignoring these factors, but to recognize them as part of a larger, even more complex picture” (p. xv). That is, when managers consider race and gender as part of a more complex entity, they have the potential to unleash the power of their total workforce by managing diversity (Rosado, 1992; Thomas, 1991).

Because most corporations want to retain their competitive edge and profitability margin, many managers have broadened their diversity training to address not only racial/ethnic and gender concerns but also issues of competitive advantage and basic workplace skills. It has been found that, by including the issue of competitive advantage, diversity promotes not only fairness but also perceptions of being profitable in the following ways: gaining and keeping market shares, cutting costs, increasing productivity, reducing turnover and absenteeism, improving employee morale, and increasing general managerial competence (Morrison, 1992).

Concerning basic workplace skills, Carnevale, Gainer, and Meltzer (1990) categorized such skills into the following seven groups: (a) learning to learn—competence; (b) reading, writing, and computation—communication skills; (c) oral communication and listening—adaptability; (d) creative thinking and problem solving—personal management; (e) self-esteem, motivation/goal setting, employability/career development—group effectiveness; (f) interpersonal skills, negotiation, and teamwork—influence; and (g)

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organizational effectiveness and leadership. All of these skills are vital to ensure success in the workforce of the 21st century.

Gardenswartz and Rowe (1998) gave five important reasons why diversity is critical to an organization's success. These include (a) gaining access to a changing marketplace, (b) getting a healthy return on investing in your human capital, (c) recruiting and retaining the best talent, (d) expanding creativity, and (e) ensuring survival through resilience and flexibility.

Nature of the Problem

Much of society seems to be ignorant of and unwilling to devise the solutions necessary to develop a truly pluralistic society. For real solutions to be realized, institutions must foster a strong systemic interconnectedness and sense of community on their campuses, within classrooms, and among faculty, students, and community members. Every year, numerous students from diverse backgrounds are accepted into the CANR and other colleges at MSU, bringing with them various needs and objectives. If MSU is to remain a premier institution for preparing students for the 21st century and providing leadership within the workforce, it is imperative to understand the attitudes of students in various academic units toward diversity.

According to Hossain (1992), numerous researchers have found a relationship between people's attitudes and the amount of information they have in a given area, suggesting that people acquire most readily those facts that are congruent with their own views. Attitudes can be deemed the basis for social, spiritual, and educational activities. Stranger (1941) concluded that attitudes are products of education. Hence, progress toward achieving democracy at home and international cooperation abroad will depend on

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the attitudes that are engendered in school children. Simply stated, if students do not value, appreciate, or understand diversity while they are in college, they probably will not value, appreciate, or understand diversity after they graduate or when they travel abroad.

An understanding of students' attitudes toward diversity is essential to effective curriculum and workshop development. Because students are future leaders, they must learn in the course of their university experience how to appreciate and value others who have backgrounds and characteristics very different from their own. As educators seek to prepare students in the 21st century, the value of such encounters is becoming more apparent. Thus, it is essential to learn about and understand students' attitudes toward issues of diversity.

Researchers who have studied attitudes have suggested that students' beliefs, feelings, and predispositions or action tendencies with regard to issues of diversity are influenced by demographic characteristics such as gender, race, age, class level of education, residence, and sexual orientation. Therefore, understanding the influence of these characteristics on students' attitudes toward diversity is necessary to ensure a functional curriculum and to develop workshops relative to diversity. In this study, the researcher assessed the attitudes toward diversity of a group of students enrolled in selected undergraduate classes during academic year 1997-98. The information gathered in this research will be useful in efforts to help faculty and students in the CANR as well as other colleges at MSU develop a broader perspective toward diversity.

Purpose of the Study

The researcher's primary purpose in this study was to determine the attitudes toward diversity held by CANR and non-CANR students at MSU. Specifically, subjects

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for the study included selected undergraduates in the CANR, the Eli Broad College of Business, the College of Education, and the College of Engineering.

Specific Research Questions of the Study

To accomplish the primary purpose of this study, the researcher established the following questions:

1. How do selected CANR and non-CANR undergraduates at MSU perceive and define diversity?
2. How do selected CANR and non-CANR undergraduates at MSU describe a personal experience (positive/ negative) with a person of a different race, color, religion, gender, national origin, sexual orientation, or a disability?
3. What attitudes are held by selected CANR and non-CANR MSU undergraduates regarding the following important constructs of diversity: (a) sexual equality, (b) multilingualism versus English only, (c) interaction with minorities prior to college, (d) rural versus other communities, (e) cultural pluralism versus assimilation, (f) comfort with differences, and (g) need for diversity training?

Research Questions and Hypotheses

The following research questions and hypotheses were formulated to analyze the data collected in this study:

Research Question 1: Are there differences in how selected MSU undergraduates perceive and define diversity, based on their individual knowledge and experiences?

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Research Question 2. Are there differences in how selected MSU undergraduates perceive and define a positive/negative experience with a person of a different race, color, religion, gender, national origin, sexual orientation, or with a disability?

Research Question 3. What attitudes toward diversity are held by selected CANR and non-CANR MSU undergraduates students regarding: (a) sexual equality, (b) multilingualism versus English only, (c) interaction with minorities prior to college, (d) rural versus other communities, (e) cultural pluralism versus assimilation, (f) comfort with differences, and (g) need for diversity training?

The following research hypotheses were identified to answer Research Question 3.

Hypothesis 1. There will be significant differences in selected MSU undergraduates' attitudes regarding sexual equality, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 2. There will be significant differences in selected MSU undergraduates' attitudes regarding cultural pluralism versus assimilation of diverse groups, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 3. There will be significant differences in selected MSU undergraduates' attitudes regarding comfort with differences of diverse groups, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 4. There will be significant differences in selected MSU undergraduates' attitudes regarding multilingualism, based on their own college enrollment, gender, race, class level, residence, and community of origin.

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Hypothesis 5. There will be significant differences in selected MSU undergraduates' attitudes regarding need for diversity training, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 6. There will be significant differences in selected MSU undergraduates' attitudes regarding rural communities versus other communities, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 7. There will be significant differences in selected MSU undergraduates' attitudes regarding interaction with minorities prior to college, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Importance of the Study

The changing demographics in Michigan have created a challenge for MSU in serving a more diverse student body. Several training efforts designed to increase cultural knowledge and understanding, as well as successful multicultural programs targeting MSU's diverse student population, have been undertaken. However, there still is a need to develop a research base on diversity. A preliminary step for developing such a research base is knowing the attitudes toward diversity of students enrolled in selected undergraduate classes at MSU. Understanding students' attitudes toward diversity is imperative. But to benefit from such an understanding, faculty and staff need to view diversity as an important ingredient to fostering better understanding of students from various backgrounds.

The findings from this study will be useful in developing a research database on university students' attitudes toward diversity. Using the information gained from this

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study, academicians will be able to assist others in understanding students' attitudes toward issues of diversity; improving intercultural communication, strategies, and projects; and developing a more conducive environment for valuing differences. The findings from this study also will contribute to the general body of knowledge concerning CANR and non-CANR students' attitudes toward issues of diversity.

Assumptions

Good (1959) stated that an assumption is "the proposition that an apparent fact or principle is true in the light of the available evidence" (p. 1). Therefore, the researcher made the following assumptions in undertaking this study:

1. The respondents were capable of responding accurately to questions included in the questionnaire.
2. The respondents gave reliable answers, and they were sincere in expressing their beliefs and opinions.

Limitations

This study was conducted to gain an understanding of the attitudes toward diversity of CANR and non-CANR students at MSU. In carrying out the research, the following delimitations and limitations were taken into consideration:

1. The researcher depended solely on data supplied by the participants.
2. Some respondents might have found it difficult to capture their genuine attitudes and beliefs when responding to the survey questions. This can happen in any research involving survey methodology.

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3. The study population was limited to students who were enrolled in selected 100-, 200-, 300-, and 400-level undergraduate classes at MSU during academic year 1997-98.

Definitions of Terms

The following terms are defined in the context in which they are used in this dissertation.

Affirmative action. Social policies encouraging favorable treatment of socially disadvantaged minority groups, especially in employment, education, and housing, without regard to race, color, religion, gender, or national origin, in order to reverse historical trends of discrimination and to create equality of opportunity (Harper Collins Dictionary, 1991).

Agricultural education. The broad instructional areas in the field of agriculture, encompassing production, processing, supplies, and services.

Assimilation. The process by which a minority culture(s) conforms to the norms of the dominant culture.

Attitude. “(a) affect for or against, (b) evaluation of, (c) like or dislike of, or (d) positiveness or negativeness toward a psychological object” (Muller, 1986, p. 3; Remmer, Gaga, & Rummel, 1965, p. 308).

Attitude scale. A set of items designed to elicit respondents’ beliefs, feelings, and predispositions or action tendencies about a particular topic (Hossain, 1992).

Attitudes toward diversity. The predisposition to act in relation to an object in a certain mode. Such attitudes comprise one’s beliefs, feelings, and predisposition or action tendencies toward various concepts of diversity.

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Beliefs. The information one has about a certain object, which might be a person, a group of people, a behavior, a policy, or an event. For the purpose of this study, the cognitive component of attitude measurement indicates an individual's knowledge, opinions, thoughts, or stereotypes about an object (Fishbein & Ajzen, 1975).

Behavioral intention. An aspect of attitude measurement that refers to an individual's actions with respect to an object. This term is used in this study as it relates to attitudes and beliefs that are linked to a behavior (Fishbein & Ajzen, 1975).

Cultural pluralism. A belief that accepts each person's right to political and economic opportunity, and the right to affirm one's own heritage.

Culture. The concepts, habits, skills, art, instruments, institutions, and so on, of a given people in a certain period or civilization (Webster's 9th New Collegiate Dictionary, 1984).

Discrimination. The systematic, intended or unintended, denial of recognition, power, privilege, and opportunity to certain people based on the groups to which they belong.

Diversity. Differences among people with respect to age, class, gender, language, race, ethnicity, physical and mental ability, sexual orientation, spiritual practices, and place of residence.

Farm. A rural territory where \$1,000 or more of agricultural products are sold.

Managing diversity. An on-going process that unleashes the various talents and capabilities that a diverse population brings to an organization, community, or society so as to create a wholesome, inclusive environment that is safe for differences, enables people to reflect, celebrates diversity, and maximizes the full potentials of all, in a cultural context in which everyone benefits (Rosado, 1992).

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Multiculturalism. A system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their sociocultural differences, and encourages and enables their continued contribution within an inclusive cultural context that empowers all within the organization or society (Rosado, 1992).

Multilingual. A person who speaks more than one language.

Pluralism. A system of beliefs in which human differences are valued as a competitive advantage. A pluralistic culture reflects the interests, contributions, and values of members of diverse groups (MSU IDEA, 1989, 1992).

Rural. A nonfarm, open area whose population is under 10,000 inhabitants.

Suburb. A metropolitan ring surrounding a city with more than 50,000 inhabitants.

Town. A locale with a population between 10,000 and 50,000 inhabitants.

Urban area. A city whose population is more than 50,000 inhabitants.

Overview of the Remainder of the Dissertation

Chapter II contains a review of literature and research pertinent to the study. The following topics are discussed: definition of diversity, a brief history of diversity in higher education, definitions of attitudes, inferring attitudes from behavior, behavior as a determinant of attitudes, behavior as it relates to reasoned action, a hierarchical model of attitudes, measurement of attitudes, and the impact of college on students' attitudes.

The research design, as well as methods and procedures followed in carrying out the study, is explained in Chapter III. Included in the chapter are a description of the study population, the independent and dependent variables, development of the instrument, validity and reliability, and data-collection and data-analysis procedures.

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The results of the data analysis are presented in Chapter IV. Chapter V contains a summary of the study findings, conclusions drawn from the findings, implications, recommendations for future research, and reflections of the researcher.

CHAPTER II

REVIEW OF LITERATURE

Introduction

This chapter contains a synthesis of selected research and literature that is applicable to the study. Information concerning previous studies was obtained by reviewing Agricultural Education Magazine, the Current Index of Journals in Education, Education Index, Educational Resources Information Center (ERIC) documents, Dissertation Abstracts, and the Wilson Select Website database. A few investigations of students' attitudes toward diversity were found, which appear to be applicable to this study. Those studies are reviewed in this chapter. Also, literature related to the study is presented under the following headings: definition of diversity, a brief history of diversity in higher education, definitions of attitudes, inferring attitudes from behavior, behavior as a determinant of attitudes, behavior as it relates to reasoned action, a hierarchical model of attitudes, measurement of attitudes, and the impact of college on students' attitudes.

Definition of Diversity

More than ever before, demographic challenges encourage society at large, universities, and corporations to think seriously about what diversity means and how it influences attitudes, behavior, and communication among groups of people. Researchers and demographers have indicated that, in fewer than 20 years, racial and ethnic minority groups in the United States will become the majority inhabitants and that this "browning

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of America” will result in significant changes in society, student-body makeup, the industrial labor pool, and the way policy is constructed (Hodgkinson, 1985; Johnson & Packer, 1987; Monsanto, 1997; White, 1997). In light of these factors, it is essential to examine the term *diversity*. Milburn (1997) contended that diversity is “one of those concepts that is very context-bound, which does not have a singular meaning for everyone” (p. 26). He suggested that the context must be clearly defined before trying to define the term. Gordon (1995) asserted that diversity in human characteristics refers to “differences in status and function” (p. 3). Diversity in this context is looked at in two different categories: (a) status—one’s position in the social hierarchy, which often determines the access to sociopolitical power and material resources. Hence, status is based on social class, caste, ethnicity, race, gender, sexual orientation, language, national origin, and a host of other less prominent social dividers; and (b) functional characteristics, such as culture, cognitive style, temperament, interest, identity, and motivation. These characteristics refer to the “how” of behavior, the manner in which behavior is manifested and the way people act (p. 3).

Diversity in the corporate context refers to differences in race, ethnicity, gender, culture, age, sexual orientation, disabilities, and competitive advantage (Fernandez, 1995; Jordan, 1998; Morrison & Herlihy, 1992; Thomas, 1991). It is clear that diversity is a salient characteristic of the increasingly diverse workforce of the 21st century. Diversity is manifested in various forms and fashions, with multiple identities and social positions, and these must be taken seriously. If corporations want to maintain their competitive edge in the world arena, they must continue to assess what diversity means within the corporate context.

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In the context of institutions of higher learning, diversity can be defined as the uniqueness of differences among people with respect to age, class, gender, language, racial/ethnic makeup, physical and mental ability, sexual orientation, spiritual practice, place of residence, and other human differences. Such a definition has been supported by the Michigan mandate of 1987, the Michigan Agenda for Women of 1994 (University of Michigan-Ann Arbor), the MSU IDEA of 1989, and the MSU IDEA II of 1992. All of these initiatives set the stage for expanding the traditional definition of diversity to one that encompasses the pluralistic environment at the university level.

A Brief History of Diversity in Higher Education

Since the establishment of the first universities--Harvard (1636), William and Mary (1693), and Yale (1701)--there has been a policy of exclusion in higher education institutions. These schools were founded to indoctrinate wealthy young men of European descent in the fundamental teachings of the church. Excluded were the masses of European-American citizens who were farmers or farm hands in rural communities, not to mention the captive Africans (slaves) who were brought to the shores of America solely to perform manual labor.

Although the United States has had to contend with diversity since its inception, colleges and universities did not deal with the issue of cultural diversity until the late 1940s. Before World War II, the educational system in the United States allocated minimal resources and commitment to providing students with a culturally diverse experience. This was primarily because educators were concerned with economics and keeping university populations homogeneous. Rather than acknowledging the changing circumstances brought on by the attack on the "separate but equal" doctrine, the

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educational system still sought to “Americanize” people of other cultures and minimize any contributions they could make to society.

Initially, America attempted to cope with cultural diversity and the heterogeneity in society through a traditional approach known as Anglo-conformity, through which minorities were expected to adopt the values of white Protestants (Olson, 1979). But minorities resented and refused to comply with the demand to give up their ethnic identity. To do so would have meant surrendering their language, religion, and culture, leaving them vulnerable in a strange environment and unable to interpret or adapt to their new surroundings. Such an ideology was widely accepted until 1945. Anglo-conformity, with its implied derogation of other cultures, has today fallen into disrepute.

A second view that emerged during the 1940s was the melting-pot ideology, whose basic assumption was that a new culture would emerge from the amalgamation of all ethnic minority groups (Olson, 1979). Although the melting-pot ideology sounds more congenial than Anglo-conformity, its objectives were essentially the same—cultural fusion and social stability. The truth of the melting pot is that it did not produce a single culture shared by all Americans, for complete assimilation meant that ethnic groups had to discard their cultural heritage, intermarry freely, lose a sense of nationality and religion, and pretend that prejudice did not exist among their fellow Americans. Needless to say, this did not occur. Massey and Denton (1993) noted:

In a shocking revelation almost three decades after the Kerner Commission had described two Americas, one White, one Black, one equal and one unequal, White and Black Americans are more racially segregated today in the nineties in residential areas than ever in the history of the United States. (p. 2)

Because most Americans continued to identify themselves in broad ethnic terms such as Asian, Black, Indian, Hispanic, or White American; by religious groupings; and by

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class, this retarded assimilation. In recognition of these realities, a new ideology—cultural pluralism—emerged, which promotes respect and values everyone’s right to political and economic opportunity, while affirming people’s own cultural heritages. The problem that accompanied this new ideology was the exclusion of certain groups, which was established by the Plessy v. Ferguson case of 1896, which sanctioned legal segregation. Southern Blacks knew this as Jim Crow laws or *de jure* segregation, and northern Blacks knew it as *de facto* segregation. From the 1880s through the early 1950s, Blacks experienced legal segregation in schools, housing, hospitals, jobs, theaters, parks, restaurants, and transportation lines (Olson, 1979). Then, in 1954, the Supreme Court in Brown v. Board of Education ruled that segregation was illegal and ordered immediate dismantling of the system, thus breaking the back of Jim Crow and overturning the 1896 Supreme Court ruling regarding “separate but equal.” This ruling had applied mainly to secondary education institutions, but also had significant implications for Blacks in the integration of graduate schools at White institutions.

It was not until the early 20th century that Americans began to engage in the dialogue of diversity, and higher education institutions had to open their doors to “new students,” willingly or reluctantly. Legislation such as the Serviceman Readjustment Act (GI Bill), the Higher Education Facilities Act of 1963, the Civil Rights Act of 1964 (Title I-VII), the Immigration Act of 1965, the Higher Education Act of 1965, and the 1972 Amendment to the 1965 Act (known as the BEOG–Pell Grant) helped to facilitate change in higher education. Other legislation such as affirmative action policies, Title IX, the establishment of community college systems, and the Disabilities Act of 1990 also has had a profound influence on making higher education more accessible to most American

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citizens. These federal acts were significant because they provided the vehicle for increasing minority enrollments at predominantly White institutions; they also had a profound effect on majority students and their attitudes toward diversity. For example, Arce (1976) pointed out:

As the traditional college student enrollment (who was predominantly white males age 18-21) stabilized, institutions were forced to actively recruit new groups of students—Blacks, other minorities, women, and older students, in order to sustain institutional growth. (p. 8)

Because predominantly White institutions had to actively recruit these “new students” to maintain economic viability, one wonders whether the institutions prepared themselves for the newly acquired students, or whether they just wanted to sustain their margins of growth in order to receive federal funding. In a special report on diversity in Black Issues in Higher Education, Matthew (1997) addressed that concern:

An often-expressed apprehension within the Black community is that traditionally White institutions were never really committed to integration, diversity, or affirmative action. . . . The issue [is] whether there ever was [any] real commitment for access and equity. (p. 22)

Clearly, issues of mistrust have persisted for the past three decades in the Black community, since the integration of predominantly White universities in the late 1960s. As the student bodies of these institutions changed, between 1960 and 1980, tremendous cultural, educational, political, and economic challenges arose and were witnessed by students during their college years. These experiences and others helped to influence these students’ attitudes toward diversity. Likewise, their attitudes have shaped those of their children, who probably attended homogeneous secondary schools before enrolling in colleges or universities in the 1990s. Could it be that those responsible in the late 1960s and early 1970s did not anticipate the inevitable challenges that should have been

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addressed or changes that should have taken place before opening the doors of higher education to people who had never been welcomed or recruited before?

Definitions of Attitudes

Definitions of attitudes can be found in publications focusing on education, political science, psychology, and sociology. Numerous intellectual discussions of the word *attitude* have been published, in which researchers have expounded on the nature and theory of attitudes, as well as the way in which attitude is defined. Social psychologists have given a tremendous amount of attention to attitudes. Bird (1940) attested to this fact by stating that “no branch of social psychology has commanded more attention during the past two decades than social attitudes” (p. 142). Thurstone and Cave (1929), pioneering researchers in the area of attitudes, defined an attitude as “the sum total of a man’s inclinations and feelings, prejudices or biases, preconceived notions, ideas, fears, threats, and convictions about a specific topic” (p. 6). Allport (1935) stated that an attitude is “a mental and neural 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 [the attitude] is related” (p. 798). He also suggested that “the concept of attitude is probably the most distinctive and indispensable concept in contemporary American social psychology” (p. 810).

Krech and Crutchfield (1945) viewed attitude as “an enduring organization of motivational, emotional, perceptual, and cognitive processes with respect to some aspect of the individual’s world” (p. 35). Good (1959) went on to define an attitude as “a readiness to react toward or against some situation, person, or thing, in a particular manner, for example, love, hate, fear or resentment, [and] to a particular degree of

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intensity” (p. 48). Campbell (1963) suggested that one should first look at situations that have things in common, along with a set of social behaviors that is performed in the presence of these situations. If there are similarities among these social behaviors, it can be inferred that “attitudes represent consistency in response to social objects” (p. 94).

Although researchers such as Rosenberg and Holvand (1960) have concluded that “attitudes are inferred from the way one reacts to a particular stimulus, which gives it a predisposition to respond in a particular way toward a specific class of objects” (p. 1), Remmer et al.’s (1965) definition of attitudes was used in this study. That is, attitudes are “an emotional tendency, organized through experiences, to react positively or negatively toward a psychological object” (p. 308). Shaw and Wright (1967) pointed out that beliefs and attitudes are connected by evaluative systems that reflect the concept of beliefs.

Triandis’s (1971) definition of attitude also was used in this study. He defined the term *attitude* by taking into account the social behavior that a person demonstrates in the presence of a set of situations that have some social objectives in common. He further suggested that “if there are similarities among these social behaviors, one can infer that a person has an attitude toward the social objects that are present in the social situation” (p. 3). Attitudes can be seen as likes and dislikes, according to Walker (1971), who suggested that “a person can have a fondness for and aversions to a situation, objects, persons, groups, or any other identifiable aspects of one’s environment, including abstract ideas and/or social policies” (p. 14). Sherif, Sherif, and Nebergall (1965) stated that “attitudes are links with a way of life, economic, political, or religious institution, family, school, or government [or race]” (p. 4). Further, they asserted, “We are speaking of an individual’s attitudes when we refer to his holding in high esteem his own family, his own

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school, his own party, his own religion, with all the emotional and affective overtones these terms imply” (p. 4).

Ajzen (1988) provided a narrower definition of attitude, saying that it is “a disposition to respond favorably or unfavorably to an object, person, institution, or event” (p. 4). In summary, Summers (1970) noted that, despite the wide array of definitions of attitudes, there are areas of general consensus as to what attitudes are: They are (a) persistent over time, (b) a response to an object, and (c) measurable. Summers also acknowledged that it is difficult to observe attitudes directly, for they must be inferred from one’s behavior.

Inferring Attitudes From Behavior

Attitudes have been considered to be functions of internal memory that are antecedents to behavior. Tolman (1932), who observed rats under various conditions of receiving rewards, developed a two-part conceptualization of attitude as it relates to behavior. This conceptualization is called *expectancy-value*, which is described as (a) (behavior) expectations—the likelihood that a given behavior will result in certain outcomes and (b) (behavior) evaluation—the value, desirability, or importance of a particular outcome to an individual. Although formal definitions of attitudes vary, social psychologists have suggested that the characteristic attribute of an attitude is its evaluative nature (Bem, 1970; Breer & Locke, 1965; Edwards, 1957; Fishbein & Ajzen, 1972, 1975; Hill, 1981; Osgood, Suci, & Tennenbaum, 1957). Such a viewpoint has been further supported by the standard attitude-scaling technique, whose outcome is a score that positions an individual on an evaluative dimension in contrast with the attitude object (Fishbein & Ajzen, 1975; Green, 1954).

Before the mid-1970s, research on the relationship between attitudes and behaviors yielded contrary findings (Albert, Aschenbrenner, & Schmalhomer, 1989). Tittle and Hill (1967) concluded that inconsistencies in the attitudes-behavior relationship were at least partially a function of the evaluative methods used. Such inquiries supported the use of a Likert scale and a set of useful items as indicators of behaviors in exploring attitudes and behavior. Ajzen (1974) found that multiple behavior parameters interacted with attitudes, rather than a single behavioral criterion. Ajzen (1988) further suggested that an attitude is a conjectural construct that must be implicit from measurable responses. Given the character of this construct, behavioral responses must reflect a positive or negative evaluation of the attitude object (Remmer et al., 1965).

Behavior as a Determinant of Attitude

Sherif et al. (1965) claimed that a behavior commits an individual to a particular attitude. This idea was supported by Triandis (1971), who confirmed that a person's behavior can cause his or her attitude to change. In such an instance, one is either positively or negatively inclined to a particular attitude, not just momentarily, but as long as the attitude persists in reference to a given behavior. Once a class of events or objects is charged with favorable or unfavorable value for an individual, it becomes clear what direction one will take. One's judgment or perception of a particular event or object, and people surrounding the event or object in question, at that moment, becomes the person's evaluation and/or preferential direct response. This attitude-related judgment or perception, as mentioned above, can be deemed an effectively motivational or a cognitive affair. Whatever the case may be, it becomes evident that behavior can be inferred only from a person who has an attitude. In other words, attitudes are inferred as a result of

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characteristics or consistent modes of behaviors toward particular events, objects, persons, or lengths of time (Campbell, 1966; Holvand, Janis, & Kelly, 1953; Janis et al., 1959; Sherif & Sherif, 1956; Sherif et al., 1965).

Behavior As It Relates to Reasoned Action

According to the Theory of Reasoned Action, to effect behavior change, one must know the cause of the behavior. Because behavior and attitudes profoundly affect people's lives, it is important to understand how a behavior or an attitude inclines one to negative or positive dispositions (Ajzen & Fishbein, 1980). Ajzen and Fishbein believed that "we can gain understanding of a behavior by tracing its determinants back to underlying beliefs, and we can influence the behavior by changing a sufficient number of these beliefs" (p. 91). As educators attempt to understand students' attitudes toward diversity, a theory concerning cognitive structures or beliefs that underlie behaviors and measure directions of behavior is worth examining. The Theory of Reasoned Action (Figure 2) holds that attitudes and social influences, called subjective norms, can be shown to predict a person's behavior, which in turn predicts attitudes. All other factors, including personal demographics, are said to have only an indirect effect on a person's behavior through the mediating variables of attitudes and subjective norms (Ajzen & Fishbein, 1980).

Since its inception, the Theory of Reasoned Action has been criticized from a statistical and theoretical perspective. Although researchers such as Ajzen and Madden (1986) have endorsed the possibility of other predictors of behavior, they believe there is considerable evidence to support the theory. A variety of research has been conducted in the area of experimental and naturalistic settings. Eagly and Chaiken (1993) asserted that

the Theory of Reasoned Action “has been tested in scores of studies and has generally fared well when the terms of the model were carefully operationalized” (p. 175). They also stated that “unquestionably it provides a model for the psychological processes that mediate observed relations between attitudes and behavior” (p. 168). The statistical deficiency of the theory that was mentioned earlier seems to have been largely ignored (Bentler, 1980; Bentler & Speckart, 1979; Bagozzi, 1981, 1982, 1984).

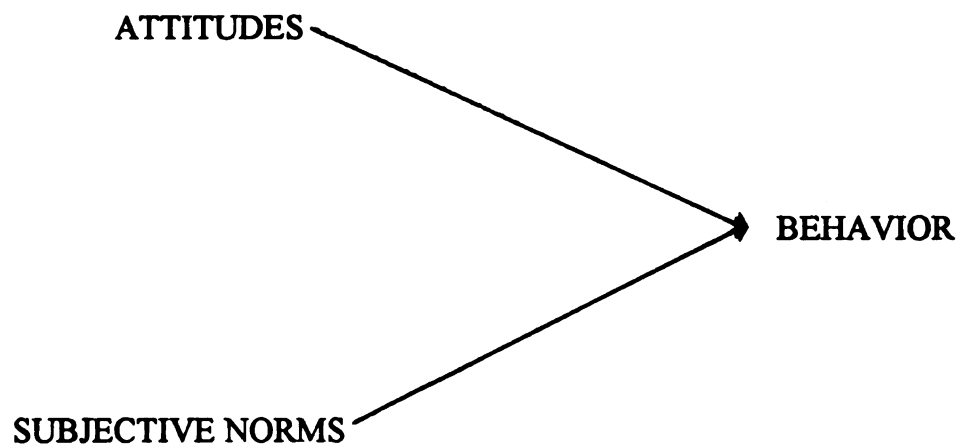


Figure 2: The theory of reasoned action. Adapted from Understanding Attitudes and Predicting Social Behavior, by I. Ajzen and M. Fishbein, 1980, Englewood Cliffs, NJ: Prentice-Hall.

A Hierarchical Model of Attitudes

Many researchers believe that attitudes are more than just inferred, distinctive forms of affect, cognition, and conation responses. Katz and Stotland (1959) and Smith (1947) suggested that there are different theoretical components of attitudes, which can be reflected individually. Ajzen (1988) confirmed this notion by suggesting that attitude can be viewed as a multifaceted construct with three components—*affect*, *cognition*, and *conation*—all of which modulate along an evaluative continuum. An example of this is an undergraduate student who feels uneasy about issues of diversity (negative inclination of

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activity), although, believing that it must be understood and addressed (positive inclination/cognitive), decides to sign up for a class that deals with diversity on all levels (favorable conative component).

Such a behavior can be understood in light of Rosenberg and Holvand's (1960) tripartite model of attitude, which explores affect, cognition, and conation as constituting the primary factor of inquiry, and attitudes as comprising a second mode of inquiry. This model usually is the beginning point of most contemporary analyses. In this model, the three components are defined separately, although they are perceived as the sole construct of attitude (see Figure 3).

Rosenburg and Holvand's (1960) model illustrates how the stimulus is arranged into three divisions, which represent the object's attitude. Their model further suggests that the cognitive division of representation comprises the minimal circumstance of having an attitude. The cognitive division must be equivalent to a negative or positive event in order to have an effect. The more positive or negative the event and the length of time it is exposed to a particular division, the greater the effect on that division. In other words, attitudes are implied from distinct responses to the attitude object.

In conclusion, the hierarchical attitude model serves as an actual or symbolic representation of how attitude affects one's behavior, whether it is favorable or unfavorable, or an evaluative reaction, of an attitude toward the object. This attitude predisposes cognitive, affective, and conative responses to an object, whose evaluative tone makes up the overall attitude (Bem, 1970; Breer & Locke, 1965; Edwards, 1957; Fishbein & Ajzen, 1975; Hill, 1981; Osgood et al., 1957; Oskamp, 1977).

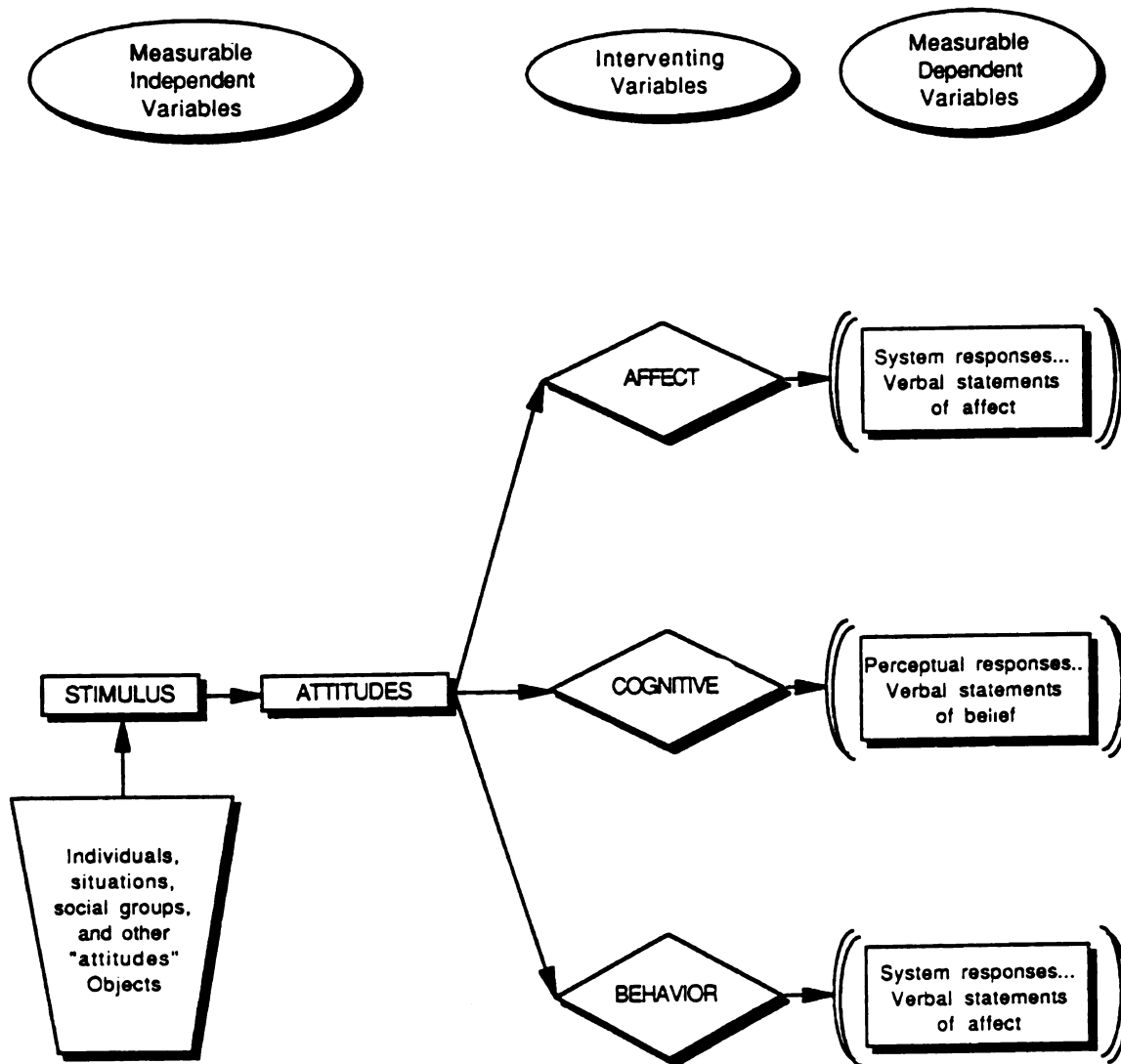


Figure 3: Rosenberg and Holvands conception of attitudes. Adapted from "Cognitive, Affective, and Behavioral Components of Attitudes," by M. J. Rosenberg and A. Holvand, 1960, in C. I. Holvand & M. J. Rosenberg (Eds.), Attitude, Organization and Change (pp. 1-14), New Haven, CT: Yale University Press.

Measurement of Attitudes

A fundamental dilemma with attitudinal research is the inconsistency of the concept of attitude and the ability of researchers to empirically determine differences between cognition (beliefs) and affect (feeling). Nagy (1978) confirmed this by stating, "If distinctions between feeling and belief can be made empirically, results of studies which do not make this distinction should be questioned" (p. 355). One can conclude that

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researchers err in research design, especially instrumentation, when they do not specify clearly what it is they intend to measure. Murphy (1972) suggested that “measuring attitude and measuring changes in attitude represents a more complex task than measuring the acquisition of factual or cognitive information. There are, however, techniques that are accurate and appropriate for the task” (p. 11). Murphy suggested using an attitude scale because there is no specific definition of attitudes. Such a scale would include statements related to the topic that the researcher wishes to investigate.

Social scientists have acknowledged that factors other than one’s attitude toward an object may influence both the person’s response to instruments designed to measure attitude and his or her behavior toward the object in everyday life. Some social scientists have suggested that various informal criteria for formulating statements be used in constructing an attitude scale (Bird, 1940; Edwards, 1957; Edwards & Kilpatrick, 1948; Likert, 1932; Thurstone & Cave, 1929). The questionnaire items should be simply stated, in the present tense, and relevant to the topic under inquiry.

According to Sudman and Bradburn (1987), researchers should consider certain points when formulating the items to be used in a questionnaire designed to measure attitudes. These include the following:

1. Make sure that the attitude objects are clearly specified.
2. Decide on the critical aspects of the attitude to measure—*affective, cognitive, and action*. Do not assume that these must necessarily be consistent.
3. Measure the strength of the attitude by building a strength dimension into the question itself; by asking a separate question or questions about strength; or by asking a series of independent questions, each of which reflects the general attitude.

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4. Avoid double-barreled and one-and-a-half-barreled questions that introduce multiple concepts and do not have a single answer. Where possible, separate issues from individuals or sources connected with the issues.

5. Consider the use of separate unipolar items if there is a possibility that a bipolar item might miss independent dimensions.

6. Recognize that the presence or absence of an explicitly stated alternative can have dramatic effects on response. Specification of alternatives will standardize the question for respondents.

7. Pretest new attitude questions to determine how they are being interpreted by respondents. The use of split ballots in pretests is highly desirable.

8. If general and specific attitude questions are related, ask the general questions first.

9. When asking questions of differing degrees of popularity involving the same underlying value, ask the least popular item first.

10. In attempting to measure changes in attitudes over time, ask exactly the same questions in all time periods, if at all possible (p. 73).

Bird (1940) concluded that it is important to consider the following criteria when measuring attitudes on an attitudinal scale:

1. Statements should be simple, clear, and in direct language.

2. Double negatives and words with many meanings introduce confusion and should be avoided. These types of questions raises the need for analysis in a situation where an immediate feeling or response is desired.

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3. Double-barreled statements should be avoided, for these types of statements cause ambiguity.

Bird contended that “the first prerequisite of an acceptable attitude scale is that it should reflect as exactly as possible the existing points of view prevailing toward an issue or institution” (p. 148).

The Likert summated rating scale was used to measure attitudes in this study. This technique, which is used for scaling individuals’ attitudes, was developed by Rensis Likert and Gardner Murphy (Likert, 1932). Regarding the Likert scale, Kerlinger (1973) stated:

The summated rating scale seems to be the most useful [for] behavioral research. It is easier to develop and yields about the same results as the more laboriously constructed equal-appearing interval scale. Used with care and knowledge of [their] weakness, summated rating scales can be adapted to many needs of behavioral researchers. (p. 49)

Ary, Jacobs, and Razavieh (1990) asserted that:

The Likert-type scale is one of the most widely and successfully used techniques to measure attitudes. A Likert scale assesses attitudes toward a topic by asking respondents to indicate whether they strongly agree, agree, are undecided, disagree, [or] strongly disagree with each of a series of statements about the topic. (p. 195)

In sum, the Likert scale technique can be used to elicit decisive knowledge with regard to respondents’ degree of agreement or disagreement with a specific statement and enables investigators to include content that is not obviously associated with the attitude in question (Oppenheim, 1966). Best (1987) contended that the design of the Likert scale facilitates expeditious replies by the examinee and swift scoring by the examiner.

The Impact of College on Students’ Attitudes

According to Pascarella and Terenzini (1991), the 1970s and 1980s saw a “virtual torrent” of investigations pertaining to the impact of college on students (p. xv). It has

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been shown that growth and change during college go beyond the normal expected maturation and have been referred to as a unique or net effect, value-added, or talent development (Astin, 1993; Pascarella & Terenzini, 1991). Research in this area has been administered through two branches of social science—psychology and sociology.

In looking at the impact of college on students' attitudes, Weidman (1989) stated:

The student entering college as a freshman cannot be considered to be a *tabula rasa*. Rather, prior experiences with family and significant others who are not members of the college community continue to generate normative pressures to shape students' [attitudes]. (p. 304)

Thus, to assume that a student's attitudes are not influenced somewhat by others outside the college arena would be unwise. Weidman's research suggested that college students are affected by both academic and social factors, including the influence of parents and noncollege referent groups, as well as their background characteristics (see Figure 4). Pascarella and Terenzini (1991) emphasized the psychological aspects of student attitude change during college, whereas Feldman and Newcomb (1969/1994) focused more on sociological explanations of changes in students' attitudes during college. They indicated that many changes are independent of what students' attitudes were like when they first entered college. Feldman and Newcomb went on to say that "colleges may be viewed as socializing organizations in which the students, in varying degrees, come to accept normative attitudes and values by interacting with each other and with faculty" (p. 269). They concluded that "attitudes held by students leaving college tend to persist thereafter" (p. 332).

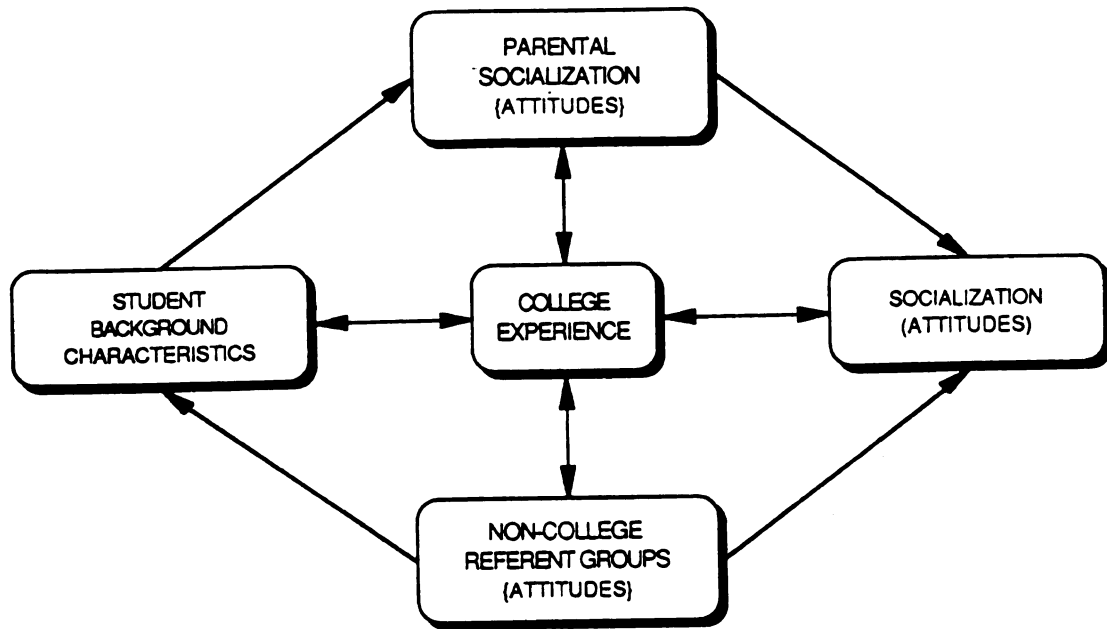


Figure 4: Conceptual model of undergraduate students' socialization. Adapted from "Undergraduate Socialization: A Conceptual Approach," by J. C. Weidman, 1979, in J. C. Smart (Ed.), Higher Education: Handbook of Theory and Research (Vol. 5), New York: Agathon Press.

CHAPTER III

METHODS AND PROCEDURES

Introduction

The researcher's purpose in this study was to determine the attitudes toward diversity held by CANR students and non-CANR students at MSU. The descriptive survey research method was used in conducting the study. In this chapter, the study design and methodology are explained. The conceptual design is set forth first, followed by a discussion of the study population. The independent and dependent variables and the instrumentation used in collecting the data are also described, as are issues of validity and reliability. Finally, the data-collection and data-analysis procedures are presented.

Conceptual Design of the Study

It is important to develop a clear picture of the concept of attitudes as it relates to college students. Allport (1935) stated, "The concept of attitude is probably the most distinctive and indispensable concept in contemporary American social psychology" (p. 810). Summers's (1970) research indicated that, despite the wide array of meanings of attitudes, there is general consensus of what attitude is: "It is (a) persistent over time, (b) a response to an object, and (c) measurable." Summer also acknowledged that attitudes are difficult to observe directly, for they must be inferred from one's behavior. However, Ajzen (1985) narrowed the definition of attitude down to "a disposition to

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respond favorably or unfavorably to an object, person, institution, or event” (p. 4). That is, an attitude can be viewed as a construct that is not amenable to direct observation; rather, it must be inferred from measurable responses made by a person. Hence, response to attitudes fall into three categories: affective, cognitive, and conative.

Cognitive responses reflect recognition of, and data about, the attitude object.

Affective responses involve an assessment of, and reaction to, the attitude object.

Conative responses are behavioral inclinations, schemes, resolutions, and actions with respect to the object. To help the reader understand the three constructs, the following example is presented. A particular majority student might feel uneasy about her racial/ethnic identity (negative affect), but decide that it is important to understand one’s racial/ethnic identity in this diverse society (positive cognitive component). Hence, she decides to participate in a diversity workshop designed to help students understand their racial/ethnic identity. A schematic diagram that illustrates the process of measuring the attitudes of students who participated in the study is shown in Figure 5.

The Study Design

The design chosen, according to terminology used by researchers in the field of education (Borg & Gall, 1979; Merriam & Simpson, 1984) and sociology (Babbie, 1986), can be categorized as a descriptive survey methodology in the form of a survey questionnaire. If properly employed and cautiously interpreted, the descriptive survey can be a useful methodology for the development of knowledge (Best, 1981). The data obtained from the completed questionnaires are used to describe how the study population distributed itself for different variables. One of the goals of this study was to provide data, draw conclusions, and generate knowledge that could contribute toward the development

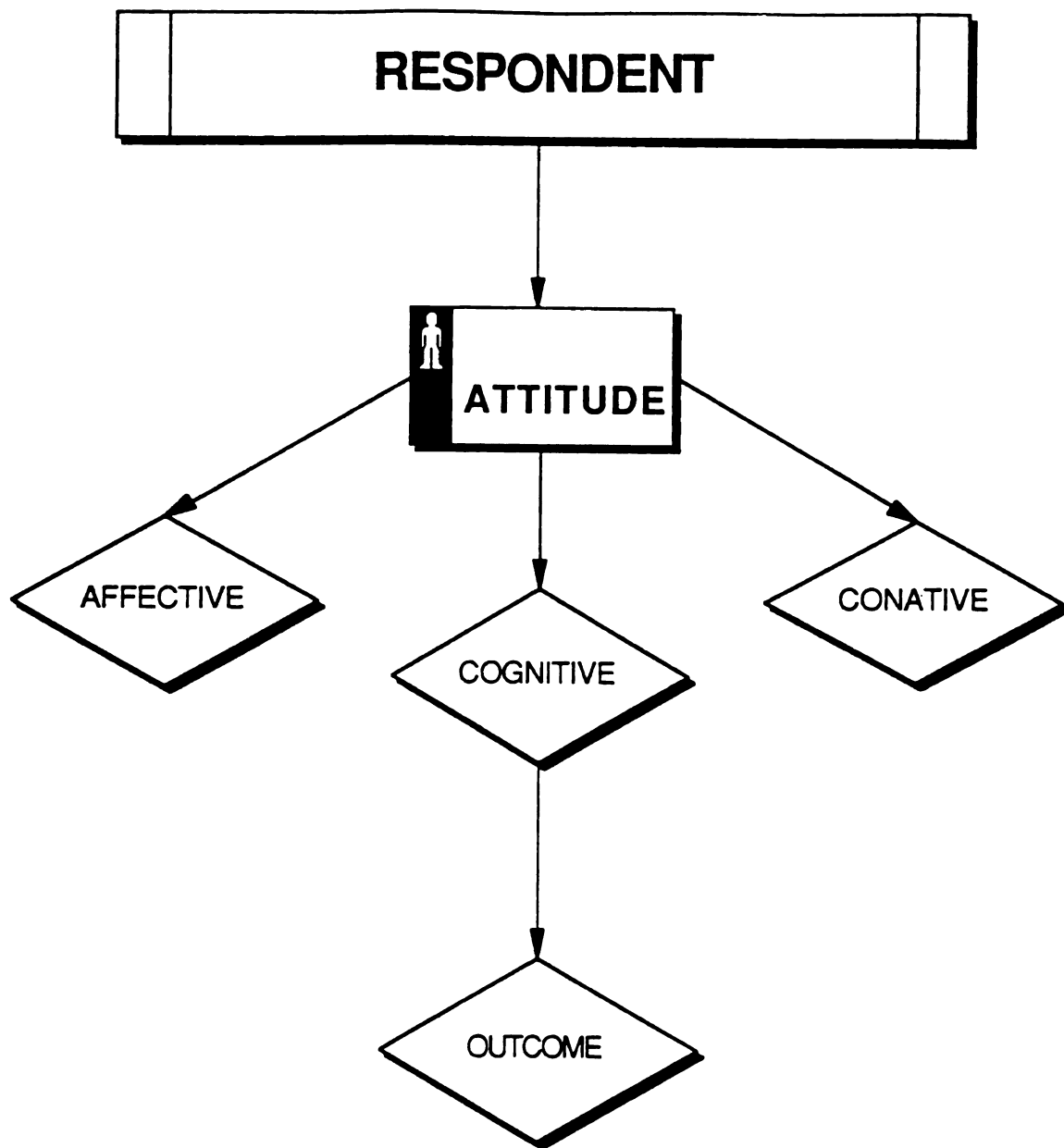


Figure 5: Process of measuring the attitudes of students who participated in this study.

of a research database regarding university students' attitudes toward diversity. The survey method of research is an established strategy that offers many advantages.

According to Babbie:

Survey research is probably the best method available to the social scientist interested in collecting original data for describing a population

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This study followed a descriptive survey methodology to collect information to ascertain the attitudes commonly held by CANR and non-CANR MSU undergraduate students regarding diversity. This research followed the guidelines set forth by Best (1981) as he described the characteristics of descriptive survey research studies:

1. They are nonexperimental, for they deal with the relationships between nonmanipulated variables in a natural, rather than artificial, setting. Because the events or conditions have already occurred or exist, the researcher selects the relevant variables for an analysis of their relationships.
2. They involve hypothesis formulation and testing.
3. They use the logical methods of inductive-deductive reasoning to arrive at generalizations.
4. They often employ methods of randomization so that errors may be estimated when inferring population characteristics from observations of samples.
5. The variables and procedures are described as accurately and completely as possible so that the study can be replicated by other researchers.

Researchers, however, must be cognizant of the limitations to descriptive survey research. Borg and Gall (1979) listed several errors that researchers frequently make in survey research: (a) not formulating clear, specific objectives for their research; (b) relating data-gathering procedures to objectives in only a general way and thereby failing to get quantitative data specific to the problem; (c) selecting the sample on the basis of convenience; and (d) analyzing survey data one variable at a time instead of analyzing

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relationships, longitudinal changes, and comparisons between groups. The researcher made every effort in this study to minimize these limitations.

The Study Population

The identification of the population is a critical step in the research process. Two types of populations are generally described in the research literature: the “target” population and the “survey” population. According to Rossi (1983), the target population is the collection of elements that the researcher would like to study. The survey population is the population that is actually sampled and for which data may be obtained.

The target population for this study comprised undergraduate students in selected 100-, 200-, 300-, and 400-level courses in the CANR, the Eli Broad College of Business, the College of Education, and the College of Engineering at MSU. The researcher obtained permission from selected CANR and non-CANR faculty who were identified and asked to administer the survey in their classes, with the help of the researcher’s advisor. Those excluded from the survey population were the students who were not present at the time the survey was administered in the classroom.

The Study Sample

A sample is a strategically and systematically identified group of people or events that meets the criterion of representativeness for a particular study (Merriam & Simpson, 1984). Several approaches to sampling are available to the researcher, depending on the nature and objective of the research. As indicated earlier, one of the research questions of this study was to find out what attitudes toward diversity are held by selected CANR and non-CANR MSU undergraduate students regarding: (a) sexual equality, (b)

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multilingualism versus English only, (c) interaction with minorities prior to college, (d) rural versus other communities, (e) cultural pluralism versus assimilation, (f) comfort with differences, and (g) need for diversity training. Because there were more than a thousand faculty members and more than 30,000 undergraduates between CANR and non-CANR at MSU during academic year 1997-98, and the unavailability of a defined list for the targeted population, a cluster random sample was used in the study. In addition, cluster sampling was chosen because of the availability to study a number of intact faculty classrooms that already were in existence. An advantage of using cluster sampling is that it can be used when it is difficult to select a random sample of individuals, with less time and budget constraints. The researcher used the following criteria to draw a cluster random sample. Faculty members who had students with the various demographic characteristics (all class levels, various majors, various communities of origin, various racial/ethnic make-ups, equal distribution of gender, and more than 25 students) enrolled in their classrooms were asked to participate in the study. All students enrolled in these classes were requested to participate in this study on a voluntary basis. Considering the replicability and possible contribution of the study to create a database of the targeted population, it was considered important to give each member of the survey population an equal opportunity to participate.

The shortcomings of cluster random sampling have been described by Fraenkel and Wallen (1993). The biggest criticism of cluster random sampling is the greater chance of selecting a sample that is not representative of the population, and the inability to generalize the study findings to a larger population, which is considered a threat to external validity. Although this limitation is acknowledged, cluster random sampling is

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still considered a justifiable sampling strategy to use in studying students' attitudes and perceptions in the school/college settings involved in social survey research. It should be noted, though, that the results of this study could be generalized only to the survey population and not to the target population.

The Independent and Dependent Variables

In descriptive research, the selection and measurement of variables are significant responsibilities. Each research hypothesis embodies, at the outset, two meaningful ambient factors: an independent variable and a dependent variable. An independent variable has a component that is manipulated, measured, or selected by the investigator in order to observe its relation to the subject's "response." A dependent variable has a component that is observed and measured in response to an independent variable.

The independent variables in this study were selected demographic characteristics of the student participants. These characteristics were college enrollment, gender, racial/ethnic make-up, class level, community of origin, and place of residence. The dependent variable was the seven attitudinal variables regarding diversity.

Instrumentation

Development of the Instrument

The instrument used in this study was developed from similar instruments used in Ingham's (1996) study of youths' attitudes toward diversity for Pennsylvania's Governor's School for the Agricultural Sciences and her 1996 study for the Connecticut Cooperative Extension Service. The instrument developed for this study consisted of four parts:

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In Part I, respondents were asked to give the meaning of diversity, in their own words.

Part II of the questionnaire contained 44 statements relative to students' attitudes toward diversity and comfort with differences. Respondents indicated their agreement or disagreement with each statement concerning diversity using a 6-point Likert scale ranging from 1 (*strongly disagree*) to 6 (*strongly agree*). Students' responses were analyzed collectively. For analysis purposes, items were grouped into the following categories: (a) sexual equality, (b) comfort with differences, (c) cultural pluralism versus assimilation, (d) multilingualism versus English only, (e) rural versus other communities, and (f) need for diversity.

Part III of the questionnaire, labeled Inclination, contained two statements relative to comfort with differences.

Part IV sought information concerning respondents' gender, class level, sense of community, ethnic/racial make-up, membership of community, type of community, type of community in which students would prefer to live, type of community in which students would like to work, place of residence on campus, and number of times of interaction with other groups. It also contained two open-ended questions asking respondents to give one positive and one negative account of an event or experience with a person of a different race, color, religion, gender, national origin, sexual orientation, or disability.

Validity and Reliability

Babbie (1986) defined validity as "a descriptive term used for a measure that accurately reflects the concept that it is intended to measure" (p. 56). Oppenheim (1966)

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suggested that a panel of experts should be selected to agree on the content validity of the statements in a questionnaire. He asserted that content validity is an essential quality and is fundamentally based on experts' judgment.

A panel of experts from the Department of Agricultural and Extension Education at MSU was used to establish the content validity of the instrument used in the study (see Appendix A). Based on feedback, comments, and suggestions from the panel members, the researcher modified or reworded some statements for clarity.

The original instrument was validated by a panel of experts consisting of university English as a Second Language (ESL) and multicultural education faculty. The researcher entered the resulting data into a computer and used the Statistical Package for the Social Sciences (SPSS/IBM Version 8.0) to calculate Cronbach's alpha reliability coefficients. Survey questions with a reliability coefficient greater than or equal to .89 were included in the final instrument. Although Borg and Gall (1979) indicated that some studies can be conducted satisfactorily with an instrument reliability of .75, Borg (1981) concluded that attitude scales with a reliability coefficient of .79 are considered to be in the medium reliability range, and those with a coefficient higher than .79 are considered to have high reliability.

Researchers in the Department of Agricultural and Extension Education at MSU edited and revised the survey. The final draft of the survey instrument contained 98 questions divided into four sections: Meaning of Diversity, Beliefs and Attitudes Toward Diversity, Inclinations, and Demographic Information (see Appendix B).

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Pilot Testing

Borg and Gall (1979) suggested that a researcher should pilot test the questionnaire with a representation of individuals similar to the group one wishes to investigate, before using the questionnaire. Wiersma (1985) supported the notion that conducting a pilot study is a precursor to using the instrument with similar individuals. The original instrument was sent out to a pilot group of CANR students and non-CANR students, as well as selected undergraduate faculty members in the CANR, in order to ensure the instrument's internal reliability.

Item Analysis

Frary (1977) suggested conducting an item analysis after the pilot study to determine the merit of items to be included in the attitudinal scale. The researcher consulted experts to determine which items should be included in the final draft of the instrument. These experts included the researcher's doctoral committee members and two other professors from the Department of Agricultural and Extension Education. These professors were chosen because of their expertise in questionnaire item analysis. The final version of the instrument was revised on the basis of reliability data, item analysis, and comments and suggestions from the panel of experts.

Human Subjects Approval

Before initiating this study, the researcher forwarded a copy of the final draft of the survey instrument, a statement regarding purpose, and a description of the research methods to the MSU Committee on Research Involving Human Subjects (UCRIHS) for approval. All research conducted at the university involving human subjects must be

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approved by that committee. Approval to conduct the research was granted (see Appendix C), and the researcher proceeded to initiate the procedures involved in collecting the data for the study.

Generalizability

Borg (1981) indicated that a minimum response rate of 70% should be attained in order to place confidence in the findings. Babbie (1986) confirmed that a response rate of 70% or above is excellent to place confidence in the research findings. Kerlinger (1973) concluded that a minimum response rate of 80% should be attained for the researcher to be able to generalize the findings. The results of the present study can be generalized only to the survey population, and not the target population.

Data-Collection Techniques

The researcher obtained permission from selected CANR and non-CANR faculty members to administer the survey in their classes on specific dates at particular times. The researcher introduced and explained the purpose of the study to the students in each class, informing them that their participation in the study was strictly voluntary and would not affect their grades in any way. After students completed the surveys, the researcher collected them and prepared for data analysis.

Data-Analysis Procedures

The researcher coded the data before entering them into a computer for analysis, using the computer facilities in the Department of Agricultural and Extension Education at MSU. The Statistical Package for the Social Sciences (Advanced Macintosh Version;

Macintosh Version; SPSS/PC+) computer program was used to process and analyze the data. Descriptive statistics, frequencies, percentages, means, and standard deviations of item responses were used in analyzing the descriptive data. T-tests and one-way analyses of variance (ANOVAs) were performed to determine whether there were significant differences in students' attitudes about diversity, based on their college enrollment, gender, race, class level, and other independent variables. A .05 probability level and a 95% confidence level were the criteria for rejecting or failing to reject each null hypothesis.

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CHAPTER IV

FINDINGS AND DISCUSSION

Introduction

The researcher's primary purpose in this study was to determine the attitudes toward diversity held by CANR and non-CANR students at MSU. Subjects for the study were selected MSU undergraduates in the CANR, the Eli Broad College of Business, the College of Education, and the College of Engineering. The study population included a group of students enrolled in selected undergraduate classes during the 1997-98 academic year. Demographic characteristics of students who voluntarily completed the survey instrument are presented in the first section. Section two includes information regarding how students define diversity. The third section contains findings relative to students' inclinations regarding issues of diversity, and the fourth section contains findings germane to the students' attitudes and beliefs regarding diversity and their inclinations relative to comfort with differences. Section five contains information on students' recounting one positive and one negative event or experience with a person of a different race, color, religion, gender, national origin, sexual orientation, or disability, which explored their attitudes regarding diversity. The final section, section six, includes reports on results of testing the stated hypotheses.

Demographic Characteristics of the Respondents

Researchers conducting descriptive inquiries often seek to ascertain the demographic characteristics of their populations. White and Tisher (1986) noted that “social context” influences education and education research. Ary et al. (1990) suggested that demographic variables used in survey research often provide tangible information about populations under study. In agricultural education, researchers have used a variety of demographic variables in conducting research on students (Harbstreit & Welton, 1992; Rollins & Miller, 1989). Fishbein and Ajzen (1975) noted in their theory of reasoned action that behavior depends on attitudes. Therefore, attitudes are a determinant of behavior and are determined to a large extent by people’s personal characteristics. Thus, the researcher assumed that the group of selected CANR and non-CANR students at MSU would be influenced by their demographic characteristics. Six demographic characteristics were identified and examined, in an attempt to determine whether they influenced respondents’ attitudes regarding diversity. These characteristics included class level of education, college enrolled in, gender, race, residence, and communities of origin. The results regarding each of these characteristics are presented in the following pages.

Gender

The distribution of CANR and non-CANR respondents is shown in Table 1. The majority of CANR respondents (52%) and non-CANR respondents (63.1%) were females. Respectively, 48% of CANR respondents and 36.9% of non-CANR respondents were males.

Table 1: Distribution of respondents by gender ($N = 220$).

Gender	CANR ($n = 98$) (%)	Non-CANR ($n = 122$) (%)
Male	48.0	36.9
Female	52.0	63.1
Total	100.0	100.0

Class Level

The respondents ranged from freshmen to seniors, as shown in Table 2. The largest percentage of respondents was seniors (CANR = 42.9%, non-CANR = 58.2%). Another 26.5% of CANR and 23.8% of non-CANR respondents were juniors. Sophomores represented 19.4% of CANR and 7.4% of non-CANR respondents; only 11.2% of CANR and 10.7% of non-CANR respondents were freshmen.

Table 2: Distribution of respondents by class level ($N = 220$).

Class Level	CANR ($n = 98$) (%)	Non-CANR ($n = 122$) (%)
Freshman	11.2	10.7
Sophomore	19.4	7.4
Junior	26.5	23.8
Senior	42.9	58.2
Total	100.0	100.0

Race

The distribution of respondents by race is shown in Table 3. The majority of CANR and non-CANR respondents were Caucasian (78 or 79.6% and 88 or 72.1%, respectively). African-Americans were second, with 17 (17.3%) of the CANR

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respondents and 19 (15.6%) of the non-CANR respondents. Three (3.0%) of the CANR respondents and 15 (12.3%) of the non-CANR respondents were in the “other” category.

Table 3: Distribution of respondents by race/ethnicity ($N = 220$).

Race/Ethnicity	CANR ($\underline{n} = 98$) (%)	Non-CANR ($\underline{n} = 122$) (%)
Caucasian	79.6	72.1
African-American	17.3	15.6
Other	3.0	12.3
Total	100.0	100.0

Residence

The distribution of respondents by place of residence is presented in Table 4. The majority of CANR respondents (32.7%) lived in off-campus/housing, whereas the majority of non-CANR respondents (33.6%) lived off campus. On-campus housing ranked second among CANR (31.6%) and non-CANR (32.0%) respondents. Further, 28.6% of CANR respondents lived in off-campus/housing, while 29.5% of non-CANR respondents lived off campus.

Table 4: Distribution of respondents by residence ($N = 220$).

Residence	CANR ($\underline{n}=98$) (%)	Non-CANR ($\underline{n}=122$) (%)
On-campus	31.6	32.0
Off-campus	28.6	33.6
On-campus/university apartments	7.1	4.9
Off-campus/housing	32.7	29.5
Total	100.0	100.0

Colleges in Which Respondents Were Enrolled

The distribution of respondents as to the specific colleges in which they were enrolled is shown in Table 5. All of the CANR respondents (98 or 100%) were enrolled in the College of Agriculture. Non-CANR respondents were enrolled in Communication Arts & Sciences (37 or 30.3%), the Eli Broad College of Business (32 or 26.2%), and other colleges (55 or 43.5%).

Table 5: Distribution of respondents by the colleges in which they were enrolled (N = 220).

College	CANR (<u>n</u> = 98) (%)	Non-CANR (<u>n</u> = 122) (%)
Agriculture	100.0	0.0
Communication Arts & Sciences	0.0	30.3
Eli Broad Business	0.0	26.2
Others	0.0	43.5
Total	100.0	100.0

Types of Communities in Which Respondents Originated

The distribution of respondents by communities of origin is shown in Table 6. The largest percentage of CANR respondents (21.4%) was from rural areas, whereas the smallest percentage (1.0%) was from suburban areas. The largest percentage of non-CANR respondents (36.9%) was from suburban areas, whereas the smallest percentage (7.4%) came from farms.

Racial/Ethnic Make-Up of Communities of Origin

The distribution of respondents by the racial/ethnic make-up of the communities from which they came is shown in Table 7. The largest percentage of CANR respondents (56.1%) came from communities comprising all or mostly Caucasian members, with all or

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mostly Caucasian residents. The category with the smallest percentage (3.1%) was all or mostly minority members in mixed communities. For non-CANR respondents, the same pattern occurred. That is, 48.4% came from communities with all or mostly Caucasian members in communities with all or mostly Caucasian residents, and 4.9% came from communities with all or mostly minority members in mixed communities.

Table 6: Distribution of respondents by types of communities from which they originated ($N = 220$).

Community Type	CANR ($n=98$) (%)	Non-CANR ($n=122$) (%)
Farm	15.3	7.4
Rural	21.4	13.1
Town	15.3	18.9
Urban	8.2	23.8
Suburban	1.0	36.9
Total	100.0	100.0

Table 7: Distribution of respondents by ethnic/racial membership of communities of origin ($N = 220$).

Category	CANR ($n = 98$) (%)	Non-CANR ($n = 122$) (%)
Mixed communities	16.3	19.7
All or mostly Caucasian members in mixed communities	17.3	19.7
All or mostly Caucasian members in communities with all or mostly Caucasian residents	56.1	48.4
All or mostly minority members in mixed communities	3.1	4.9
All or mostly minority members in communities with all or mostly Caucasian residents	7.1	7.4
Total	100.0	100.0

**Types of Communities in Which Respondents
Would Like to Live**

The distribution of respondents by the types of communities in which they would like to live is shown in Table 8. The largest percentage of CANR respondents (54.1%) indicated they would like to live in mixed communities; the smallest percentage of this group (1.0%) said they would like to live with all or mostly minority members in communities with all or mostly Caucasian residents. The same pattern occurred with non-CANR respondents. That is, 50.8% would like to live in mixed communities and 1.6% would like to live with all or mostly minority members in communities with all or mostly Caucasian residents.

Table 8: Distribution of respondents by types of communities in which they would like to live (N = 220).

Category	CANR (<u>n</u> =98) (%)	Non-CANR (<u>n</u> =122) (%)
Mixed communities	54.1	50.8
All or mostly Caucasian members in mixed communities	21.4	23.0
All or mostly Caucasian members in communities with all or mostly Caucasian residents	15.3	17.2
All or mostly minority members in mixed communities	8.2	7.4
All or mostly minority members in communities with all or mostly Caucasian residents	1.0	1.6
Total	100.0	100.0

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Types of Communities in Which Respondents Would Like to Work

The distribution of respondents by communities in which they would like to work is shown in Table 9. The largest percentage of CANR respondents (67.3%) said they would like to work in mixed communities, whereas the smallest percentage (1.0%) chose all or mostly minority members in communities with all or mostly Caucasian residents. Non-CANR respondents made similar choices. That is, 61.5% chose to work in mixed communities, and 1.6% said they would like to work with all or mostly minority members in communities with all or mostly Caucasian residents.

Table 9: Distribution of respondents by the types of communities in which they would like to work ($N = 220$).

Category	CANR ($n=98$) (%)	Non-CANR ($n=122$) (%)
Mixed communities	67.3	61.5
All or mostly Caucasian members in mixed communities	15.3	19.7
All or mostly Caucasian members in communities with all or mostly Caucasian residents	13.3	10.7
All or mostly minority members in mixed communities	3.1	6.6
All or mostly minority members in communities with all or mostly Caucasian residents	1.0	1.6
Total	100.0	100.0

Respondents' Mean Interaction Composite Scores

This question related to the number of times the respondents had interacted with minorities, physically disabled people, those with different sexual orientations, and mentally retarded persons. The researcher organized the responses into the various

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categories by using the following 5-point Likert-type scale: 1 = *never* (0 times), 2 = *seldom* (1-10 times), 3 = *sometimes* (11-20 times), 4 = *frequently* (21-30 times), and 5 = *always* (31 times or more). The distribution of respondents' mean score composites and standard deviations for the interactions with the various groups are reported in Table 10.

Table 10: Distribution of mean interaction composite scores.

Category	CANR (<u>n</u> = 98)			Non-CANR (<u>n</u> = 122)		
	Rank	Mean	<u>SD</u>	Rank	Mean	<u>SD</u>
Minorities composite	1	2.30	1.10	1	2.43	1.16
Physically disabled composite	2	1.60	.79	2	1.60	.76
Sexual orientation composite	3	1.47	.62	3	1.61	.76
Mentally retarded composite	4	1.33	.56	4	1.32	.54

As shown in Table 10, the largest mean (2.30) and standard deviation (1.10) for CANR respondents were in the minorities composite category. The category with the smallest mean (1.33) and standard deviation (.56) for that group was the mentally retarded composite. For the non-CANR respondents, the largest mean (2.43) and standard deviation (1.16) also were in the minorities composite category, whereas the smallest mean (1.32) and standard deviation (.54) were in the mentally retarded composite category. (Means and standard deviations for all items are listed in Appendix D.)

The Meaning of Diversity

On the questionnaire, 154 of the 220 respondents (70%) described what the word “diversity” meant to them. The analyses of these qualitative responses for themes and word similarities are presented in Table 11.

Table 11: Distribution of respondents’ definitions of diversity (N = 154).

Responses	Rank	n	%
Differences/Varying of Differences/ Different/Uniqueness	1	86	56
Mixture/Blend/Unique Blending/Variety	2	31	21
Accepting/Acceptance	3	16	10
Working Together/Coming Together/ Putting Together/Similarities	4	8	.05
Collection/Assortment	5	5	.03
Combination/Intertwining	6	3	.02
Change	7	2	.01
Well-roundedness	8	1	.01
Total		154	100.0

Overall, the respondents gave a positive definition of diversity. The largest percentage of respondents (56%) defined diversity as “differences/varying of difference/different/uniqueness” in backgrounds, lifestyles, experiences, culture, gender, race, and/or religion. Other phrases used less frequently were “collection” or “assortment” (5 or .03%) and “combination” or “intertwining” (3 or .02%). Two respondents (.01%) described diversity in terms of “change,” whereas one respondent (.01%) described it as “well-roundedness.” Verbatim responses to this item may be found in Appendix D.

Students' Inclinations Toward Issues of Diversity

Researchers conducting surveys on undergraduates' propensities often seek to ascertain the nature of their behavior. Levine and Cureton (1998) noted that "issues of diversity" foster an atmosphere that creates more tension on campus and a "greater sense of victimization [discomfort]," according to a 1997 Student Affairs Survey. They further suggested that tension regarding diversity and differences runs high through every facet of college life. Webster's dictionary defines inclination as a particular disposition of mind or character, or a tendency to a particular aspect. Thereby, students' behavior can sometimes be based on their inclinations.

In the contested terrain that is defined or denoted as diversity, it is imperative that scholars document, describe, and report what is happening on college campuses concerning students and their inclinations surrounding issues of diversity. This process will assist in garnering evidence and proof to illuminate understanding and conditions that are not adhering to federal regulations and students' cultural awareness (Green & Associates, 1997). In the survey, students were asked to respond to two statements relative to comfort and differences. The responses to each of these statements are presented in this section.

Respondents' Reactions to Social Activities With a Racial Group Different From Their Own

The distribution of respondents by their reactions to social activities with a racial group different from their own is shown in Table 12. The majority of respondents in the CANR (90 or 91.8%) said they would "talk to them," whereas the fewest (8 or 8.2%) said

they would “ignore them.” Similarly, a majority of non-CANR respondents (119 or 97.5%) said they would “talk to them,” and just 3 or 2.5% said they would “ignore them.”

Table 12: Respondents’ reactions to social activities with racial groups other than their own.

Reaction	CANR ($\underline{n}$ = 98) (%)	Non-CANR ($\underline{n}$ = 122)
Move away	0.0	0.0
Talk to them	91.8	97.5
Ignore them	8.2	2.5
Total	100.0	100.0

**Groups With Which CANR Respondents
Were Least and Most Comfortable**

The groups with which respondents from the CANR were least and most comfortable interacting are shown in Table 13. For each category, the percentage of non-response is also included. As shown, CANR respondents were least comfortable with mentally disabled people (54.1%), followed by those with a different sexual orientation (40.8%). Only 3.1% said they were least comfortable with females or males, and 5.1% indicated they were least comfortable with different ethnic groups. CANR respondents were most comfortable interacting with males (66.3%), followed by females (56.1%). The greatest nonresponse rate was in the physically disabled category (54.1%), whereas the lowest nonresponse rate was for males (30.6%).

Table 13: Groups with which CANR respondents were least and most comfortable (n = 98).

Group	Response (%)		Nonresponse (%)
	Least Comfortable	Most Comfortable	
Mentally disabled	(1) 54.1	(10) 14.3	(9) 31.6
Different sexual orientation	(2) 40.8	(8) 20.4	(8) 38.8
Homeless	(3) 34.7	(9) 17.3	(4) 48.0
Different language	(4) 28.6	(6) 23.5	(4) 48.0
Physically disabled	(5) 22.4	(6) 23.5	(1) 54.1
Different religion	(6) 13.3	(5) 39.8	(6) 46.9
Different social group	(7) 9.2	(4) 41.8	(3) 49.0
Different ethnic group	(8) 5.1	(3) 43.9	(2) 51.0
Females	(9) 3.1	(2) 56.1	(7) 40.8
Males	(10) 3.1	(1) 66.3	(10) 30.6

Groups With Which Non-CANR Respondents Were Least and Most Comfortable

The groups with which respondents who were not in the CANR were least and most comfortable interacting are shown in Table 14. For each category, the percentage of nonresponse is also presented. As shown, non-CANR respondents were least comfortable with mentally disabled people (48.4%), followed by the homeless (36.1%). Only 2.5% said they were least comfortable with males or females, and 4.9% indicated they were least comfortable with those in different ethnic groups. Non-CANR respondents were most comfortable with those in different ethnic groups. Non-CANR respondents were most comfortable interacting with females (61.5%), followed by males (58.2%). The greatest nonresponse rate was in the different-ethnic-group category (56.6%), and the lowest non-response rate was for females (36.1%).

**Table 14: Groups with which non-CANR respondents were least and most comfortable
(*n* = 122)**

Group	Response (%)		Non-response (%)
	Least Comfortable	Most Comfortable	
Mentally disabled	(1) 48.4	(10) 13.1	(9) 38.5
Different sexual orientation	(3) 32.0	(7) 23.8	(7) 44.3
Homeless	(2) 36.1	(9) 16.4	(4) 47.5
Different language	(4) 22.1	(6) 32.8	(6) 45.1
Physically disabled	(5) 29.5	(8) 18.0	(3) 52.5
Different religion	(6) 9.8	(5) 33.6	(1) 56.6
Different social group	(7) 6.6	(3) 47.5	(5) 45.9
Different ethnic group	(8) 4.9	(4) 40.2	(2) 54.9
Females	(9) 2.5	(1) 61.5	(10) 36.1
Males	(9) 2.5	(2) 58.2	(8) 39.3

Beliefs and Attitudes Toward Diversity

Part IV of the questionnaire concerned respondents' beliefs and attitudes toward various types of diversity. Students responded to the items in this section using the following 6-point Likert-type scale: 6 = *strongly agree*, 5 = *agree*, 4 = *slightly agree*, 3 = *slightly disagree*, 2 = *disagree*, and 1 = *strongly disagree*. However, in reporting the data, the researcher grouped the 6-point Likert-scale into four categories (*1 = strongly agree/agree*, *2 = slightly agree*, *3 = slightly disagree*, and *4 = strongly disagree/disagree*) in order to obtain a better understanding of the differences in attitudes of the respondents relative to each item.

Rank, means and standard deviations for the CANR and non-CANR items receiving the strongest agreement are shown in Table 15. In reviewing these items, it can be seen that both groups of respondents agreed most strongly on items related to working

be seen that both groups of respondents agreed most strongly on items related to working alongside females, welcoming an opportunity to work alongside various racial groups, being comfortable talking with to ethnic groups, its being good for children to learn a second language, and feeling quite comfortable talking to both genders. The means and standard deviations for all items in this section of the questionnaire are shown in Appendix E, Tables E1, E2, and E3.

Table 15: Ranks, means, and standard deviations of items concerning beliefs and attitudes toward diversity with which respondents most strongly agreed.

Attitude/Belief	CANR			Non-CANR		
	Rank	Mean	SD	Rank	Mean	SD
I would welcome an opportunity to <u>work</u> alongside females.	1	5.7	.48	1	5.7	.79
I would welcome an opportunity to <u>work</u> alongside racial groups.	2	5.5	.72	3	5.3	1.1
I would feel quite comfortable <u>talking</u> to ethnic groups.	2	5.5	.72	5	5.3	.95
I would welcome an opportunity to <u>work</u> alongside different religious groups.	4	5.5	.59	9	5.1	1.2
I would welcome an opportunity to <u>work</u> alongside males.	5	5.5	.51	2	5.5	.77
It's good for our children to learn a second language, other than English.	6	5.4	.97	6	5.3	.92
Cultural diversity is a valuable resource.	7	5.4	.71	Not in Top Ten		
I would feel quite comfortable <u>talking</u> to females.	8	5.3	.76	7	5.3	.82
I would feel quite comfortable <u>talking</u> to males.	9	5.3	.75	7	5.3	.82
Women are as capable as men in American society.	10	5.2	1.3	3	5.3	1.1
I would welcome an opportunity to work alongside physically disabled people.	Lower Ranked Not in Top Ten			10	5.1	1.1

*Rank based on percentages.

Individual items in the Beliefs and Attitudes Toward Diversity section of the questionnaire constituted seven scales dealing with the following specific aspects of diversity: (a) sexual equality, (b) comfort with difference, (c) cultural pluralism versus assimilation, (d) multilingualism versus English only, (e) rural versus other communities, (f) need for diversity training, and (g) more interaction with minorities. Means of respondents' agreement ratings for the items in each section were calculated and are reported, in rank order, in Table 16. As seen in the table, statements concerning sexual equality, multilingualism versus English only, and interaction with minorities prior to college received the strongest agreement from CANR respondents. Non-CANR respondents agreed most strongly with statements concerning sexual equality, interaction with minorities prior to college, and multilingualism versus English only, in that order.

Table 16: Mean scores for scales in the Beliefs and Attitudes Toward Diversity section of the questionnaire.

Scale	CANR (<u>n</u> = 98)			Non-CANR (<u>n</u> = 122)		
	Rank	Mean	<u>SD</u>	Rank	Mean	<u>SD</u>
Sexual Equality	1	3.10	.51	1	3.18	.46
Multilingualism Versus English Only	2	3.02	.31	3	3.04	.35
Interaction With Minorities Prior to College	3	3.01	1.00	2	3.10	1.10
Comfort With Difference	4	2.80	.22	4	2.80	.27
Rural Versus Other Communities	5	2.63	.33	5	2.58	.30
Assimilation Versus Cultural Pluralism	6	2.62	.25	6	2.55	.24
Need for Diversity Training	7	2.27	.34	7	2.22	.44

Sexual Diversity

Overall, the CANR and non-CANR respondents had very positive attitudes toward sexual equality (see Table 17). The largest percentage of CANR respondents (86.7%) believed that women are as capable as men, and 59.2% thought “Most school subjects are equally appropriate for girls and boys.” In contrast, relatively few (9.2%) agreed with the statement that “Women should not work outside the home unless the family really needs the money,” and just 14.3% believed that “Women’s emotions interfere with their ability to do a good job.” Non-CANR respondents had similar beliefs. That is, 87.7% believed that women are as capable as men, and 47.5% indicated that most school subjects are equal for both genders. Further, 6.6% concurred that women should not work unless it is necessary, and 14.8% acknowledged that women’s emotions interfere with their job performance.

Table 17: Percentage of respondents who strongly agreed/agreed and strongly disagreed/disagreed with Sexual Equality statements.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
Women are as capable as men in American society.	86.7	2.0	3.1	8.2	87.7	3.3	7.4	1.6
Women should not work outside the home unless the family really needs the money.	9.2	10.2	18.4	62.2	6.6	5.7	19.7	68.0
Women’s emotions interfere with their ability to do a good job.	14.3	9.2	29.6	62.2	14.8	5.7	21.3	58.2
Most school subjects are equally appropriate for girls and boys.	59.2	6.1	6.1	31.6	47.5	9.0	9.8	33.6

Note: SA/A = Strongly agree/agree
SLA = Slightly agree
SLD = Slightly disagree
SD/D = Strongly disagree/disagree

Comfort With Difference

As evidenced by the data, respondents welcomed the opportunity to work alongside females, males, different racial and ethnic groups, different religious groups, physically disabled people, those with different sexual orientations, and mentally retarded individuals. As shown in Table 18, 99% of CANR and 93.4% of non-CANR respondents agreed more strongly with working with females than working with mentally retarded individuals (CANR = 46.9%; non-CANR = 33.6%) and those with different sexual orientations (CANR = 57.1%; non-CANR = 55.7%). Conversely, only 24.5% of CANR and 17.2% of non-CANR respondents agreed that they often feel uneasy when around people who are not like themselves. In addition, 72.4% of CANR and 74.6% non-CANR respondents stated that they were comfortable talking to people of different religious groups, and 70.4% and 78.7%, respectively, were comfortable talking with people of different racial groups. Furthermore, only 37.8% and 29.5% of CANR and non-CANR respondents, respectively, felt comfortable talking about differences in religious beliefs.

Table 18: Percentage of respondents who strongly agreed/agreed and strongly disagreed/disagreed with Comfort With Difference statements.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
I would welcome an opportunity to work alongside:								
a. Racial groups	88.8	6.1	3.1	2.0	86.9	3.3	4.9	4.9
b. Ethnic groups	88.8	8.2	0.0	3.1	86.9	4.1	5.7	3.3
c. Males	98.0	0.0	2.0	0.0	93.4	0.0	4.1	2.5
d. Females	99.0	0.0	1.0	0.0	93.4	1.6	2.5	2.5
e. Physically disabled people	78.6	4.1	16.3	1.0	73.0	5.7	14.8	6.6
f. Different sexual orientation groups	57.1	11.2	17.3	14.3	63.9	9.0	14.8	12.3
g. Mentally retarded people	46.9	13.3	33.7	6.1	55.7	8.2	23.0	13.1
h. Different religious groups	83.6	1.6	9.8	4.9	33.6	9.0	9.8	47.5

Table 18: Continued.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
People who are _____ different from me make me feel uncomfortable.								
a. Racially different	10.2	7.1	46.9	35.7	10.7	13.9	33.6	41.8
b. Ethnically different	7.1	9.2	45.9	37.8	9.8	12.3	34.3	41.8
c. Opposite sex	5.1	5.1	38.8	51.0	5.7	5.7	34.4	54.1
d. Physically different	11.2	14.3	42.9	31.6	11.5	20.5	30.3	37.7
e. Religiously different	7.1	7.1	43.9	41.8	7.4	8.2	36.1	48.4
People who have a learning disability are as intelligent as other people.	7.1	13.3	30.6	49.0	7.4	15.6	26.2	50.8
I often feel uneasy when I am around people who are not like me.	24.5	18.4	31.6	25.5	17.2	13.9	40.2	28.7
I would feel quite comfortable talking to:								
a. Racial groups	70.4	3.1	18.4	8.2	78.7	7.4	11.5	2.5
b. Ethnic groups	74.5	4.1	16.3	5.1	77.0	7.4	13.9	1.6
c. Males	90.8	2.0	7.1	0.0	87.7	2.5	8.2	1.6
d. Females	89.8	3.1	7.1	0.0	88.5	1.6	8.2	1.6
e. Physically disabled people	66.3	6.1	23.5	4.1	70.5	8.2	18.0	3.3
f. Different sexual orientation groups	48.0	10.2	24.5	17.3	58.2	9.0	16.4	16.4
g. Mentally retarded people	53.1	13.3	25.5	8.2	59.8	17.2	15.6	7.4
h. Different religious groups	72.4	5.1	15.3	7.1	74.6	6.6	15.6	3.3
People who are culturally different from me make me uncomfortable.	15.3	13.3	38.8	32.7	13.1	15.6	38.5	32.8
People of diverse groups are treated differently because they act different.	22.4	16.3	35.7	25.5	20.5	20.5	42.6	16.4
I feel comfortable talking about differences in religious beliefs.	37.8	8.2	9.2	44.9	29.5	11.5	6.6	52.5

Note: SA/A = Strongly agree/agree
 SLA = Slightly agree
 SLD = Slightly disagree
 SD/D = Strongly disagree/disagree

Assimilation Versus Cultural Pluralism

Overall, the CANR and non-CANR respondents held negative attitudes regarding cultural pluralism (see Table 19). The majority of CANR respondents (76.5%) agreed with the statement that “America would be a better place if we all assimilated into one culture,” and 52.0% thought “We should try to eliminate cultural differences between racial minorities and Caucasians in our society.” On the other hand, 73.5% agreed with the statement that “Cultural diversity is a valuable resource,” and 71.4% believed that “Cultural diversity should be preserved.” Non-CANR respondents made similar choices. That is, 76.2% thought that America would better if we all assimilated into one culture, and 34.4% agreed that America should try to eliminate cultural differences between racial minorities and Caucasians. However, 82.8% concurred that cultural diversity is a valuable resource, and 72.1% thought that cultural diversity should be preserved.

Table 19: Percentage of respondents who strongly agreed/agreed and strongly disagreed/disagreed with Assimilation Versus Cultural Pluralism statements.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
Minorities should conform to the dominant American cultural standards if they want to be accepted.	27.6	11.2	30.6	30.6	30.6	12.3	31.1	26.2
If members of ethnic groups want to keep their own culture, they should keep it to themselves.	61.2	16.3	11.2	11.2	61.5	17.2	13.9	7.4

Table 19: Continued.

Statement	CANR ($n = 98$)				Non-CANR ($n = 122$)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
I appreciate the similarities that exist among:								
a. Racial groups	61.2	3.1	5.1	30.6	59.8	4.1	3.3	32.8
b. Ethnic groups	64.3	5.1	1.0	29.6	62.3	3.3	1.6	32.8
c. Males	65.3	4.1	1.0	29.6	60.7	4.9	2.5	32.0
d. Females	64.3	3.1	1.0	31.6	59.8	5.7	0.8	59.8
e. Physically disabled people	67.3	6.1	2.0	24.5	61.5	4.9	4.1	29.5
f. Different sexual orientation groups	54.1	13.3	7.1	25.5	53.3	7.4	5.7	33.6
g. Mentally retarded people	62.2	11.2	5.1	21.4	56.6	7.4	6.6	29.5
h. Different religious groups	63.3	8.2	3.1	25.5	60.7	1.6	6.6	31.1
I appreciate the differences that exist among:								
a. Racial groups	6.1	8.2	20.4	65.3	3.3	7.4	15.6	73.8
b. Ethnic groups	5.1	6.1	24.5	64.3	4.1	8.2	14.8	73.0
c. Males	3.1	4.1	18.4	74.5	1.6	4.9	15.6	77.9
d. Females	3.1	5.1	16.3	75.5	0.8	4.9	13.9	80.3
e. Physically disabled people	4.1	9.2	26.5	60.2	6.6	8.2	18.0	67.2
f. Different sexual orientation groups	12.2	18.4	22.4	46.9	12.3	10.7	18.0	59.0
g. Mentally retarded people	7.1	10.2	29.6	53.1	10.7	7.4	16.4	65.6
h. Different religious groups	8.2	11.2	22.4	58.2	5.7	8.2	17.2	68.9
America would be a better place if we all assimilate into one culture.	76.5	10.2	10.2	3.1	76.2	9.8	5.7	8.2
We should try to eliminate cultural differences between racial minorities and Caucasians in our society.	52.0	16.3	21.4	10.2	34.4	9.0	9.8	47.5
Immigrants should be expected to give up their own cultures and adapt to American ways.	19.4	12.2	31.6	36.7	14.8	18.0	32.8	34.4
Having lots of different cultural groups in this country causes a lot of problems.	27.6	23.5	27.6	21.4	36.1	14.8	32.0	17.2

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Table 19: Continued.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
Each minority culture has something positive to contribute to the American society.	39.8	2.0	0.0	58.2	48.4	2.5	0.8	48.4
I find myself thinking, "Why don't they act like us?"	27.6	7.1	38.8	26.5	24.6	17.2	33.6	24.6
Cultural diversity								
a. is a valuable resource	73.5	6.1	19.4	1.0	82.8	1.6	13.1	2.5
b. should be preserved	71.4	8.2	18.4	2.0	72.1	5.7	16.4	5.7

Note: SA/A = Strongly agree/agree
 SLA = Slightly agree
 SLD = Slightly disagree
 SD/D = Strongly disagree/disagree

Multilingualism Versus English Only

The distribution of respondents who responded to the multilingualism versus English only statement is shown in Table 20. The largest percentage of CANR respondents (81.6%) agreed that it is good for our children to learn a second language, and 85.7% agreed with the statement that "The ability to speak another language is a valuable skill." On the other hand, 49.0% agreed they get irritated being around someone who does not speak English, and 45.9% concluded that if a person does not speak English, he or she should not expect to get ahead in America. The same pattern occurred with non-CANR respondents. That is, 91.0% agreed that it is good for our children to learn a second language and 74.6% agreed with the statement that "The ability to speak another language is a valuable skill." However, 44.3% indicated that they get irritated

being around people who do not speak English, and 41.0% indicated that a person who does not speak English should not expect to get ahead.

Table 20: Percentage of respondents who strongly agreed/agreed and strongly disagreed/disagreed with Multilingualism Versus English Only statements.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
It's good for our children to learn a second language, other than English.	81.6	0.0	15.3	3.1	91.0	1.6	4.9	2.5
I enjoy being around people who speak more than one language.	10.2	16.3	21.4	52.0	13.1	10.7	20.5	55.7
I get kind of irritated when I am around people who do not speak English.	49.0	15.3	19.4	16.3	44.3	17.2	21.3	17.2
I am comfortable with the ability to speak only English.	28.6	17.3	16.3	37.8	25.4	21.3	22.1	31.1
A person who doesn't speak English has no right to expect to get ahead in America.	45.9	17.3	23.5	13.3	41.0	18.0	21.3	19.7
The ability to speak another language is a valuable skill in this country.	85.7	4.1	9.2	1.0	74.6	5.7	16.4	3.3

Note: SA/A = Strongly agree/agree
 SLA = Slightly agree
 SLD = Slightly disagree
 SD/D = Strongly disagree/disagree

Rural Versus Other Communities

Overall, the CANR and non-CANR respondents held positive attitudes about people from rural, urban, and suburban communities (see Table 21). A majority of CANR respondents (91.8%) agreed with the statement that "People who live in rural communities

do not know what real work is,” and 61.2% agreed that “People who live in urban communities work much harder than people from rural communities.” Sixty-one percent of CANR respondents thought “Children get a better sense of community growing up in a suburban community,” whereas 32.7% agreed with the statement that “People who live in urban communities make better neighbors.” Non-CANR respondents made similar choices. That is, 90.2% indicated that “People who live in rural communities do not know what real work is,” and 59.0% agreed that “People from urban communities work harder than people from rural communities.” Furthermore, 45.9% concurred that “People in urban communities make better neighbors.”

Table 21: Percentage of respondents who strongly agreed/agreed and strongly disagreed/disagreed with Rural Versus Other Communities statement.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
People who live in <u>rural</u> communities work much harder than people who live in:								
a. urban communities	32.7	13.3	31.6	22.4	25.4	20.5	30.5	23.8
b. suburban communities	34.7	13.3	27.6	24.5	25.4	20.5	29.5	23.8
People who live in <u>suburban</u> communities work much harder than people who live in:								
a. rural communities	6.1	27.6	40.8	25.5	10.7	30.3	37.7	21.3
b. urban communities.	13.3	27.6	34.7	24.5	13.9	28.7	36.9	20.5
People who live in <u>urban</u> communities work much harder than people who live in:								
a. rural communities	61.2	27.6	8.2	3.1	59.0	28.7	6.6	5.7
b. suburban communities	53.1	28.6	11.2	7.1	54.9	27.0	9.8	8.2

Table 21: Continued.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
This country would be much better off if people who live in _____ communities would learn to live more like people in <u>rural</u> communities. a. urban b. suburban	22.4	13.3	30.6	33.7	20.5	15.6	23.8	40.2
	19.4	13.3	32.7	34.7	19.7	15.6	25.4	39.3
This country would be much better off if people who live in _____ communities would learn to live more like people in <u>urban</u> communities. a. rural b. suburban	7.1	12.2	40.8	39.8	10.7	16.4	30.3	42.6
	8.2	14.3	40.8	37.8	12.3	18.9	31.1	37.7
This country would be much better off if people who live in _____ communities would learn to live more like people in <u>suburban</u> communities. a. rural b. urban	8.2	12.2	41.8	37.8	8.2	18.0	32.0	41.8
	28.7	13.9	40.2	17.2	11.5	16.4	32.8	39.3
Children get a better “sense of community” growing up in the following communities: a. rural communities b. urban communities c. suburban communities	49.0	8.2	15.3	27.6	41.8	16.4	16.4	25.4
	53.1	17.3	15.3	14.3	36.1	25.4	21.3	17.2
	61.2	11.2	10.2	17.3	59.0	13.9	13.1	13.9
People who live in the following communities do not know what real work is: a. rural communities b. urban communities c. suburban communities	91.8	5.1	2.0	1.0	90.2	6.6	1.6	1.6
	82.7	9.2	5.1	3.1	84.4	10.7	3.3	1.6
	75.5	11.2	6.1	7.1	80.3	11.5	4.1	4.1

Table 21: Continued.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
People who live in the following communities make better neighbors:								
a. rural communities	27.6	6.1	15.3	51.0	39.3	10.7	15.6	34.4
b. urban communities	32.7	14.3	30.6	22.4	45.9	18.9	15.6	19.7
c. suburban communities	26.5	10.2	29.6	33.7	36.9	13.1	18.9	31.1

Note: SA/A = Strongly agree/agree
SLA = Slightly agree
SLD = Slightly disagree
SD/D = Strongly disagree/disagree

Need for Diversity Training

The attitudes of CANR and non-CANR respondents toward the need for diversity training are shown in Table 22. As can be seen in the table, a solid majority of CANR respondents (91.8%) agreed that they do not need diversity training because they work with all Caucasians, and just 37.8% indicated that an understanding of diversity is not necessary for everyone, whether they live in a diverse community or not. In addition, 60.2% of CANR respondents stated that they need diversity training because their position will require them to work with an increasing population of diverse people. Non-CANR respondents made similar choices. That is, 90.2% indicated that training for diversity is not needed, for they work with only Caucasians, and 43.4% agreed that diversity training is important, due to an increase in job-related interactions with a diverse population of people. Furthermore, 54.1% stated that an understanding of diversity is not important to everyone.

Table 22: Percentage of respondents who strongly agreed/agreed and strongly disagreed/disagreed with Need for Diversity Training statements.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
I don't need training in diversity because the groups I work with are all Caucasians.	91.8	4.1	2.0	2.0	90.2	3.3	0.8	5.7
An understanding of diversity is important for everyone whether they live in diverse communities or not.	37.8	2.0	0.0	60.2	42.6	2.5	0.8	54.1
I need training in diversity because the groups I work with are going to be from diverse groups.	60.2	12.2	5.1	22.4	43.4	12.3	4.9	39.3

Note: SA/A = Strongly agree/agree
SLA = Slightly agree
SLD = Slightly disagree
SD/D = Strongly disagree/disagree

More Interaction With Minorities

Responses to the statement concerning more interaction with minorities are shown in Table 23. The largest percentage of CANR respondents (90.8%) disagreed with wishing to have had more interaction with minority counselors in high school; and 70.4% also disagreed with wanting to have had more interaction with minority administrators in junior high school. Further, 51.0% strongly disagreed with the statement, "I wish I had more interaction with minority students in elementary school." The same pattern occurred with non-CANR respondents. That is, 49.2% indicated they did not wish for more contact with minority administrators while in elementary school, and 78.7% disagreed with wishing they had more interaction with minority administrators in middle/junior high

school. Further, 52.5% indicated not wishing to have had more interaction with minority students at the elementary level.

Table 23: Percentage of respondents who strongly agreed/agreed and strongly disagreed/disagreed with More Interaction With Minorities statements.

Statement	CANR (<i>n</i> = 98)				Non-CANR (<i>n</i> = 122)			
	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)	SA/A (%)	SLA (%)	SLD (%)	SD/D (%)
While in elementary school, I wish I had interacted more with:								
a. Minority teachers	10.2	7.1	46.9	35.7	13.9	9.8	22.1	54.1
b. Minority counselors	7.1	9.2	45.9	37.8	15.6	11.5	25.4	47.5
c. Minority students	5.1	5.1	38.8	51.0	13.9	9.0	24.6	52.5
d. Minority administrators	11.2	14.3	42.9	31.6	15.6	13.1	22.1	49.2
While in middle/junior high school, I wish I had interacted more with:								
a. Minority teachers	7.1	7.1	43.9	41.8	15.6	6.6	23.8	54.1
b. Minority counselors	7.1	13.3	30.6	49.0	17.2	9.0	23.8	50.0
c. Minority students	25.5	18.4	31.6	24.5	14.8	9.8	20.5	54.9
d. Minority administrators	8.2	3.1	18.4	70.4	2.5	7.4	11.5	78.7
While in high school, I wish I had interacted more with								
a. Minority teachers	5.1	16.3	16.3	74.5	16.4	13.9	19.7	50.0
b. Minority counselors	0.0	7.1	7.1	90.8	18.0	9.8	23.0	49.2
c. Minority students	0.0	7.1	7.1	89.8	16.4	10.7	19.7	53.3
d. Minority administrators	4.1	23.5	23.5	66.3	17.2	12.3	20.5	50.0

Note: SA/A = Strongly agree/agree
SLA = Slightly agree
SLD = Slightly disagree
SD/D = Strongly disagree/disagree.

Responses to Open-Ended Questions Concerning Respondents'
Positive and Negative Experiences With Minorities

On the questionnaire, 151 (69%) of the 220 respondents described a positive experience with minorities, and 136 (62%) respondents cited negative experiences. The

results of analyzing these qualitative responses for themes and word similarities are presented in Table 24.

Table 24: Distribution of positive and negative experiences.

Responses	Rank*	Positive Experience (<u>n</u> = 154)		Rank	Negative Experience (<u>n</u> = 136)	
		<u>n</u>	%		<u>n</u>	%
Race	1	68	44.0	1	68	50.0
Disability	2	22	14.0	5	6	.04
National origin	2	21	14.0	3	9	.07
Sexual orientation	4	12	.08	4	7	.05
Religious	8	5	.03	7	4	.03
None	6	10	.07	2	35	26.0
Overall good/negative	4	13	.08	5	5	.04
Miscellaneous	6	10	.07	8	2	.01
Total		154	100.0		136	100.0

*Rank based on percentages.

Overall, the respondents who had a positive experience had a very positive outlook concerning race, whereas those who had a negative experience had the opposite outlook. The largest percentage of positive experiences (44.0%) was in the race category, and the smallest percentage of positive responses (.03%) had to do with religion. Respondents who had a negative experience made similar choices. That is, 50% had such experiences in the race category, and just .03% had negative experiences with religion. Verbatim responses to this item may be found in Appendix D.

Results of Research Questions and Hypothesis Testing

Seven hypotheses were tested in this investigation. The purpose of these hypotheses was to test for significant differences between certain independent and dependent variables. The independent variables were (a) class level of education, (b) college enrolled in, (c) gender, (d) race, (e) residence, and (f) and types of communities from which respondents originated. The dependent variables were the respondents' attitudes toward (a) sexual equality, (b) multilingualism, (c) interaction with minorities prior to college, (d) rural versus other communities, (e) cultural pluralism versus assimilation, (f) comfort with differences, and (g) need for diversity training. Research Questions 1 and 2 were examined by performing content analyses on the qualitative data collected. Statistics used for testing Hypotheses 1 to 7 were the t -test and ANOVA. The t -test was employed to determine whether any statistically significant differences existed between group means, with the assumption that the population variances of the two categories were equal. The researcher used Levene's test for equality of variances and the t -test for equality of means to determine whether there were significant differences.

One-way ANOVAs were used to compare the means of two or more categories. Because ANOVA is based on squared deviations from means, it better shows the distributions that are approximately symmetrical. That is, its results depend on the assumption that the dependent variable has not just symmetrical but normal distributions as well, with equal variances within each category of the independent variable. Initially, the researcher examined the following research questions:

1. How do selected CANR and non-CANR undergraduates at MSU perceive and define diversity?

2. How do selected CANR and non-CANR undergraduates at MSU describe a personal experiences (positive/ negative) with a person of a different race, color, religion, gender, national origin, sexual orientation, or a disability?

3. What attitudes are held by selected CANR and non-CANR MSU undergraduates regarding the following important constructs of diversity: (a) sexual equality, (b) multilingualism versus English only, (c) interaction with minorities prior to college, (d) rural versus other communities, (e) cultural pluralism versus assimilation, (f) comfort with differences, and (g) need for diversity training?

Based on the researcher's objectives and review of the literature, the following hypotheses were established and tested:

Hypothesis 1: There will be significant differences in selected MSU undergraduates' attitudes regarding sexual equality, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 2: There will be significant differences in selected MSU undergraduates' attitudes regarding cultural pluralism versus assimilation of diverse groups, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 3: There will be significant differences in selected MSU undergraduates' attitudes regarding comfort with differences of diverse groups, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 4: There will be significant differences in selected MSU undergraduates' attitudes regarding multilingualism, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 5: There will be significant differences in selected MSU undergraduates' attitudes regarding need for diversity training, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 6: There will be significant differences in selected MSU undergraduates' attitudes regarding rural communities versus other communities, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Hypothesis 7: There will be significant differences in selected MSU undergraduates' attitudes regarding interaction with minorities prior to college, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Research Question 1

Results. This question was examined by performing a content analysis on qualitative data, which revealed that there were differences among the various responses. Data analysis involved looking at responses for themes and word similarities. It was found that 56% of the respondents defined diversity as "differences/ varying of differences/ different/ uniqueness," and 10% defined diversity as "accepting/ acceptance." On the other hand, only .01% of the respondents defined diversity as "well-roundedness." The following are examples of differences in responses: (a) "Diversity is a wide variety of cultures"; (b) "Diversity means the separation of race, sex, religion, and culture"; (c) "Diversity means a mixture of people, ideas, products, etc."; and (d) "Diversity means accepting the racial/ethnic tradition and culture of others." For a complete review of the responses regarding the definition of diversity, see Table 11. Verbatim responses to this section may be found in Appendix D.

Research Question 2

Results. This question was examined by performing a content analysis on qualitative data, which suggested that there were differences in perceptions among the various respondents. The largest percentage (44%) of the respondents had a positive experience having to do with race, and 14% had a positive experience with disability and national origin (tied). In contrast, only .03% of the respondents had a positive experience with religion. The same pattern held somewhat for negative experiences. That is, 50% defined their negative experience as having to do with race, 26% of the respondents did

not think they had such an experience, and only .03% reported having a negative experience with religion.

Some examples of positives experiences are: (a) “College has really opened my eyes to other cultures, for most of my friends are of a different race than me”; (b) “Working with people of different orientation has brought fun and emotion to my life”; and (c) “Growing up around a disabled person, who used to make jokes to make me feel comfortable around him, has benefitted my life.” Conversely, some negative experiences described were: (a) “While volunteering in Detroit at a soup kitchen, an African-American yelled at me”; (b) “It was difficult for me to understand my foreign roommate and his beliefs that were different than mine”; and (c) “Speaking with someone who did not believe in the creation story, but rather the Big Bang theory, made me uncomfortable.” For a review of the responses regarding positive and negative experiences, see Table 24. Verbatim responses to this section may be found in Appendix F.

Research Question 3

Results. The results for Research Question 3 are shown under Hypotheses 1 through 7.

Hypothesis 1

There will be significant differences in selected MSU undergraduates’ attitudes regarding sexual equality, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Results of testing Hypothesis 1. This hypothesis was supported only for the variable of gender, according to the data collected. That is, there were significant differences in undergraduates’ attitudes, based on gender but not on college enrollment. The t-test indicated that there was a significant difference in attitudes toward sexual

equality. However, the ANOVA indicated no significant differences in attitudes, based on class level, community of origin, residence, or race. The pooled variances (2-tailed probability) for gender was .007, which is less than $p < .05$ (see Appendix G). As shown in Table 25, there were no significant differences at the .05 level that were observed for class level; however, the least significant difference-multiple comparison table (LSD) shows an interaction for freshmen and juniors, that had a probability of .048, and .026 for sophomores and juniors, which was below $p < .05$ (see Table 25). The t -test results (Appendix G) suggest that women tended to have a higher mean score on several attitudinal variables than did men. These variables were multilingualism, rural versus other communities, need for diversity training, and more interaction with minorities prior to college. The data also indicate that non-CANR students seemed to be more comfortable with issues of gender than were CANR students.

Table 25: ANOVA test results for **sexual equality**.

Source	<u>df</u>	Sum of Squares	Mean Squares	<u>f</u> Ratio	<u>f</u> Probability
Between groups	3	1.812	.606	2.628	.051
Within groups	216	49.82	.231		
Total	219	51.64			

Multiple Range Test: Tukey B

	<u>n</u>	<u>Mean</u>
Sophomores	(28)	2.9732
Freshmen	(24)	2.9896
Seniors	(113)	3.1726
Juniors	(55)	3.2227

Hypothesis 2

There will be significant differences in selected MSU undergraduates' attitudes regarding cultural pluralism versus assimilation of diverse groups, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Results of testing Hypothesis 2. This hypothesis was supported only for the variable of college enrollment, according to the data collected. That is, there were significant differences in undergraduates' attitudes, based on college enrollment but not gender. The *t*-test indicated that there was a significant difference in attitudes regarding cultural pluralism versus assimilation. However, the ANOVA indicated no significant differences in attitudes, based on class level, residence, community of origin, or race. The pooled variance (2-tailed probability) for college enrollment was .026, which was less than $p < .05$ (see Appendix G). As shown in Table 26, the ANOVA did not indicate a significant difference for residence, class-level, community of origin, or race. However, the least significant difference-multiple comparison table (LSD) showed a significant difference (interaction) of .048 for farm/town, and .047 for rural/town, which was below $p < .05$ (see Table 26). The results suggest that CANR students tended to have a higher score on several attitude variables than did non-CANR students. These variables were rural versus other communities, comfort with differences, cultural pluralism versus assimilation, and more interaction with minorities prior to college. These data also indicate that students from towns seemed to be more inclined to cultural pluralism than those from rural areas.

Table 26: ANOVA test results for cultural pluralism versus assimilation.

Source	df	Sum of Squares	Mean of Squares	f Ratio	f Probability
Between groups	4	.39	9.713	1.620	.170
Within groups	215	23.30	.108		
Total	219	23.69			

Multiple Range Test: Tukey B:

	<u>n</u>	Mean
Farm	(24)	2.5128
Rural	(28)	2.5206
Urban	(50)	2.5685
Suburban	(73)	2.5969
Town	(45)	2.6385

Hypothesis 3

There will be significant differences in selected MSU undergraduates' attitudes regarding comfort with differences of diverse groups, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Results of testing Hypothesis 3. This hypothesis was supported only for the variable of gender, according to the data collected. The *t*-test indicated that there was a significant difference regarding comfort with differences, but the ANOVA did not indicate such a difference. That is, there were significant differences in students' attitudes regarding cultural pluralism versus assimilation based on gender, but not on college enrollment. The ANOVA did not indicate any significant difference for class level, residence, community of origin, or race. The pooled variance (2-tailed probability) for gender was .000, which was less than $p < .05$ (see Appendix G). The results suggest that non-CANR students tended to have a higher score on the gender variable than did CANR

students. The t-test data also indicate that females seemed to be more comfortable than males with issues regarding comfort with differences.

Hypothesis 4

There will be significant differences in selected MSU undergraduates' attitudes regarding multilingualism, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Results of testing Hypothesis 4. This hypothesis was not supported by the data collected. The t-test and ANOVA indicated that there were no significant differences in students' attitudes regarding multilingualism, based on gender or college enrollment. The ANOVA showed that there were no significant differences for class level, residence, community of origin, or race. The pooled variance (2-tailed probability) for gender and college enrollment was greater than $p < .05$; therefore, the hypothesis was not supported (see Appendix G). The results suggest that non-CANR students tended to have a higher score on multilingualism than did CANR students. The t-test and ANOVA data also indicated that females were more positive toward the issue of multilingualism than were males.

Hypothesis 5

There will be significant differences in selected MSU undergraduates' attitudes regarding need for diversity training, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Results of testing Hypothesis 5. This hypothesis was supported for the variables community of origin and race, according to the data collected. The ANOVA indicated that there was a significant difference in selected MSU undergraduates' attitudes regarding the need for diversity training, but the t-test did not. That is, there were no significant

differences based on gender or college enrollment. As shown in Table 27, the ANOVA indicated a significant difference based on community of origin and race, but not residence or class level.

Table 27: ANOVA test results for **need for diversity training**, by race.

Source	<u>df</u>	Sum of Squares	Mean of Squares	<u>f</u> Ratio	<u>f</u> Probability
Between groups	6	4.032	.672	2.760	.013
Within groups	213	51.849	.243		
Total	219	55.881			

Multiple Range Test: Tukey B: Subset for Alpha = .05

<u>Categories</u>		<u>Mean</u>	
	<u>n</u>	<u>1</u>	<u>2</u>
2.00 African-Americans	(36)	1.2037	
1.00 Caucasians	(166)	1.3956	1.3956
3.00 Others	(18)		1.5000

The ANOVA 2-tailed probabilities for race and community of origin were .013, and .045, respectively, were below $p < .05$ (see Tables 27 and 28). The results suggest that freshmen and juniors tended to score higher on the attitudinal variable need for diversity training than did sophomores and seniors. The ANOVA also indicated that Caucasian students seemed to think they needed more diversity training than did any other group.

Table 28: ANOVA test results for need for diversity training, by type of community.

Source	df	Sum of Squares	Mean of Squares	f Ratio	f Probability
Between Groups	6	2.044	.681	2.734	.045
Within Groups	213	53.837	.243		
Total	219	55.881			

Multiple Range Test: Tukey B:

Categories	n	Mean
1.00 Farm	(40)	1.2167
5.00 Suburban	(16)	1.2500
4.00 Urban	(09)	1.3333
2.00 Rural	(41)	1.3496
3.00 Town	(114)	1.4561

Hypothesis 6

There will be significant differences in selected MSU undergraduates' attitudes regarding rural communities versus other communities, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Results of testing Hypothesis 6. This hypothesis was not supported by the data collected. The t-test and ANOVA indicated that there was not a significant difference in students' attitudes regarding rural communities, based on gender or college enrollment. As shown in Table 29, the ANOVA did not indicate a significant difference in attitudes based on residence, class level, community of origin, or race. The pooled variance (2-tailed probabilities) for these variables was greater than $p < .05$; therefore, the hypothesis was not supported (see Appendix G). The results suggest that sophomores and seniors tended to view rural communities more favorably than did freshmen and juniors. The ANOVA results also indicated that Caucasian students seemed to value rural communities more highly than any other group.

Table 29: ANOVA test results for rural communities versus others.

Source	df	Sum of Squares	Mean of Squares	f Ratio	f Probability
Between groups	6	1.699	.283	2.043	.061
Within groups	213	29.514	.243		
Total	219	31.213			

Multiple Range Test: Tukey B:

	<u>Categories</u>	<u>n</u>	Mean
3.00	Other	(18)	2.5926
2.00	African-Americans	(36)	2.7050
1.00	Caucasians	(166)	2.7917

Hypothesis 7

There will be significant differences in selected MSU undergraduates' attitudes regarding interaction with minorities prior to college, based on their own college enrollment, gender, race, class level, residence, and community of origin.

Results of testing Hypothesis 7. This hypothesis was supported only for the variables of gender and race, according to the data collected. The t-test and ANOVA indicated that there was a significant difference in selected students' attitudes regarding interaction with minorities prior to college. This difference was based on gender, but not on college enrollment. The pooled variance (2-tailed probability) for gender and college enrollment was .038, which was less than $p < .05$ (see Appendix G). As shown in Table 30, the ANOVA indicated a significant difference for race, but not for residence, community of origin, or class level. The ANOVA 2-tailed probability for race was .018, which was below $p < .05$ (see Table 26). The t-test results suggest that women tended to have a higher score on the above-mentioned attitude variable than did men. These data also indicated that non-CANR students seemed to have more favorable responses to the

attitudinal variable of more interaction with minorities prior to college than did CANR students.

Table 30: ANOVA test results for more interaction with minorities prior to college.

Source	df	Sum of Squares	Mean of Squares	f Ratio	f Probability
Between groups	6	9.198	1.533	2.615	.018
Within groups	213	124.89	.586		
Total	219	130.01			

Multiple Range Test: Tukey B:

	<u>Categories</u>	<u>n</u>	Mean
3.00	Other	(18)	2.5926
2.00	African-Americans	(36)	2.7050
1.00	Caucasians	(166)	2.7910

Limitations and Their Possible Effects on the Results

The researcher delimited the study to selected undergraduate CANR and non-CANR students. Doing a random study might have influenced the results. In addition, the sample was highly homogeneous. Random selection that resulted in having more African-American or other racial/ethnic minorities in the sample, rather than Caucasians, might also have affected the results.

Summary

The results of the data analyses for the study were reported in this chapter. The results were presented in six sections. Demographic characteristics of students who voluntarily completed the survey instrument were presented in the first section. Section two included information regarding how students defined diversity. The third section

contained findings relative to students' inclinations regarding issues of diversity, and the fourth section contained findings concerning the students' attitudes and beliefs regarding diversity and their inclinations relative to comfort with differences. Section five contained information on students' recounting an experience (positive/negative) with a person of a different race, color, religion, gender, national origin, sexual orientation, or disability, which explored their attitudes regarding diversity. The final section included results of the statistical analyses (t-tests and ANOVAs) of the stated hypotheses. Chapter V contains a summary of the study, conclusions and recommendations, implications, and the researcher's reflections.

CHAPTER V

SUMMARY, DISCUSSION OF FINDINGS, CONCLUSIONS, RECOMMENDATIONS, AND REFLECTIONS

Introduction

The purpose of this chapter is to review the nature and components of the investigation and to present the findings, conclusions, implications, recommendations for further research, and reflections.

Summary

Researchers and demographers have shown that, in fewer than 20 years, the “browning of America” will result in significant changes in society, student body make-up, industry labor pool, and the way policy is constructed, (Hodginkson, 1985; Johnson & Packer, 1987; Monsanto, 1997; White, 1997). Milburn (1997) contended that diversity is “one of those concepts that is very context-bound, which does not have a singular meaning for everyone” (p. 1). He suggested that context must be clearly defined before trying to define the term. Diversity in the context of institutions of higher learning can be defined as the uniqueness of differences among people with respect to age, class, gender, language, racial/ethnic make-up, physical and mental ability, sexual orientation, spiritual practice, place of residence, and other human differences. All of these set the stage for expanding the traditional definition of diversity to be more inclusive of a pluralistic

environment at the university level. Nevertheless, it seems that knowledge of attitudes regarding diversity held by these students will influence their decision on whether to perpetuate the stereotypes they have learned.

It is the researcher's belief that idiosyncratic understanding can surface that will help facilitate answers and/or suggestions as to how students define diversity. In particular, the researcher used qualitative methods to provide insight into current and prospective CANR and non-CANR students' conceptions of diversity, which will eventually lead to students' being able to understand fully the dynamics of diversity.

Gardner (1991) suggested that traditional quantitative methods of assessment

can provide clues to students' understanding, [but] it is generally necessary to look more deeply if one desires firm evidence that understandings of significance have been obtained. For these purposes, . . . an open-ended question about definition of diversity provides the best way of establishing the degree of understanding that students have obtained. (p. 145)

There is a need for research on assessing and identifying undergraduate students' attitudes regarding diversity and the relationship between certain variables (i.e., gender and race) and issues of diversity because many students come from homogeneous backgrounds. Research questions regarding attitudes toward diversity have been proposed and suggested by several writers. However, it appears that few have pursued the answers. Many agricultural educators believe that if America is to remain a dominant force, institutions of higher learning and their communities need to facilitate cultural awareness and change for the 21st century. Furthermore, "gender and ethnic diversity must be emphasized more aggressively if agricultural educators wish to maintain their relevancy in America's educational enterprise during the next decade" (Bowen, 1994, p. 8).

This investigation provides a means by which a research database on issues regarding diversity can be established in agricultural education. It also provides information about the relationship between CANR and non-CANR undergraduate students, gender differences within CANR, and students' perceived definitions of diversity. The concept of diversity is being implemented in various forms and contexts across the nation. Many institutions, companies, and other entities have taken the stance that promoting this concept with their commitment to maintain excellence will provide leadership to their state and the international communities they serve.

One goal of this study was to develop a comprehensive database to foster an awareness and understanding of attitudes regarding diversity. It is hoped that this investigation can provide an objective means of assessing diversity, which may contribute to the goal of understanding attitudes regarding diversity. It is also hoped that this investigation will provide new directions for additional research in the field of agricultural education as it relates to diversity.

Purpose of the Study

The primary purpose of this study was to determine the attitudes toward diversity held by CANR and non-CANR students at MSU. Subjects for the study were selected MSU undergraduates in the CANR, the Eli Broad College of Business, the College of Education, and the College of Engineering. The study population included a group of students enrolled in selected undergraduate classes during the 1997-98 academic year. To accomplish the primary purpose of the study, the researcher established the following research questions:

1. How do selected CANR and non-CANR undergraduates at MSU perceive and define diversity?
2. How do selected CANR and non-CANR undergraduates at MSU describe a personal experience (positive/ negative) with a person of a different race, color, religion, gender, national origin, sexual orientation, or a disability?
3. What attitudes are held by selected CANR and non-CANR MSU undergraduates regarding the following important constructs of diversity: (a) sexual equality, (b) multilingualism versus English only, (c) interaction with minorities prior to college, (d) rural versus other communities, (e) cultural pluralism versus assimilation, (f) comfort with differences, and (g) need for diversity training?

Procedures Used in Conducting the Investigation

The procedures followed in conducting the investigation are described in this section. They are (a) data collection, (b) data processing, and (c) analysis and interpretation of the data.

Data collection. The investigator was concerned with identifying and assessing attitudes regarding diversity and determining the relationships between selected variables that may influence knowledge about diversity. One of the most important and critical aspects of the study was the development of the instrument.

A survey instrument containing 98 Likert-type items was developed to collect the data. Once the instrument was developed, two pilot tests were conducted for the purpose of refining the instrument before using it to collect the data for the investigation.

The student population for this study consisted of selected CANR and non-CANR undergraduate students enrolled at MSU during academic year 1997-98. The design of the study was descriptive in nature. CANR and non-CANR students who participated in the study were selected randomly. The researcher used a cluster random sampling process to secure a representative group of 220 MSU undergraduate students. Data were collected by means of a questionnaire that was administered in selected large classrooms.

Procedures for data processing. Respondents were asked to indicate their attitudes and beliefs regarding issues of diversity, using a 6-point Likert-type scale ranging from 1 (*Strongly Disagree*), to 6 (*Strongly Agree*). Before administering the questionnaire, the researcher used a panel of experts for validation purposes and a sample of CANR and non-CANR students to assist in the development of a reliable instrument. The reliability for Part II of the instrument was .87 for the overall coefficient alpha.

The returned questionnaires were processed by computer, using the Statistical Package for the Social Sciences (SPSS, 1999), SPSS/PC+ version 8.0. The researcher used descriptive statistics (frequencies, percentages, and means) to summarize the data pertaining to demographic characteristics of the respondents. Combined descriptive analyses were run on items grouped according to issues or common themes, establishing mean scores for each topic/theme. A t-test and ANOVA were used to determine whether any statistically significant differences existed between CANR and non-CANR students in terms of their attitudes regarding diversity. The .05 alpha level was selected as the basis for statistical significance.

Major Findings

The major findings are discussed in the following subsections, according to the objectives established for the study. In general, there was an overall positive response by CANR and non-CANR students to the first two parts of the survey.

Demographic Characteristics of the Respondents

Descriptive statistics (frequencies, percentages, and means) calculated on the personal data of the students revealed that the study sample was relatively homogeneous. Part II of the questionnaire contained the most items in the instrument. Gender distinctions between subjects appeared to be in CANR, with females (52% or 51) and males (48% or 49), and in non-CANR with females (63.1% or 77) and males (36.9% or 23). In terms of class level, the majority of respondents were seniors, both within CANR (42.9% or 42) and in non-CANR (58.2% or 71). The fewest respondents were freshmen, within CANR (11.2% or 11) and in non-CANR (10.7% or 13). Race distinctions between subjects were as follows: In CANR, there were 79.6% or 78 Caucasians and 17.3% or 17 African-Americans, whereas in non-CANR, there were 72.1% or 88 Caucasians and 15.6% or 19 African-Americans. Residential distinctions between subjects were as follows: In CANR, 31.6% or 31 respondents lived on campus, whereas 28.6% or 28 lived off campus. Of the non-CANR respondents, 32% or 39 lived on campus, and 33.6% or 41 lived off campus.

In terms of community-of-origin distinctions, 21.4% or 21 CANR respondents were from rural communities and 1% or 1 were from suburban areas. In contrast, 36.9% or 45 non-CANR respondents were from suburban areas, and 7.4% or 9 were from farms.

The majority of respondents in CANR (56.1% or 55) and non-CANR (48.4% or 59) were from communities with all or mostly Caucasian members. The fewest respondents in CANR (3.1% or 3) and non-CANR (4.9% or 6) were from communities with all or mostly minority members in mixed communities. Types of communities in which respondents from CANR (54.1% or 53) and non-CANR (50.8% or 62) would like to live were mostly mixed communities. The fewest respondents in CANR (1% or 1) and non-CANR (1.6% or 2) said they would like to live in communities with all or mostly minority members or communities with all or mostly Caucasian residents. The majority of respondents from CANR (67.3% or 66) and non-CANR (61.5% or 75) indicated they would like to work in mixed communities. The fewest respondents from CANR (1% or 1) and non-CANR (1.6% or 2) would like to work in communities with all or mostly minority members or communities with all or mostly Caucasian residents.

Significant Differences in Attitudes, Based on Demographic Characteristics

A statistically significant difference was found between selected MSU undergraduate students in CANR and non-CANR, in how they responded to the attitude statements regarding sexual equality. The higher mean scores on several attitude variables suggested that women and non-CANR students tended to be more comfortable with issues of gender than were men and CANR students. CANR and non-CANR respondents differed significantly with regard to the attitude statements concerning cultural pluralism versus assimilation. The higher mean scores of non-CANR respondents and those from towns indicated more favorable attitudes toward cultural pluralism than toward assimilation.

A statistically significant difference was found between CANR and non-CANR students in how they responded to the attitude statements regarding comfort with differences. The higher mean scores suggested that females and non-CANR students tended to be more comfortable than did males and CANR students with issues regarding comfort with differences.

Caucasians, African-Americans, and others differed significantly in their responses to the attitude statements regarding a need for diversity training. The mean scores indicated that freshmen and juniors tended to score higher on several attitude-toward-diversity variables than did sophomores and seniors. These data also indicated that Caucasians seemed to think they needed more diversity training than did any other group.

A statistically significant difference was found between sophomores and seniors in how they responded to the attitude statements regarding rural versus other communities. The higher mean scores suggested that Caucasians tended to value rural communities more than did any other group. Males and females differed significantly in their responses to the attitude statements regarding interaction with minorities prior to college. The higher mean scores indicated that females and non-CANR students were more favorable toward interacting with minorities prior to college than were males and CANR students.

Significant Differences in Attitudes, Based on How Students Perceived and Defined Diversity

The qualitative data in this section were evaluated by means of a content analysis, through which the researcher extrapolated the implications of the open-ended questions and additional comments of the CANR and non-CANR students. The CANR and non-

CANR students' definitions of diversity provided the researcher with insights into their beliefs on this subject. More than one-fourth of the respondents defined diversity as "differences/varying of differences/different/uniqueness, and difference in backgrounds, lifestyles, experiences, culture, sex, race or religion." Another common definition of diversity included some form of the words "mixture/blend/unique blending and variety or well-roundedness."

Students' Mean Interaction Composite Scores

The students' mean interaction statements in Part 4 of the instrument included the number of times they had interacted with various diverse groups. A comparison of group composite scores in this part of the survey revealed that no item had a mean composite score higher than 2.43 or lower than 1.3. Respondents from non-CANR had a mean score of 2.43 (standard deviation = 1.16) for interaction with minorities, and a mean score of 1.32 (standard deviation = .54) for interaction with mentally retarded people. These scores indicate that the non-CANR students had more interaction with minorities than with mentally retarded individuals. For CANR respondents, the same pattern occurred. That is, the mean score of CANR students for interaction with minorities was 2.30 (standard deviation = 1.10).

Students' Inclinations Toward Issues of Diversity

Based on mean scores of respondents' reactions to social activities with racial groups other than their own, CANR (91.8% or 90) and non-CANR (97.5% or 119) students reported they would talk to them rather than ignore them. Only a few students

indicated that they would ignore them. Respondents also indicated they were least comfortable interacting with mentally disabled people, followed by those with different sexual orientations. The researcher drew these conclusions based on the respondents' mean scores. However, this section had the highest nonresponse rate; nonresponse by CANR students ranged from 30.6% to 54.1%, and that by non-CANR students ranged from 36.1% to 56.4%. CANR males (66.3% or 65) and non-CANR females (61.5% or 75) indicated they were most comfortable interacting with males. Moreover, they were least comfortable interacting with mentally disabled people. The researcher drew these conclusions based on the respondents' mean scores.

Significant Differences in Beliefs and Attitudes Toward Diversity

The CANR and non-CANR respondents in this study rated highly the opportunity to work alongside females, the opportunity to work alongside males, and the need for an understanding of diversity for everyone, whether or not they lived in diverse communities. The scale mean scores for the beliefs and attitudes toward diversity section of the questionnaire indicated that sexual equality ranked highest among the seven items (see Table 16).

In the comfort-with-difference category, CANR and non-CANR respondents seemed to be least comfortable with mentally retarded individuals and those with different sexual orientations. CANR and non-CANR respondents agreed most strongly with statements in the *need for diversity training* scale, whereas the lowest agreement was with statements in the *more interaction with minorities* scale.

Respondents' comments indicated a lack of knowledge about diversity issues as related to the special needs of diverse populations. The majority of CANR and non-CANR students' comments indicated that there is a serious need for more education as to experiences that diverse groups of people face in the majority population. However, some students have shown a level of tolerance and a level of acceptance of diversity issues.

Significant Differences in Students' Positive and Negative Experiences

This qualitative section also was evaluated by means of a content analysis, where the researcher extrapolated the implications of the open-ended questions of respondents. The researcher concluded that, based on students' responses, the race category (44.0% or 68) was the highest in terms of their mention of a positive experience, followed by disability and national origin. However, the same held true somewhat for negative experiences. That is, 50% or 68 was the highest for their negative experience, followed by no experience and national origin, whereby the respondents indicated that religion was ranked low for their positive and negative experience.

Comparison of the Study Findings With Those From Ingram's Research

This study of attitudes of students in CANR and non-CANR regarding diversity was based on Ingram's (1996) research study on Pennsylvania Governor's High School students' attitudes toward diversity. For that reason, the researcher compared the findings of the two studies. When examining the comparison of the findings in Table 31, one should note that Ingram's sample comprised 63 high school junior and senior students, whereas 220 selected undergraduates at MSU participated in the present study. In

comparing the results of the two studies, it can be seen that respondents in both studies were virtually identical in their attitudes toward sexual equality and multilingualism versus English only. Greater discrepancies existed in the groups' attitudes toward rural versus other communities, comfort with difference, and assimilation versus cultural pluralism, and the groups with which they were most and least comfortable interacting.

Table 31: Comparison of the findings from the present study with those from Ingram's research.

	Pennsylvania Governor's Scholar Attitudes N = 63	MSU CANR and Non-CANR Student Attitudes N = 220	
<u>Gender</u>			
Males	44%	48%	36.9%
Females	56%	52%	63.1%
<u>Sexual Equality</u> (Women are capable..)	87.7%	86.7%	87.7%
<u>Multilingualism Versus English Only</u> (Children learn a second language...)	91.5%	81.6%	91.0%
<u>Rural Versus Other Communities</u> (Rural people work harder than...city)	47.7%	22.4%	23.8%
<u>Comfort with Difference</u> (With people who are different from...)	56%	25.5%	28.7%
<u>Assimilation Versus Cultural Pluralism</u> (Appreciated similarities and diff...)	88.9%	64.3%	62.3%
<u>Groups Most Comfortable With</u>	Different Religion	Diff. Ethnic	Diff. Ethnic
<u>Groups Least Comfortable With</u>	Different Sexual Orientation	Mentally Disabled	Mentally Disabled

Conclusions

Based on the findings, the following conclusions were drawn:

1. The majority of CANR and non-CANR respondents who participated in the study were Caucasians; there were slightly more females than males. The females tended to be more positive toward items on the seven scales regarding specific aspects of diversity than were the males.
2. The majority of CANR respondents were from rural, mostly Caucasian communities, whereas the non-CANR students were from suburban areas, also mostly Caucasian. However, both groups of respondents indicated they would like to work and live in mixed communities.
3. Both CANR and non-CANR respondents' composite scores indicated that they had more interaction with minorities than with mentally retarded people, although the mean scores indicated that they were least comfortable interacting with mentally disabled individuals. However, CANR respondents' mean scores suggest that they were most comfortable interacting with males, whereas the non-CANR group was most comfortable interacting with females.
4. Females and non-CANR respondents tended to be more positive toward items on the seven scales regarding specific aspects of diversity than were males and CANR respondents.
5. Both CANR and non-CANR respondents' comments suggest a need for education on diversity.

6. Diversity is context-bound, which means it does not have a singular meaning for everyone and must be defined before it is used. However, two of the six independent variables (gender and class level) tended to be better predictors than others of students' attitudes regarding diversity.

Implications of the Study

The implications of this investigation are presented in this section. The researcher conducting this investigation might have achieved a new direction in identifying and assessing knowledge about students' attitudes. Although this investigation has only provided a new approach to ascertaining and evaluating attitudes regarding diversity, it has nevertheless set forth some objectives and theoretical foundations that can be used in further studies in the area of agricultural education. The implications based on the findings are as follows:

1. Students' attitudes regarding diversity can be assessed and identified, which offers a different outlook for agricultural education programs. An assessment of their attitudes regarding diversity may be used as a basis for modifying or developing new programs, designing program content, addressing diverse students' needs, developing counseling programs, and/or aiding other scholars who are concerned with understanding undergraduate students' attitudes regarding diversity.

2. The findings from this study mirror those from other studies carried out across the nation (*Chronicle of Higher Education*, 1995; Springer et al. 1995; Wergin, 1989), in which it has been reported that males hold more negative attitudes toward diversity than

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do females. These findings suggest that diversity needs to be addressed in the classrooms of colleges of agricultural sciences so as to incorporate concepts of cultural diversity into the educational experiences of their students and to better equip them for the challenges of the 21st century.

3. Respondents in this study indicated that they were uncomfortable interacting with mentally and physically disabled individuals. This finding indicates that universities need to provide their students with opportunities to develop skills in working with people of diverse backgrounds and characteristics.

4. In their responses, a number of students indicated that “America would be a better place if we all assimilated and eliminated cultural differences among racial groups.” Researchers have suggested that various opportunities exist for increasing the number of agricultural science students who are comfortable with diversity. These data support the need to better prepare emerging students for a changing workforce in the 21st century.

5. Both groups (CANR = 91% and non-CANR = 82%) strongly agreed that learning a second language and the ability to speak a second language are important (CANR = 86% and non-CANR = 75%). However, both groups reported getting irritated when people around them do not speak English. Current literature supports that cross-cultural communication and appreciation of diverse cultures are considered a highly desirable quality by employers. Such skills are invaluable for working effectively with diverse populations.

6. Researchers Gardenswartz and Rowe (1998) suggested five reasons why diversity is critical to an organization’s success: (a) gaining access to a changing

marketplace,

(c) recruiting

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marketplace, (b) getting a healthy return on investing in the organization's human capital, (c) recruiting and retaining the best talent, (d) expanding creativity, and (e) ensuring survival through resilience and flexibility. Hence, given the need for diversity training as evidenced by this study, if such training were provided for college students, higher education would reap the same benefits.

Recommendations for Further Research

It is hoped that this study will serve as a building block for more meaningful research to be conducted in the future. As a result of this investigation, it is the researcher's opinion that several valuable and challenging subjects are worthy of further investigation. These are:

1. A study of this kind should be replicated with a stratified random sample of CANR and non-CANR undergraduate students in relation to selected demographic variables.
2. An investigation should be conducted to compare attitudes regarding diversity of different class levels of students. Research has shown that attitudes affect people's behavior, whether the attitude is favorable or unfavorable, an evaluative reaction, or an attitude toward a particular object. That is, attitudes may be influenced to a greater degree when students reach a certain level of maturity, normally their junior and senior year in college.

3. A study should be conducted to determine the extent to which students are aware of current diversity trends in the United States and particularly in Michigan, and how this trend affects their future marketability in the global job market.

4. A study should be undertaken to identify the relationship of attitudes regarding diversity and CANR students' vocational choice and preference, and how it increase one's occupational mobility in the global workforce.

5. A study should be undertaken to identify attitudes regarding diversity of CANR undergraduates at land grant universities on a national basis.

6. A study should be conducted to determine ways of positively influencing the attitudes regarding diversity of diverse student population enrolled at land grant universities with primarily White student bodies.

Reflections

In conducting this study, the researcher learned that attitudes regarding diversity tend to be expressed in a negative manner. The recent death (by dragging) of a Black man in Jasper, Texas, shows what can happen when people do not understand or have little or no training in diversity and their deep-seated biases come to the surface. The questions that always arise when we are faced with such atrocities is, Can we all "just get along"? Such an incident as this dragging a man to his death makes it evident that America still has a long way to go in order to understand attitudes regarding diversity. This is the case despite the progress that has been made over the years.

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Many researchers have examined the impact of education on students' attitudes toward diversity. Studies such as those by Smith (1993), Lopez (1995), Villalpando (1994), Astin (1993), James (1995) and Titus (1996), along with several other reports, have suggested why it is important to address issues regarding diversity before it can be accepted and embraced. The *Chronicle of Higher Education, Almanac 1997* reported on attitudes and characteristics of first-year college students in fall 1996; almost 84% of those surveyed indicated that racial discrimination is a major problem in America. And a 1995 University of Michigan study (Lopez et. al., 1995) reported that women and students of color valued diversity, whereas White males tended to devalue diversity.

Similarly, Barneby and Kelly (1997) noted that the 1995 federal Glass Ceiling Commission reports indicated that a "glass ceiling" blocking the career progression of women and people of color does exist, due to exclusionary corporate practices that are perpetuated through stereotypes, primarily by White-male middle management. Organizations and companies that place little or no value on diversity may soon find themselves unable to thrive in this challenging and changing 21st century because they will not have maximized the full potential of their employees.

As indicated in the literature review, men and women appear to perceive issues related to diversity differently. These issues of diversity are not confined to ethnic and racial minorities, but apply to all diverse groups. Considering how many colleges and universities have already targeted diversity as part of their schools' mission, it is imperative that researchers and educators continue to identify and attend to factors influencing students' attitudes regarding diversity.

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Finally, if America is to uphold the principle of the Declaration of Independence, which states, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness,” there must be concerted efforts at all levels of society, but especially within institutions of higher learning, to ensure that this takes place.

APPENDICES

APPENDIX A

NAMES OF REVIEW COMMITTEE MEMBERS

Review Committee Members

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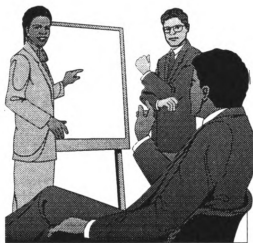
APPENDIX B

SURVEY INSTRUMENT

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ATTITUDES OF STUDENTS IN
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NATURAL RESOURCES AND
THOSE
NOT IN THE COLLEGE OF
AGRICULTURE REGARDING
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Briefly d

As Michigan and other states increase in diverse populations, there is a need to develop a research base to begin to assess and understand the attitudes of students toward diversity. The research team involved in this study understands that this voluntary questionnaire is one of many you have completed and appreciate the time you are taking to complete this survey.

This voluntary questionnaire is part of a research study which focuses on the attitudes of selected Michigan State University students regarding diversity. There are **no right or wrong answers** and your responses will remain **confidential**. You should not write your name, student ID, or any other information, other than the answers to the questions on this questionnaire. Although you may decline to answer any question, your honest responses to all questions are very important to the success of the study and will help us in developing a meaningful research base on diversity. Please follow the instructions as given for each section. Thank you in advance for your cooperation!

Part I: Meaning of Diversity

Briefly describe what the word "Diversity" means to you.

Circle the
statement

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Part II: Beliefs and Attitudes Toward Diversity

Circle the number of your response which most closely matches your belief or attitude to the statement. Please use the following scale to respond to the statements below.

Scale:

- 1. Strongly Disagree**
- 2. Disagree**
- 3. Slightly Disagree**
- 4. Slightly Agree**
- 5. Agree**
- 6. Strongly Agree**

1. Women are as capable as men in American society. 1 2 3 4 5 6

2. I would welcome an opportunity to work alongside:

a. Racial groups	1	2	3	4	5	6
b. Ethnic groups	1	2	3	4	5	6
c. Males	1	2	3	4	5	6
d. Females	1	2	3	4	5	6
e. Physically disabled people	1	2	3	4	5	6
f. Different sexual orientation groups	1	2	3	4	5	6
g. Mentally retarded people	1	2	3	4	5	6
h. Different religious groups	1	2	3	4	5	6

3. Minorities should conform to the dominant American cultural standards if they want to be accepted. 1 2 3 4 5 6

4. It's good for our children to learn a second language, other than English. 1 2 3 4 5 6

5. People who live in rural communities work much harder than people who live in:

a. urban communities	1	2	3	4	5	6
b. suburban communities	1	2	3	4	5	6

6. People who live in suburban communities work much harder than people who live in:

a. rural communities	1	2	3	4	5	6
b. urban communities	1	2	3	4	5	6

Scale:	1.
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Scale: 1. Strongly Disagree 2. Disagree 3. Slightly Disagree 4. Slightly Agree 5. Agree 6. Strongly Agree
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- | | | | | | | | |
|-----|---|---|---|---|---|---|---|
| 7. | People who live in <u>urban</u> communities work much harder than people who live in: | | | | | | |
| a. | rural communities | 1 | 2 | 3 | 4 | 5 | 6 |
| b. | suburban communities | 1 | 2 | 3 | 4 | 5 | 6 |
| | | | | | | | |
| 8. | People who are _____ from me make me feel uncomfortable. | | | | | | |
| a. | Racially different | 1 | 2 | 3 | 4 | 5 | 6 |
| b. | Ethnically different | 1 | 2 | 3 | 4 | 5 | 6 |
| c. | Opposite sex | 1 | 2 | 3 | 4 | 5 | 6 |
| d. | Physically different | 1 | 2 | 3 | 4 | 5 | 6 |
| e. | Religiously different | 1 | 2 | 3 | 4 | 5 | 6 |
| | | | | | | | |
| 9. | If members of ethnic groups want to keep their own culture they should keep it to themselves. | 1 | 2 | 3 | 4 | 5 | 6 |
| | | | | | | | |
| 10. | I don't need training in diversity because the groups I work with are all White. | 1 | 2 | 3 | 4 | 5 | 6 |
| | | | | | | | |
| 11. | I appreciate the similarities that exist among: | | | | | | |
| a. | Racial groups | 1 | 2 | 3 | 4 | 5 | 6 |
| b. | Ethnic groups | 1 | 2 | 3 | 4 | 5 | 6 |
| c. | Males | 1 | 2 | 3 | 4 | 5 | 6 |
| d. | Females | 1 | 2 | 3 | 4 | 5 | 6 |
| e. | Physically disabled people | 1 | 2 | 3 | 4 | 5 | 6 |
| f. | Different sexual orientation groups | 1 | 2 | 3 | 4 | 5 | 6 |
| g. | Mentally retarded people | 1 | 2 | 3 | 4 | 5 | 6 |
| h. | Religious groups | 1 | 2 | 3 | 4 | 5 | 6 |

Scale: 1. Strongly Disagree 2. Disagree 3. Slightly Disagree 4. Slightly Agree 5. Agree 6. Strongly Agree

12. I appreciate the differences that exist among:
- | | | | | | | |
|--|---|---|---|---|---|---|
| a. Racial groups | 1 | 2 | 3 | 4 | 5 | 6 |
| b. Ethnic groups | 1 | 2 | 3 | 4 | 5 | 6 |
| c. Males | 1 | 2 | 3 | 4 | 5 | 6 |
| d. Females | 1 | 2 | 3 | 4 | 5 | 6 |
| e. Physically disabled people | 1 | 2 | 3 | 4 | 5 | 6 |
| f. Different sexual orientation groups | 1 | 2 | 3 | 4 | 5 | 6 |
| g. Mentally retarded people | 1 | 2 | 3 | 4 | 5 | 6 |
| h. Religious groups | 1 | 2 | 3 | 4 | 5 | 6 |
13. This country would be much better off if people who live in _____ communities would learn to live more like people in rural communities.
- | | | | | | | |
|-------------|---|---|---|---|---|---|
| a. urban | 1 | 2 | 3 | 4 | 5 | 6 |
| b. suburban | 1 | 2 | 3 | 4 | 5 | 6 |
14. This country would be much better off if people who live in _____ communities would learn to live more like people in urban communities.
- | | | | | | | |
|-------------|---|---|---|---|---|---|
| a) rural | 1 | 2 | 3 | 4 | 5 | 6 |
| b) suburban | 1 | 2 | 3 | 4 | 5 | 6 |
15. This country would be much better off if people who live in _____ communities would learn to live more like people in suburban communities.
- | | | | | | | |
|----------|---|---|---|---|---|---|
| a) rural | 1 | 2 | 3 | 4 | 5 | 6 |
| b) urban | 1 | 2 | 3 | 4 | 5 | 6 |
16. People who have a learning disability are as intelligent as other people.
- | | | | | | |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
17. Women should not work outside the home unless the family really needs the money.
- | | | | | | |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
18. I often feel uneasy when I am around people who are not like me.
- | | | | | | |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|

Scale: 1. Strongly Disagree 2. Disagree 3. Slightly Disagree 4. Slightly Agree 5. Agree 6. Strongly Agree
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|-----|--|---|---|---|---|---|---|
| 19. | America would be a better place if we all assimilate into one culture. | 1 | 2 | 3 | 4 | 5 | 6 |
| 20. | I enjoy being around people who speak more than one language. | 1 | 2 | 3 | 4 | 5 | 6 |
| 21. | We should try to eliminate cultural differences between racial minorities and Whites in our society. | 1 | 2 | 3 | 4 | 5 | 6 |
| 22. | Children get a better "sense of community" growing up in the following communities: | | | | | | |
| | a. rural communities | 1 | 2 | 3 | 4 | 5 | 6 |
| | b. urban communities | 1 | 2 | 3 | 4 | 5 | 6 |
| | c. suburban communities | 1 | 2 | 3 | 4 | 5 | 6 |
| 23. | I appreciate the similarities that exist among: | | | | | | |
| | a. Racial groups | 1 | 2 | 3 | 4 | 5 | 6 |
| | b. Ethnic groups | 1 | 2 | 3 | 4 | 5 | 6 |
| | c. Males | 1 | 2 | 3 | 4 | 5 | 6 |
| | d. Females | 1 | 2 | 3 | 4 | 5 | 6 |
| | e. Physically disabled people | 1 | 2 | 3 | 4 | 5 | 6 |
| | f. Different sexual orientation groups | 1 | 2 | 3 | 4 | 5 | 6 |
| | g. Mentally retarded people | 1 | 2 | 3 | 4 | 5 | 6 |
| | h. Religious groups | 1 | 2 | 3 | 4 | 5 | 6 |
| 24. | Immigrants should be expected to give up their own cultures and adapt to Americans ways. | 1 | 2 | 3 | 4 | 5 | 6 |
| 25. | People who are culturally different from me make me uncomfortable. | 1 | 2 | 3 | 4 | 5 | 6 |
| 26. | Women's emotions interfere with their ability to do a good job. | 1 | 2 | 3 | 4 | 5 | 6 |

Scale: 1. Strongly Disagree 2. Disagree 3. Slightly Disagree 4. Slightly Agree 5. Agree 6. Strongly Agree
--

27. An understanding of diversity is important for everyone whether they live in diverse communities or not 1 2 3 4 5 6
28. People who live in the following communities do not know what real work is: 1 2 3 4 5 6
- a. rural communities 1 2 3 4 5 6
- b. urban communities 1 2 3 4 5 6
- c. suburban communities 1 2 3 4 5 6
29. Having lots of different cultural groups in this country causes lots of problems. 1 2 3 4 5 6
30. I get kind of irritated when I am around people who do not speak English. 1 2 3 4 5 6
31. People of diverse groups are treated differently because they act different. 1 2 3 4 5 6
32. Each minority culture has something positive to contribute to American society. 1 2 3 4 5 6
33. I feel comfortable talking about differences in religious beliefs. 1 2 3 4 5 6
34. I am comfortable with the ability to speak only English. 1 2 3 4 5 6
35. Most school subjects are equally appropriate for girls and boys. 1 2 3 4 5 6
36. I find myself thinking, "Why don't they act like us?" 1 2 3 4 5 6
37. People in the following communities make better neighbors:
- a. rural communities 1 2 3 4 5 6
- b. urban communities 1 2 3 4 5 6
- c. suburban communities 1 2 3 4 5 6

Scale: 1. Strongly Disagree
2. Disagree
3. Slightly Disagree
4. Slightly Agree
5. Agree
6. Strongly Agree

38. Cultural diversity
- | | | | | | | |
|---------------------------|---|---|---|---|---|---|
| a. Is a valuable resource | 1 | 2 | 3 | 4 | 5 | 6 |
| b. Should be preserved | 1 | 2 | 3 | 4 | 5 | 6 |
39. A person who doesn't speak English has no right to expect to get ahead in America.
- | | | | | | | |
|--|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 |
|--|---|---|---|---|---|---|
40. I do need training in diversity because the groups I work with are going to be from diverse groups.
- | | | | | | | |
|--|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 |
|--|---|---|---|---|---|---|
41. The ability to speak another language is a valuable skill in this country.
- | | | | | | | |
|--|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 |
|--|---|---|---|---|---|---|
42. While in elementary school, I wish I had interacted more with:
- | | | | | | | |
|----------------------------|---|---|---|---|---|---|
| a. Minority teachers | 1 | 2 | 3 | 4 | 5 | 6 |
| b. Minority counselors | 1 | 2 | 3 | 4 | 5 | 6 |
| c. Minority students | 1 | 2 | 3 | 4 | 5 | 6 |
| d. Minority administrators | 1 | 2 | 3 | 4 | 5 | 6 |
| e. Other (specify) | 1 | 2 | 3 | 4 | 5 | 6 |
43. While in middle/junior school, I wish I had interacted more with:
- | | | | | | | |
|----------------------------|---|---|---|---|---|---|
| a. Minority teachers | 1 | 2 | 3 | 4 | 5 | 6 |
| b. Minority counselors | 1 | 2 | 3 | 4 | 5 | 6 |
| c. Minority students | 1 | 2 | 3 | 4 | 5 | 6 |
| d. Minority administrators | 1 | 2 | 3 | 4 | 5 | 6 |
| e. Other (specify) | 1 | 2 | 3 | 4 | 5 | 6 |
44. While in high school, I wish I had interacted more with:
- | | | | | | | |
|----------------------------|---|---|---|---|---|---|
| a. Minority teachers | 1 | 2 | 3 | 4 | 5 | 6 |
| b. Minority counselors | 1 | 2 | 3 | 4 | 5 | 6 |
| c. Minority students | 1 | 2 | 3 | 4 | 5 | 6 |
| d. Minority administrators | 1 | 2 | 3 | 4 | 5 | 6 |
| e. Other (specify) | 1 | 2 | 3 | 4 | 5 | 6 |

Part III: Inclinations

1. If you attended a social activity and were seated next to a person of a different racial group than your own, how would you react to them? (Circle One).
A. Move C. Ignore them
B. Talk to them

2. Please put an "M" tot he group with which you are most comfortable, and a "L" next to the group with which you are least comfortable.
____ physically disabled ____ different language
____ mentally retarded ____ social groups
____ different religion ____ homeless
____ ethnic groups ____ different sexual orientation groups
____ males ____ others
____ females

Part IV: Demographic Information

1. Please indicate your gender: ____ male ____ female

2. Please indicate your current class level at MSU:
____ Freshman ____ Junior ____ Graduate Level ____ Visitor
____ Sophomore ____ Senior ____ Life Long Education

3. What college are you enrolled in? _____

4. Please describe the racial/ethnic membership of the community which you come from. (Select One)
____ mixed communities
____ all or mostly white members in mixed communities
____ all or mostly white members in communities with all or mostly white residents
____ all or mostly minority members in mixed communities
____ all or mostly white members in communities with all or mostly minority residents

5. Please indicate your ethnic/racial group (Select One)
Caucasian/Non-Hispanic ____
African American/Non-Hispanic ____
American Indian or Alaskan Native ____
Chicano/Mexican American ____
Hispanic ____
Asian/Pacific Islander (Asian American) ____

6. Please describe the type of community which you come from. (Select One)

Farm: Rural territory where \$1,000 or more of agricultural products are sold.

Rural: Non-farm open country; under 10,000 population

Town: Population between 10,000 and 50,000

Urban: Cities over 50,000 population

Suburban: Metropolitan ring surrounding cities over 50,000

☐ Farm ☐ Rural ☐ Town ☐ Urban ☐ Suburban

7. What type of community would you like to live in? (Select One)

☐ mixed communities
☐ all or mostly white members in mixed communities
☐ all or mostly white members in communities with all or mostly white residents
☐ all or mostly minority members in mixed communities
☐ all or mostly white members in communities with all or mostly minority residents

8. What type of community would you like to work in? (Select One)

☐ mixed communities
☐ all or mostly white members in mixed communities
☐ all or mostly white members in communities with all or mostly white residents
☐ all or mostly minority members in mixed communities
☐ all or mostly white members in communities with all or mostly minority residents

9. Where do you currently reside? (Select One)

☐ on-campus/Resident Hall ☐ on-campus/University Apartments
☐ off-campus/Apartment ☐ off-campus/House

10. Please indicate the number of times you have interacted with the following groups and settings over the last year.

	Minorities	Physically disabled people	Different sexual orientation groups	Mentally retarded people
Home	_____	_____	_____	_____
Professional setting	_____	_____	_____	_____
Church	_____	_____	_____	_____
Social Event	_____	_____	_____	_____
Other (specify)	_____	_____	_____	_____

11. Please describe the racial/ethnic membership community which you like to live in. (Select One)

- _____ mixed communities
- _____ all or mostly white members in mixed communities
- _____ all or mostly white members in communities with all or mostly white residents
- _____ all or mostly minority members in mixed communities
- _____ all or mostly white members in communities with all or mostly minority residents

12. Please describe a positive event or experience you had or was involved with a person of a different race, color, religion, sex, national origin, sexual orientation or disability. (Please indicate if that event/experience added or dismissed any preconceived feelings you had.) Please use the back if necessary.

13. **Please describe a negative event or experience you had or was involved with a person of a different race, color, religion, sex, national origin, sexual orientation, or disability. (Please indicate if that event/experience added or dismissed any preconceived feelings you had.) Please use the back if necessary.**

Again, thanks for your input in this research!

APPENDIX C

LETTER OF APPROVAL FROM THE UNIVERSITY COMMITTEE ON RESEARCH INVOLVING HUMAN SUBJECTS (UCRIHS)

**MICHIGAN STATE
UNIVERSITY**

December 30, 1996

TO: Eddie A. Moore
410 Agricultural Hall

RE: IRB#: 96-709
TITLE: COLLEGE OF AGRICULTURE AND NON-COLLEGE OF
AGRICULTURE STUDENTS' ATTITUDES TOWARDS
DIVERSITY
REVISION REQUESTED: N/A
CATEGORY: 1-A
APPROVAL DATE: 12/20/96

The University Committee on Research Involving Human Subjects' (UCRIHS) review of this project is complete. I am pleased to advise that the rights and welfare of the human subjects appear to be adequately protected and methods to obtain informed consent are appropriate. Therefore, the UCRIHS approved this project and any revisions listed above.

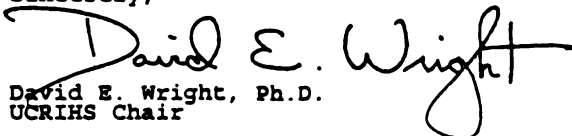
RENEWAL: UCRIHS approval is valid for one calendar year, beginning with the approval date shown above. Investigators planning to continue a project beyond one year must use the green renewal form (enclosed with the original approval letter or when a project is renewed) to seek updated certification. There is a maximum of four such expedited renewals possible. Investigators wishing to continue a project beyond that time need to submit it again for complete review.

REVISIONS: UCRIHS must review any changes in procedures involving human subjects, prior to initiation of the change. If this is done at the time of renewal, please use the green renewal form. To revise an approved protocol at any other time during the year, send your written request to the UCRIHS Chair, requesting revised approval and referencing the project's IRB # and title. Include in your request a description of the change and any revised instruments, consent forms or advertisements that are applicable.

**PROBLEMS/
CHANGES:** Should either of the following arise during the course of the work, investigators must notify UCRIHS promptly: (1) problems (unexpected side effects, complaints, etc.) involving human subjects or (2) changes in the research environment or new information indicating greater risk to the human subjects than existed when the protocol was previously reviewed and approved.

If we can be of any future help, please do not hesitate to contact us at (517)355-2180 or FAX (517)432-1171.

Sincerely,


David E. Wright, Ph.D.
UCRIHS Chair

DEW:bed

cc: Dierk L. Hall
Christopher Mathis

APPENDIX D

RESPONSES TO "WHAT DIVERSITY MEANS TO ME"

What the word "Diversity" means to you.

A group of people or organization with many differences. This group of people have different backgrounds, race, gender, religious beliefs and attitudes and beliefs in general.

Diversity is the willingness to experience different people who are of a different race, creed, nationality, and culture.

Diversity means different people (sizes, races, etc.) with different ideas, backgrounds, and attitudes blended together. I think diversity and the acceptance of it results in an open-minded, open-hearted, more well-rounded community, nation, and individual.

It means that people are different in terms of race, religion, ethnicity, culture, sex, sexual orientation, attitudes and beliefs. No one person is the same which gives the U.S. especially a diverse nation.

I feel that diversity is the coming of all people with different religions, skin color, and backgrounds. When I talk about combining I mean not just being in class but learning from each other.

Diversity is even attention and equal opportunity to all students whether they are black, white, or other.

Diversity is a mixture of a whole bunch of different things.

I think diversity means people of many cultures, religions, and backgrounds live and work in the same community to make it better.

Diversity is a combination of many different groups of people at Michigan State University.

Diversity means different types of people with different ideas, cultures, races, and etc.

Diversity is different races mixed together in a community or region. For example, Black mixed in with whites.

Diversity to me means the diverse of different ethnic groups and backgrounds in which all try to live and congregate amongst each other.

Diversity means that not all people are the same.

It means a wide variety of different cultures.

Diversity to me means the separation of races, sex, religion, and culture.

Diversity is the work given to describe a collection of people from different backgrounds, ethnicity, racial groups, and etc.

Diversity is the differences between individuals whether it be religious, ethnic, sexual orientation, or disability.

Diversity simply means difference. I think of different races, sexes, religions, and so when I think of diversity.

Diversity is what makes something unique and individualistic.

Diversity is the blending together or co-existence of different cultures and races.

To me diversity means a variety of things groped together. I think that it can mean people, places or things.

Diversity is the ability to work with others outside of yourself.

Diversity means people of different cultural backgrounds living together.

To me diversity is being in a situation or setting where you're with people who aren't from the exact same background as you knowing that you're not the same as everyone else.

I always had an idea that homosexual men were very open about their preference until I met a man who was related to my boyfriend, and we became very good friends. I can say that he is one of the nicest people I know. I feel extremely comfortable around him. Now I get defensive when people put stereotypes on homosexual people.

Diversity means differences that are not a negative term but a word expressing that there is people/something that is uncommon.

Diversity is a myriad of differences put together.

Diversity is the coming together of different races, cultures, creeds, religions, etc. to a certain place to achieve a common goal(s). Also, the bonding and understanding of different classes or groups.

Diversity means differences between people or items.

Diversity refers to different races, genders, cultures, and ethnicity being merged peacefully into one community.

Diversity is the mixture of many different aspects such as cultures, attitudes, personalities, etc. in a given area resulting in a unique and eclectic population.

Diversity is many different types of people. People of different cultures and races with different opinions and beliefs.

Diversity means different or various kinds of people, nationalities, etc.

Diversity is a group of people with different beliefs, backgrounds, and cultures.

Diversity is the differences in culture, race, gender, history, education and lifestyles as a whole among different people.

Diversity is a variety of different cultures, beliefs and personalities all sharing a common place.

Diversity to me means to have several opinions on whatever subject.

A mixture of many different races, cultures, sexes, etc.

Diversity means groups which are different racially, ethnically, minorities, and sexes.

Diversity is a mixture of all races and religions and all handicaps.

Diversity is a group of different kinds of people with different backgrounds.

Diversity means many different things such as race, cultures all mixing together.

Diversity is a setting such as a town, city, university, etc. there is more than one culture, race involved. It also includes different religions, beliefs and views by individuals.

Diversity means a distance between different races, sexes, religions, etc. due to a difference in cultural beliefs and traditions or due to ignorance.

Diversity is a broad range of backgrounds.

Diversity is the state of one nation having many faiths, shades, ethnic ancestry, and languages. Today diversity is the respect of each individual's differences and the acknowledgment that we all can live together disregarding these differences.

Diversity means people from different cultures, backgrounds, beliefs, gender and age.

Diversity means living together in a community in which the people have different nationalities, cultural, and religious backgrounds.

Diversity shows a wide range of races and ethnic backgrounds and contributing something unique to society.

Diversity means to me is that one must change to our changing worlds and different people's attitudes. Also a person must be diverse in changing conditions particularly on university campus. The reason why people change as they go through their college years must be accepted to the idea of change.

Diversity means different cultures, backgrounds, races, personalities, and people who all are at a certain place.

To me, diversity means looking at the other side of the coin or looking at a situation from the other person's point of view. It means being able to relate to different cultures and understanding the different cultures and the customs that go with that particular culture. Diversity is a mixture of people, ideas, products, etc. It is a mixture of a lot of different things.

Diversity is the "intertwining" of different races, cultures, etc. It allows for growth between unassimilated people also make communities and nations stronger when used to promote growth.

Diversity means having differences within a large group. The differences may include age, gender, race, religion, upbringing and so on.

Diversity means many types of people coming together maybe even towards a common goal. It doesn't necessarily have to be race, it could also include culture, age. Anything that is different from person to person is diverse.

The different ways that people see or feel about ideas, attitudes, or life in general could also mean that there are many different options to choose from.

Diversity is a group of people or other things that are similar in one or more main categories, but different in all others. Everybody in this class is a human, a student, an Agriculture and Natural Resources (ANR) student. Not everyone is from the same ethnic race, background, major, etc.

A place where all genders and races mix without problems.

Diversity means to me a society or group with people with many different social, racial, ethnic, cultural and wealth backgrounds. It is a group of people that are not just one type. A group of people who share certain important characteristics but differ in the basis of race, culture, and ethnicity.

Diversity is engaging all aspects of people character such as religion and culture.

Diversity means a group of anything that is not exactly the same. There are not to things, people, whatever, that are exactly the same.

Diversity to me means differences. This doesn't necessarily mean that one view is better than the other, but there are distinct differences, views, cultures, etc.

Diversity is a blend of many different cultures. I feel diversity is a melting pot. Diversity is a blend of many different cultures, religions and economic classes.

Diversity to me means variety. Many examples of something (different plants, different people, etc.).

It means that things that are present in a group or system can't be grouped together into one main pool because of certain characteristics. Instead they are different and separate parts with their own characteristics being a little or a lot different in many ways with the whole of all these things put together, you have diversity.

Diversity is in a sense putting together different meanings or people from totally different backgrounds and walks of life.

Diversity mean to me is to change to see people not as the differences but the similarities; to recognize that because people come from different cultures or ethnicity, we can see the similarities that individuals can bring to the "whatever" and not focus on the differences.

Diversity means to have a broad span of different genders, ethnic groups, races, and cultures within a particular setting.

To me diversity represents a diverse of different group of people. The differences can be in background, values, dress, attitude, age or ethnicity.

Something that has one or more to it, it is not just bland. It is composed of many different races, religions, and ethnics.

Being able to cope with changes in society.

A sense of unity and brotherhood between people with different cultural or ethnic backgrounds.

Diversity means accepting the race traditions and cultures of others.

Multicultural - when people of different racial, ethnic, religious, etc. background are in the same setting.

Incorporating different cultural, racial and religious backgrounds in society.

Diversity is a broad term which applies to people, plants, and animals. Diversity refers to well-roundness and every type of person, plant, etc., in one place.

Diversity means living in harmony with the differences that each culture can bring into a relationship or community. These differences can enrich the lives of others.

At MSU, diversity is the word used for forced assimilation. The cramming of useless knowledge to degrade the white man to make money off of every student. In general, diversity is a group of something with a different background, but my experience at MSU is that diversity is forced assimilation.

People of all different racial and ethnic backgrounds living peacefully together- accepting each other.

Diversity is a state of heterogeneity, meaning in a human example that there are representatives from diverse (differing) backgrounds. Adverse groups could include people with different ethnic/racial backgrounds, different economic/social status, different ages, gender, and sexual orientation, body shape and handicaps, urban or rural influences. the list goes on. Not all categories above must be represented for a group to be diverse in some way. Generally what we mean by diversity is a situation in which there are many (possibly conflicting) cultures, values, etc. present in a population. Ecological diversity shares factors with human diversity, though more is related to the number of different species and interactions that occur in an ecosystem.

Diversity means a variety of different people and their backgrounds. The United States is very diverse.

Diversity to me means different.

Diversity means being able to relate to different situations and/or cultures when comparing them to yourself.

Diversity means a mix of various cultures and ethnic groups.

Diversity means being open-minded to the world around us by acceptance of race, religion or a culture.

Diversity to me means different.

A mixture of color, ethnic groups and races.

Differences in race, culture, sex, religion and sexual orientation.

Diversity is when people of many different racial and ethnic groups are brought together. These groups need to feel empathy for each other or understand where they are coming from.

None.

Diversity, as pertaining to a population, is the different cultures and religions that make up a society.

It means different races, religion, etc. of people living together in a specific area. Diversity means different. In the context of people and society diversity simply means different people. People from different walks of life with different perspectives on severity and ways to cure our societies ills.

Diversity is that of a sample there is a variety of different races, religions, cultural backgrounds, sexes, etc.

I chose not to answer on terms that I choose not to enclose.

Diversity signifies complexity as well as uniqueness.

Diversity is good and should be important individual. Everyone is different and that's what makes us special. Without diversity the world would be pretty boring. Some people don't like others because they are different, but I enjoy and admire those who are different from me.

Diversity means to me something or someone who is made up of many different things.

No one put is the same as the other.

People of different cultures interacting with one another, everybody is equal.

Diversity means a big world that is growing smaller; the capacity to understand, appreciate or have an open mind to what is different; a necessary ingredient in life.

The difference between each individual.

Diversity means a wide variety of represented cultures.

Diversity means being different from others and get being able to do a lot of things that others can do as well.

A wide range not homogenous potpourri.

It means all races, ethnic backgrounds, all types of families, etc. being together in one place at the same time.

Diversity means a group of many people with different cultural backgrounds.

Diversity is the idea that all people have different points of views and different backgrounds, and we need to respect and understand those differences.

People of different cultures and different beliefs living or working together.

To me diversity is something that has many different things put together in one common area. The things in the area are considered to be diverse or different.

Mixture, different groups that well represent the racial, color ethnic composition of the world.

This is one of the worst surveys I have ever seen. You should study how to conduct a correct focus group. Never offend and never use slanted or suggestive language. In your questions If you lend someone toward an answer, you will probably get that answer. I would bet all the information in this pamphlet will be flawed.

Various cultures or beliefs in one common area.

Diversity means to me, a mix of people with characteristics of age, race, social class, financial class, gender, disabilities, sexual orientation, mattering only in a sense that each of those characteristics makes us different and unique. That's what makes the humans so interesting. There are a wide range of people, but in the end we are all the same, conceived the same way and eventually die.

Accepting people who are different from yourself.

To me diversity means the difference between wrong and right, good and bad. Everyone has right answers, there is no wrong answers. This is what diversity means to me.

Diversity brings to mine people of every background, every intellectual level, every culture and every value system. To say something is diverse I don't think lies in race alone. I think it involves cultures, ideas and values of all different kinds.

Diversity is not monotone. It is life in stereo. We need several views for each issue that we face in our lives. Diversity is variety whether it is in a variety of opinions, races, ages, or socio-economic status, a range of attitudes helps us to make decisions that will be more steadily accepted and acceptable to others. However, diversity is not an artificially forced "melting pot." Creating quotas or recruiting persons solely on race is not beneficial to diversity. Diversity can only help if those involved believe their opinions matter because of who they are not what they are.

People with different backgrounds. Examples race, age, gender, education, sexual orientation, religious beliefs interact together.

Something or some things that vary from the majority of that something or some things. Diversity, to me, is having groups of people or even individuals with different backgrounds, beliefs, lifestyles, economic conditions or any differences that can mesh together well.

People coming from different backgrounds, cultures, etc....different opinions.

The integration of people from all over the world having many different cultures, colors, ideas and beliefs.

Differences in background, race, color, etc. Interaction between these people these people, etc.

Diversity means beautiful. It is all types of individuals that can offer different things. Women, Minorities, Young/Old, Able/Disable, Gender.

Diversity means to have a wide range of individuals.

Diversity refers to more than differences in race and gender, it also refers to handicap, educational background and geographical backgrounds.

I think it means different varieties of cultures and other humanity topics like gender, race, religion.

Is a combination of many groups.

Diversity to me means different- Differing beliefs or cultural attitudes, traditions and ways of life.

Diversity is the mix of several different cultures or races.

Mix of all types.

Diversity to me means the differences in way people think, and manipulate occurrences in everyday life. This does not mean, necessarily, the “protected” groups of the world. That is part of it through.

Diversity means differences among a similar thing. As in people diversity means to possess differences in cultures, race, background and many other areas. Diversity is not having everything the same and learning from these things.

To be able to pool resources from a variety of sources (not necessarily racial) in order to meet a common objective.

It is a broad base of people and ideas.

Diversity means an enriched group of differently cultured people who try and show their views in a non forceful way. Diversity are the unique things that separate people. It is also something that most college students, usually freshman, know nothing about.

Everyone is different which makes America a very diverse country. Everyone was not brought up the same and each person has unique history and individuality that goes back to their roots.

Diversity is a mixture of anything! In most contexts, diversity is used with regards to race, but it can be used in reference to food, activities, etc.

Different things together.

I think “diversity” is a term in which describes the variety of life and environment, as well as the characteristics people obtain and portray in our everyday life. Diversity or being diverse can be a very encouraging aspect to carry with oneself each day.

Diversity means a wide range of different types.

Diversity to me means an extensive collection of race, creed, sex, religion and ages represented within an entity whether it be a school, city or business. Their values, beliefs and environment should be a reflection of all those included.

A range of different individuals with different backgrounds, cultures, tastes.

Unity whether it is black or white. A mixture of ethnic groups, race, gender age and sexual preferences.

Diversity means different. Not everyone is the same, we have our own morals, beliefs, personalities, characteristics. The population at MSU is filled with a diverse group of students.

Learning and accepting other cultures, and appreciating our differences.

Diversity, to me means a wide range of backgrounds.

It means ranging in characteristics of an individuals background enough that we can all appreciate the differences.

Diversity means to me differences in people that should be respected and honored.

Diversity has much more to do than with race, sex, and ethnically it has to do with everything from height and weight to what climate you live in. Diversity is accepting, welcoming and recruiting these differences.

Diversity means an assortment of people possessing a wide and varied range of personal, ethnic, racial, and sexual beliefs, characteristics and behaviors.

The incorporation of many different races, cultures, ethnic and religious groups into one environment. That environment can be large or small.

Diversity to me means incorporating many different races, both genders and people of all walks of life into a society in which they can work together and put aside cultural differences.

Diversity means a large group varying in race, religion and region.

Diversity to me means togetherness of all races, genders, and sexual orientations.

Diversity of group-is having a group made up of a wide variety of people. This includes a wide variety of experiences, backgrounds, skills, race, gender, interests etc.. A diverse group is made up of individuals that are unique to each other and do not always think, act or behave the same.

A group that has different aspects about it; can originate from different sources.

Diversity, to me, means valuing the differences that people have. Not only age, gender, ore economic differences, but from a corporate perspective, leadership capabilities, problem solving ability, etc. These things and more can contribute to a more productive corporate environment.

Diversity wears a multivariate of experiences.

APPENDIX E

SUPPLEMENTAL TABLES

Table E1: CANR and non-CANR respondents' ratings of beliefs and attitudes toward diversity.

Statement	Rank	Mean*	<u>SD</u>
I would welcome an opportunity to work alongside females.	1	5.6	0.76
I would welcome an opportunity to work alongside males.	2	5.5	0.74
Women are as capable as men in American society.	3	5.3	1.1
I would welcome an opportunity to work alongside racial groups.	3	5.3	1.1
I would welcome an opportunity to work alongside ethnic groups.	5	5.3	0.93
It's good for our children to learn a second language, other than English.	5	5.3	0.93
I would feel quite comfortable talking to males.	7	5.3	0.81
I would feel quite comfortable talking to females.	7	5.3	0.81
The ability to speak another language is a valuable skill in this country.	9	5.1	1.0
I would welcome an opportunity to work alongside different religious groups.	10	5.1	1.1
I would welcome an opportunity to work alongside physically disabled people.	10	5.1	1.1
Cultural diversity is a valuable resource.	12	5.1	.96
Cultural diversity should be preserved.	13	5.0	1.2
I would feel quite comfortable talking to racial groups.	14	5.0	1.1
I would feel quite comfortable talking to ethnic groups.	15	5.0	1.0
I appreciate the differences that exist among males.	16	5.0	0.93
I appreciate the differences that exist among females.	17	5.0	0.91
I would feel quite comfortable talking to religious groups.	18	4.9	1.1
I would feel quite comfortable talking to physically disabled people.	18	4.9	1.1
I appreciate the differences that exist among racial groups.	20	4.8	1.1
I appreciate the differences that exist among ethnic groups.	20	4.8	1.1

Table E1: Continued.

Statement	Rank	Mean*	<u>SD</u>
I appreciate the differences that exist among religious groups.	22	4.7	1.2
I appreciate the differences that exist among physically disabled people.	23	4.7	1.1
I would welcome an opportunity to work alongside different sexual orientation groups.	24	4.6	1.5
I appreciate the differences that exist among mentally retarded people.	25	4.6	1.3
I would feel quite comfortable talking to mentally retarded people.	26	4.5	1.5
I would welcome an opportunity to work alongside mentally retarded people.	27	4.5	1.3
People who have a learning disability are as intelligent as other people.	28	4.4	1.2
Women should not work outside the home unless the family really needs the money.	29	4.4	1.1
I enjoy being around people who speak more than one language.	30	4.4	1.4
I appreciate the differences that exist among different sexual orientation groups.	30	4.4	1.4
People who are the opposite sex from me make me feel uncomfortable.	32	4.4	.90
I would feel quite comfortable talking to different sexual orientation groups.	33	4.3	1.5
While in high school, I wish I had interacted more with minority students.	34	4.3	1.5
While in elementary school, I wish I had interacted more with minority students.	35	4.3	1.4
While in middle/junior high school, I wish I had interacted more with minority students.	35	4.3	1.4
While in high school, I wish I had interacted more with minority teachers.	35	4.3	1.4
While in middle/junior high school, I wish I had interacted more with minority teachers.	35	4.3	1.4

Table E1: Continued.

Statement	Rank	Mean*	SD
While in elementary school, I wish I had interacted more with minority teachers.	39	4.3	1.4
While in high school, I wish I had interacted more with minority administrators.	40	4.2	1.4
While in middle/junior high school, I wish I had interacted more with minority counselors.	40	4.2	1.4
While in middle/junior high school, I wish I had interacted more with minority administrators.	40	4.2	1.4
While in high school, I wish I had interacted more with minority counselors.	40	4.2	1.4
People who are religiously different from me make me feel uncomfortable.	44	4.2	.90
While in elementary school, I wish I had interacted more with minority administrators.	45	4.1	1.4
While in elementary school, I wish I had interacted more with minority counselors.	46	4.1	1.4
This country would be much better off if people who live in rural communities would learn to live more like people in <u>suburban</u> communities.	47	4.1	1.1
This country would be much better off if people who live in rural communities would learn to live more like people in <u>urban</u> communities.	48	4.1	1.0
People who are racially different from me make me feel uncomfortable.	49	4.1	.99
People who are ethnically different from me make me feel uncomfortable.	50	4.1	.97
An understanding of diversity is important for everyone whether they live in diverse communities or not.	51	4.0	2.4
This country would be much better off if people who live in suburban communities would learn to live more like people in <u>urban</u> communities.	52	4.0	1.1
This country would be much better off if people who live in urban communities would learn to live more like people in <u>suburban</u> communities.	52	4.0	1.1

Table E1: Continued.

Statement	Rank	Mean*	SD
People who are physically different from me make me feel uncomfortable.	54	3.9	1.1
People who are culturally different from me make me uncomfortable.	55	3.9	.91
Each minority culture has something positive to contribute to American society.	56	3.8	2.4
This country would be much better off if people who live in suburban communities would learn to live more like people in <u>rural</u> communities.	57	3.8	1.3
This country would be much better off if people who live in urban communities would learn to live more like people in <u>rural</u> communities.	57	3.8	1.3
Immigrants should be expected to give up their own cultures and adapt to American ways.	59	3.8	1.2
People who live in <u>suburban</u> communities work much harder than people who live in rural communities.	60	3.8	.94
We should try to eliminate cultural differences between racial minorities and Whites in our society.	61	3.7	1.6
People in rural communities make better neighbors.	62	3.6	1.8
I am comfortable with the ability to speak <u>only</u> English.	63	3.6	1.6
Minorities should conform to the dominant American cultural standards if they want to be accepted.	64	3.6	1.4
People of diverse groups are treated differently because they act different.	65	3.6	1.3
I find myself thinking, "Why don't they act like us?"	66	3.6	1.2
People who live in <u>suburban</u> communities work much harder than people who live in urban communities.	67	3.6	1.1
People in suburban communities make better neighbors.	68	3.5	1.6
I often feel uneasy when I am around people who are <u>not</u> like me.	69	3.5	1.2
People who live in <u>rural</u> communities work much harder than people who live in urban communities.	70	3.4	1.3

Table E1: Continued.

Statement	Rank	Mean*	SD
People who live in <u>rural</u> communities work much harder than people who live in suburban communities.	71	3.4	1.4
I feel comfortable talking about differences in religious beliefs.	72	3.3	2.1
Having lots of different cultural groups in this country causes lots of problems.	73	3.3	1.4
I need training in diversity because the groups I will be working with are going to be from diverse groups.	74	3.2	2.1
Children get a better “sense of community” growing up in rural communities.	75	3.2	1.8
Most school subjects are equally appropriate for girls and boys.	76	3.1	2.1
People in urban communities make better neighbors.	77	3.1	2.0
I appreciate the similarities that exist among different sexual orientation groups.	78	3.1	1.5
A person who doesn’t speak English has no right to expect to get ahead in America.	79	3.0	1.5
I get kind of irritated when I am around people who do not speak English.	80	3.0	1.4
I appreciate the similarities that exist among males.	81	2.9	2.2
I appreciate the similarities that exist among racial groups.	81	2.9	2.2
I appreciate the similarities that exist among females.	81	2.9	2.2
I appreciate the similarities that exist among ethnic groups.	81	2.9	2.2
I appreciate the similarities that exist among religious groups.	85	2.9	2.1
I appreciate the similarities that exist among mentally retarded people.	86	2.9	2.0
Children get a better “sense of community” growing up in urban communities.	87	2.9	1.5
I appreciate the similarities that exist among physically disabled people.	88	2.8	2.1

Table E1: Continued.

Statement	Rank	Mean*	<u>SD</u>
Children get a better “sense of community” growing up in suburban communities.	89	2.6	1.6
If members of ethnic groups want to keep their own culture they should keep it to themselves.	90	2.5	1.4
People who live in <u>urban</u> communities work much harder than people who live in suburban communities.	91	2.5	1.2
People who live in <u>urban</u> communities work much harder than people who live in rural communities.	92	2.4	1.1
Women's emotions interfere with their ability to do a good job.	93	2.0	1.3
America would be a better place if we all assimilate into one culture.	94	2.0	1.2
People who live in suburban communities <u>do not</u> know what real work is.	94	2.0	1.2
People who live in urban communities <u>do not</u> know what real work is.	96	1.8	0.97
I don't need training in diversity because the groups I will be working with will be all white.	97	1.6	1.0
People who live in rural communities <u>do not</u> know what real work is.	98	1.6	.80

Key: 6 = Strongly agree 3 = Slightly disagree
5 = Agree 2 = Disagree
4 = Slightly agree 1 = Strongly disagree

*If the means were the same, the ranking was determined by the standard deviation.

Table E2: CANR respondents' ratings of beliefs and attitudes toward diversity.

Statement	Rank	Mean*	SD
I would welcome an opportunity to work alongside females.	1	5.7	0.48
I welcome an opportunity to work alongside racial groups.	2	5.5	0.72
I would welcome an opportunity to work alongside ethnic groups	2	5.5	0.72
I would welcome an opportunity to work alongside different religious groups.	4	5.5	0.59
I would welcome an opportunity to work alongside males.	5	5.5	0.51
It's good for our children to learn a second language, other than English.	6	5.4	0.97
Cultural diversity is a valuable resource.	7	5.4	0.71
I would feel quite comfortable talking to females.	8	5.3	0.76
I would feel quite comfortable talking to males.	9	5.3	0.75
Women are as capable as men in American society.	9	5.3	0.75
I would feel quite comfortable talking to religious groups.	11	5.2	0.76
Cultural diversity should be preserved.	12	5.1	1.2
The ability to speak another language is a valuable skill in this country.	1.3	5.1	1.1
I would feel quite comfortable talking to racial groups.	14	5.1	0.88
I would feel quite comfortable talking to ethnic groups.	15	5.1	0.80
I appreciate the differences that exist among females.	16	5.1	0.78
I would welcome an opportunity to work alongside physically disabled people.	17	5.0	1.1
I appreciate the differences that exist among ethnic groups.	18	5.0	0.89
I appreciate the differences that exist among males.	19	5.0	0.81
I would feel quite comfortable talking to physically disabled people.	20	4.9	1.2
I appreciate the differences that exist among racial groups.	21	4.9	1.1
I enjoy being around people who speak more than one language.	22	4.8	1.3

Table E2: Continued.

Statement	Rank	Mean*	<u>SD</u>
I appreciate the differences that exist among religious groups.	23	4.8	1.2
While in middle/junior high school, I wish I had interacted more with minority students.	23	4.8	1.2
I appreciate the differences that exist among physically disabled people.	25	4.8	1.1
I appreciate the differences that exist among mentally retarded people.	26	4.7	1.2
While in high school, I wish I had interacted more with minority students.	26	4.7	1.2
I would feel quite comfortable talking to mentally retarded people.	28	4.8	1.2
While in high school, I wish I had interacted more with minority teachers.	29	4.6	1.2
While in high school, I wish I had interacted more with minority administrators.	29	4.6	1.2
While in elementary school, I wish I had interacted more with minority students.	29	4.6	1.2
While in middle/junior high school, I wish I had interacted more with minority teachers.	32	4.6	1.1
While in high school, I wish I had interacted more with minority counselors.	33	4.5	1.2
While in middle/junior high school, I wish I had interacted more with minority counselors.	34	4.5	1.1
While in middle/junior high school, I wish I had interacted more with minority administrators.	34	4.5	1.1
People who are the opposite sex from me make me feel uncomfortable.	36	4.5	0.72
An understanding of diversity is important for everyone whether they live in diverse communities or not.	37	4.4	2.2
I appreciate the differences that exist among different sexual orientation groups.	38	4.4	1.6
I would welcome an opportunity to work alongside different sexual orientation groups.	38	4.4	1.6

Table E2: Continued.

Statement	Rank	Mean*	SD
I would welcome an opportunity to work alongside mentally retarded people.	40	4.4	1.4
While in elementary school, I wish I had interacted more with minority teachers.	41	4.4	1.1
While in elementary school, I wish I had interacted more with minority counselors.	41	4.4	1.1
People who have a learning disability are as intelligent as other people.	43	4.4	1.1
People who are religiously different from me make me feel uncomfortable.	44	4.4	0.82
Each minority culture has something positive to contribute to American society.	45	4.3	0.83
We should try to eliminate cultural differences between racial minorities and Whites in our society.	46	4.3	1.4
While in elementary school, I wish I had interacted more with minority administrators.	47	4.3	1.1
Women should not work outside the home unless the family really needs the money.	48	4.3	0.96
People who are ethnically different from me make me feel uncomfortable.	49	4.2	1.2
People who are culturally different from me make me uncomfortable.	50	4.2	0.93
People who are racially different from me make me feel uncomfortable.	51	4.2	1.1
I would feel quite comfortable talking to difference sexual orientation groups.	52	4.1	1.6
This country would be much better off if people who live in rural communities would learn to live more like people in <u>urban</u> communities.	53	4.1	1.2
People who are physically different from me make me feel uncomfortable.	54	4.0	1.4
This country would be much better off if people who live in rural communities would learn to live more like people in <u>suburban</u> communities.	55	4.0	1.1

Table E2: Continued.

Statement	Rank	Mean*	SD
Immigrants should be expected to give up their own cultures and adapt to American ways.	56	3.9	1.3
This country would be much better off if people who live in suburban communities would learn to live more like people in <u>urban</u> communities.	57	3.9	1.2
This country would be much better off if people who live in urban communities would learn to live more like people in <u>rural</u> communities.	58	3.8	1.4
This country would be much better off if people who live in urban communities would learn to live more like people in <u>suburban</u> communities.	59	3.8	1.2
People of diverse groups are treated differently because they act different.	60	3.8	1.0
I feel comfortable talking about differences in religious beliefs.	61	3.7	2.4
This country would be much better off if people who live in suburban communities would learn to live more like people in <u>rural</u> communities.	62	3.7	1.3
People in rural communities make better neighbors.	63	3.6	2.0
People who live in <u>rural</u> communities work much harder than people who live in urban communities.	64	3.6	1.3
Minorities should conform to the dominant American cultural standards if they want to be accepted.	65	3.5	1.7
Children get a better "sense of community" growing up in rural communities.	65	3.5	1.7
People in suburban communities make better neighbors.	65	3.5	1.7
I find myself thinking, "Why don't they act like us?"	68	3.5	1.7
People who live in <u>suburban</u> communities work much harder than people who live in rural communities.	69	3.5	1.1
I am comfortable with the ability to speak <u>only</u> English.	70	3.4	1.4
I get kind of irritated when I'm around people who do not speak English.	71	3.3	1.7
People who live in <u>suburban</u> communities work much harder than people who live in urban communities.	72	3.3	1.1

Table E2: Continued.

Statement	Rank	Mean*	SD
I often feel uneasy when I am around people who are <u>not</u> like me.	73	3.3	1.3
People who live in <u>rural</u> communities work much harder than people who live in suburban communities.	73	3.2	1.3
If members of ethnic groups want to keep their own culture they should keep it to themselves.	75	3.0	1.7
Children get a better “sense of community” growing up in urban communities.	76	3.0	1.3
I appreciate the similarities that exist among racial groups.	77	2.9	2.2
I appreciate the similarities that exist among physically disabled.	77	2.9	2.2
I appreciate the similarities that exist among different sexual orientation groups.	79	2.9	2.1
People in urban communities make better neighbors.	80	2.9	1.6
I appreciate the similarities that exist among physically disabled.	80	2.8	2.2
Most school subjects are equally appropriate for girls and boys.	82	2.8	2.1
A person who doesn’t speak English has no right to expect to get ahead in America.	83	2.8	1.7
Having lots of different cultural groups in this country causes lots of problems.	84	2.8	1.3
People who live in <u>urban</u> communities work much harder than people who live in suburban communities.	85	2.8	1.2
I appreciate the similarities that exist among males.	86	2.7	2.2
I appreciate the similarities that exist among religious groups.	86	2.7	2.2
I need training in diversity because the groups I will be working with are going to be from diverse groups.	88	2.7	1.9
I appreciate the similarities that exist among mentally retarded people.	89	2.6	2.1
Children get a better “sense of community” growing up in suburban communities.	90	2.5	1.5

Table E2: Continued.

Statement	Rank	Mean*	SD
People who live in <u>urban</u> communities work much harder than people who live in rural communities.	91	2.5	1.1
I appreciate the similarities that exist among females.	92	2.4	2.3
I do not need training in diversity because the groups I will be working with will be all white.	93	2.2	1.5
Women's emotions interfere with their ability to do a good job.	94	2.0	1.4
America would be a better place if we all assimilate into one culture.	95	1.9	1.2
People who live in suburban communities <u>do not</u> know what real work is.	96	1.9	1.0
People who live in urban communities <u>do not</u> know what real work is.	97	1.8	1.0
People who live in rural communities <u>do not</u> know what real work is.	98	1.5	.72

Key: 6 = Strongly agree 3 = Slightly disagree
5 = Agree 2 = Disagree
4 = Slightly agree 1 = Strongly disagree

*If the means were the same, the ranking was determined by the standard deviation.

Table E3: Non-CANR respondents' ratings of beliefs and attitudes toward diversity.

Statement	Rank	Mean*	<u>SD</u>
I would welcome an opportunity to work alongside females.	1	5.5	0.79
I would welcome an opportunity to work alongside males.	2	5.5	0.77
I welcome an opportunity to work alongside racial groups.	3	5.5	1.1
Women are as capable as men in American society.	3	5.3	1.1
I would welcome an opportunity to work alongside ethnic groups.	5	5.3	0.95
It's good for our children to learn a second language, other than English.	6	5.3	0.92
I would feel quite comfortable talking to females.	7	5.3	0.82
I would feel quite comfortable talking to racial groups.	7	5.3	0.82
I would welcome an opportunity to work alongside different religious groups.	9	5.1	1.2
I would welcome an opportunity to work alongside physically disabled people.	10	5.1	1.1
The ability to speak another language is a valuable skill in this country.	11	5.1	0.99
Cultural diversity is a valuable resource.	12	5.1	0.98
I appreciate the differences that exist among females.	13	5.0	0.93
I would feel quite comfortable talking to ethnic groups.	14	5.0	1.1
I would feel quite comfortable talking to males.	14	5.0	1.1
I appreciate the differences that exist among males.	16	5.0	0.94
People who have a learning disability are as intelligent as other people.	16	5.0	0.94
Cultural diversity should be preserved.	18	4.9	1.2
I would feel quite comfortable talking to religious groups.	18	4.9	1.2
I would feel quite comfortable talking to physically disabled.	20	4.9	1.1
I appreciate the differences that exist among racial groups.	21	4.8	1.1
I appreciate the differences that exist among ethnic groups.	21	4.8	1.1

Table E3: Continued.

Statement	Rank	Mean*	SD
I appreciate the differences that exist among religious groups.	23	4.7	1.2
I appreciate the differences that exist among physically disabled people.	24	4.7	1.1
I would welcome an opportunity to work alongside different sexual orientation groups.	25	4.6	1.5
I appreciate the differences that exist among mentally retarded people.	26	4.6	1.3
I would feel quite comfortable talking to mentally retarded people.	27	4.5	1.3
I would welcome an opportunity to work alongside mentally retarded people.	27	4.5	1.3
Women should not work outside the home unless the family really needs the money.	29	4.5	1.0
I would feel quite comfortable talking to different sexual orientation group.	30	4.4	1.5
I appreciate the differences that exist among different sexual orientation groups.	31	4.4	1.4
While in middle/junior high school, I wish I had interacted more with minority students.	32	4.3	1.5
While in high school, I wish I had interacted more with minority students.	32	4.3	1.5
I enjoy being around people who speak more than one language.	34	4.3	1.4
While in high school, I wish I had interacted more with minority teachers.	34	4.3	1.4
While in elementary school, I wish I had interacted more with minority students.	36	4.3	1.4
While in middle/junior high school, I wish I had interacted more with minority teachers.	36	4.3	1.4
People who are the opposite sex from me make me feel uncomfortable.	38	4.3	0.92
While in elementary school, I wish I had interacted more with minority teachers.	39	4.2	1.4

Table E3: Continued.

Statement	Rank	Mean*	SD
People who are religiously different from me make me feel uncomfortable.	40	4.2	0.92
People who are physically different from me make me feel uncomfortable.	41	4.2	0.91
While in middle/junior high school, I wish I had interacted more with minority administrators.	42	4.1	1.5
While in elementary school, I wish I had interacted more with minority administrators.	42	4.1	1.5
While in high school, I wish I had interacted more with minority administrators.	42	4.1	1.5
While in high school, I wish I had interacted more with minority counselors.	45	4.1	1.3
While in middle/junior high school, I wish I had interacted more with minority counselors.	45	4.1	1.3
While in elementary school, I wish I had interacted more with minority counselors.	45	4.1	1.3
This country would be much better off if people who live in rural communities would learn to live more like people in <u>suburban</u> communities.	48	4.1	1.1
This country would be much better off if people who live in rural communities would learn to live more like people in <u>urban</u> communities.	49	4.1	1.0
People who are racially different from me make me feel uncomfortable.	50	4.1	0.97
People who are ethnically different from me make me feel uncomfortable.	50	4.1	0.97
This country would be much better off if people who live in suburban communities would learn to live more like people in <u>urban</u> communities.	52	4.0	1.1
This country would be much better off if people who live in urban communities would learn to live more like people in <u>suburban</u> communities.	52	4.0	1.1
An understanding of diversity is important for everyone whether they live in diverse communities or not.	54	3.9	2.4

Table E3: Continued.

Statement	Rank	Mean*	<u>SD</u>
People who are culturally different from me make me uncomfortable.	55	3.9	1.1
This country would be much better off if people who live in suburban communities would learn to live more like people in <u>rural</u> communities.	56	3.8	1.3
This country would be much better off if people who live in urban communities would learn to live more like people in <u>rural</u> communities.	56	3.8	1.3
Immigrants should be expected to give up their own cultures and adapt to American ways.	58	3.8	1.2
People who live in <u>suburban</u> communities work much harder than people who live in rural communities.	59	3.8	0.91
Each minority culture has something positive to contribute to American society.	60	3.7	2.4
I am comfortable with the ability to speak <u>only</u> English.	61	3.7	1.6
People who live in <u>suburban</u> communities work much harder than people who live in urban communities.	62	3.7	1.1
People in rural communities make better neighbors.	63	3.6	1.7
We should try to eliminate cultural differences between racial minorities and Whites in our society.	64	3.6	1.6
Minorities should conform to the dominant American cultural standards if they want to be accepted.	65	3.6	1.4
I find myself thinking, "Why don't they act like us?"	66	3.6	1.2
People in suburban communities make better neighbors.	67	3.5	1.6
People of diverse groups are treated differently because they act different.	68	3.5	1.3
I often feel uneasy when I am around people who are <u>not</u> like me.	69	3.5	1.2
People who live in <u>rural</u> communities work much harder than people who live in urban communities.	70	3.4	1.4
People who live in <u>rural</u> communities work much harder than people who live in suburban communities.	70	3.4	1.4

Table E3: Continued.

Statement	Rank	Mean*	<u>SD</u>
I feel comfortable talking about differences in religious beliefs.	72	3.2	2.1
I need training in diversity because the groups I will be working with are going to be from diverse groups.	72	3.2	2.1
Most school subjects are equally appropriate for girls and boys.	74	3.1	2.1
I appreciate the similarities that exist among different sexual orientation groups.	75	3.1	2.0
Children get a better “sense of community” growing up in rural communities.	76	3.1	1.8
People in urban communities make better neighbors.	77	3.1	1.5
A person who doesn’t speak English has no right to expect to get ahead in America.	78	3.0	1.5
I appreciate the similarities that exist among racial groups.	79	3.0	2.2
I get kind of irritated when I’m around people who do not speak English.	80	3.0	1.4
I appreciate the similarities that exist among males.	81	2.9	2.2
I appreciate the similarities that exist among females.	81	2.9	2.2
I appreciate the similarities that exist among ethnic groups.	81	2.9	2.2
I appreciate the similarities that exist among physically disabled.	84	2.9	2.1
I appreciate the similarities that exist among religious groups.	84	2.9	2.1
I appreciate the similarities that exist among mentally retarded people.	86	2.9	2.0
Children get a better “sense of community” growing up in urban communities.	87	2.9	1.5
Children get a better “sense of community” growing up in suburban communities.	88	2.6	1.6
People who live in <u>urban</u> communities work much harder than people who live in suburban communities.	89	2.5	1.2
People who live in <u>urban</u> communities work much harder than people who live in rural communities.	90	2.3	1.1

Table E3: Continued.

Statement	Rank	Mean*	SD
Women emotions interfere with their ability to do a good job.	91	2.0	1.3
America would be a better place if we all assimilate into one culture.	92	2.0	1.2
People who live in suburban communities <u>do not</u> know what real work is.	92	2.0	1.2
People who live in urban communities <u>do not</u> know what real work is.	94	1.8	0.96
People who live in rural communities <u>do not</u> know what real work is.	95	1.6	0.81
Having lots of different cultural groups in this country causes lots of problems.	96	2.0	1.9
If members of ethnic groups want to keep their own culture they should keep it to themselves.	97	2.0	1.6
I do not need training in diversity because the groups I will be working with will be all white.	98	1.5	0.91

Key: 6 = Strongly agree 3 = Slightly disagree
5 = Agree 2 = Disagree
4 = Slightly agree 1 = Strongly disagree

*If the means were the same, the ranking was determined by the standard deviation.

APPENDIX F

ADDITIONAL RESPONSES TO SURVEY ITEMS

Additional Responses to Survey Items

Women are as capable as men in American society.

In what?

Our society doesn't allow is to be but I do believe. I am as capable as a man but in society does not allow me to.

Diversity means differences, whether it is between people or cultures etc. Diversity allows people to know the difference between people of different cultures, learn about them and accept them for who they are.

People who live in rural communities work much harder than people who live in:

a. urban communities

b. suburban communities

Define work.

People who are different from me make me feel uncomfortable.

Nobody makes me feel uncomfortable.

I appreciate the similarities that exist among the following.

What is meant by this? Are we comparing racial groups or people of a specific racial group? I answered with comparing groups in mind.

This country would be much better off if people who live in urban or suburban communities would learn to live more like people in rural communities.

That's a stupid comment!

People who live in rural communities work harder than people who live in urban and suburban communities.

Physically or intellectually?

I appreciate the differences that exist among different people.

I don't fully understand questions 11 and 12.

People who have a learning disability are as intelligent as other people.

They are emotionally intelligent.

Having lots of different cultural groups in this country causes lots of problems.

People cause the problems, not the culture.

It's not the cultural differences that cause the problems.

I get kind of irritated when I am around people who do not speak English.

If they live in America, yes. Foreigners, no.

Most school subjects are equally appropriate for girls and boys.

All school subjects are equally appropriate for girls and boys.

I find myself thinking, "Why don't they act like us?"
This is an ignorant question.

People in ? communities make better neighbors.
You can't say this; all neighbors are different.
I don't think it matters!

I need training in diversity because the groups I will be working with are going to be from diverse groups.
Mostly white.

While in elementary high school, I wish I had interacted more with:
We did not have minorities in our community; it was a small faring community, and only had two adopted students who were not white and were raised by whites.
All I had were minority teachers, counselors, students, and administrators.
I wish I had interacted with more culturally sensitive people.
I did interact with these groups primarily.
I am from an all white community with no mimorities.
I wish I had the chance to interact with more.
Didn't have too much interaction with these groups in elementary.
Females, whites.
I did.

Other
Whites, Hispanics, and Asians.
Majority teachers, etc.
Disadvantaged.
Friends.
Students.
Male teachers.
White students.
I did.

While in middle/junior high school, I wish I had interacted more with:
Women.
Whites, Asians, and Hispanics.
Majority teachers, etc.
Women teachers.
Disadvantaged.
Students.
I am from an all white community with no minorities.
I wish I had the chance to interact with more white teachers.
Didn't have too much interaction with these groups in elementary
I did.

While in high school, I wish I had interacted more with:
Women.
Whites, Asians, and Hispanics.

Majority teachers, etc.
I did interact with minorities, and I have friends of all different backgrounds.
Disadvantaged.
I am from an all white community with no minorities.
I wish I had the chance to interact with more.
I interacted with all.
White students.
Never really had contact with administrative people.
I did.

Other groups that I am least comfortable with:
Vampires.

Ethnic/racial group
Bi-racial (White & Black)
European American
American. I believe we all come from different places and race is not important. I was born here. I am an American.

If you attend a social activity and were seated next to a person of a different racial group than your own, how would you react to them?

Depends if one person or group(s) are harder to face alone for any culture.
I do not know b/c I am not in the situation! If a person is a jerk no matter what race he/she is, I would base my decision on that!!!

Please put an "M" next to the group with which you are most comfortable, and an "L" next to the group with which you are least comfortable.
Racists.

Please describe the type of community in which you come from.
Largest agricultural producing county in Michigan.

Please indicate the number of times you have interacted with different groups and settings over the last year.

I don't know! I see and interact with people like this on a daily basis at MSU.
I daily associate with minorities and physically disabled persons in a professional setting. I daily associate with person of different sexual orientation at home.
Everyday I interact with minorities at home and social events.
Many times I have associated with minorities and physically disabled persons at home, professional settings, church, social events, and etc.
I daily interact with minorities, physically disabled people, and persons of different sexual orientation in professional settings.
I have interacted with minorities, mentally retarded and physically disabled persons a few times at home. I have never interacted with persons of different sexual orientation at home before. On several occasions, I have interacted with minorities and physically disabled persons in professional settings, church, and social events. A few times I have interacted with persons of different sexual orientation and mentally retarded persons in professional settings, church, and social events.

Lots of times I have interacted with minorities at professional setting and social events. Only a few times have I interacted with persons of different sexual orientation at professional settings and social events.

Minorities at home, professional setting, and social events - daily; different sexual orientation groups- home, professional setting, and social events.

I live with a minority.

I cannot count the number of times that I have interacted with minorities and physically disabled persons.

Minorities - home, church, social event, and school = millions; minorities in professional setting = some; physically disabled in professional settings and social events = few; physically disabled in school = some; different sexual orientation groups and mentally retarded = none.

I don't keep track of stupid, irrelevant happenings such as people that are different than me coming is to my home.

Usually don't count.

I don't usually ask them what their preference is.

Haven't been home much

Haven't gone to church much.

Don't go to church.

In class.

Dorms.

Other settings that I have interacted with different groups are:

At least 1,000 times I have interacted with minorities at school.

I have all of these gropes in my life everyday.

Work.

Classes.

A positive event or experience with a person of a different race, color, religion, sex, national origin, sexual orientation or disability.

I was riding my bike in a parking lot next to a church with my friends when a group of girls approached us. They explained to us about God and being saved. They pleaded and persuaded us to come into church. We did that to listen to the session and then went to a different room where we repeated a prayer that, according to them, enabled us to be saved. At the time we didn't take the experience very seriously. Today, I do believe in God and believe that experience had positive input on that.

Recently, I visited a friend in St. Louis, Missouri and one of his friends is a lesbian. I went with them to a gay/lesbian night club, and it totally opened my eyes to a different group of people.

Every day at work of a different race, religion, background, language, etc. brings a lot of new, fun emotions to my life.

I won a basketball tournament with my friend who was of a different race. He and I interact frequently so I really don't have many preconceived feelings toward minorities.

I recently attended a Latino supper club. I went with my friends one is Colombian, another Puerto Rican, once the others is from India. I had a great time. College has opened my eyes. I used to be afraid of other cultures but now I realize they are just like me except for skin color. My best friend is from India and practices the Sikh religion. He has taught me a lot.

One of my best friends is physically handicapped. He as completely changed my attitude. He work hard, never gives up, and makes me happy when I am around him. However, since he is on crutches, he has a hard time getting around at times and when he falls he wants to get up himself. Well, I get the weirdest looks from people when I daily help him. This experience made me feel how the public feels about handicap figuring that they can't do nothing do on their own.

My dad's cousin is disabled and in a wheelchair. When I was a little kid, I used to be afraid to talk to him, but he would joke with me and made me comfortable to be around him. Now I'm not as afraid to talk to people in similar situations.

I came from an all white community and my parents are prejudiced so when I got here I was not sure how to act because of some of the stuff my parents said. In one of my classes we were put in groups and I was in a group that was too large so the professor put me with 3 blacks. It was the best group I ever worked with. I realized that my parents were very wrong.

At work, my supervisor was black. He was nice and treated me equally even though I was white and almost everyone was blacks. He was good to me and I would call him a true friend. This event made me realize that racial barriers can be broken and people can be treated equal.

I became good friends with a Black person at work. We later moved into an apartment together and had great times. We threw parties. I invited my white friends, and he invited his Black friends; the parties worked out well.

The number of times that I played basketball, it was with persons of different race/color. I have friends and family in many of these groups. I have grown up with this, and I guess it makes me a very lucky person. One experience that does stick out is when one of my older cousins admitted to the family that she was a lesbian. My asked me how I felt about it. I told her that I loved my cousin for who she is not her sexual preference. That made me realize that this is how it should be for everyone that is gay or bisexual.

This fall, I was involved with International Interactions, a campus service pairing American students with International students. I was paired with a Japanese graduate student. Going in, I didn't think I was prejudiced against Japanese people, but I realized I was. The relationship dismissed these prejudices as I became more enlightened.

I have several floor mates who are either gay or bi-sexual. Due to my interactions with them throughout the year, I feel more comfortable with this group.

I live with a person who was born in Korea. I have had countless fun times with him, partying, studying , and etc.

I am coached by and participate with people of a different race. I am around my coaches and friends everyday and have the best times together. My coach has been known to cheat, lie, etc. from her teammates in the past, but this does not affect my relations with others of this race. I know people of my own race who do these things.

Sometimes I work for my mom as an elderly home assistant. I became really close with Lillian, an elder woman who had had a stroke and was confined to a wheelchair. Before I though people with disabilities were helpless, but I realize it's not true now. Because of her determination, she can walk on her own now.

I was privileged to have two exchange students from Turkey and South Africa live at my house. Although they were a lot like my self in race and socioeconomic status, I still was able to learn from the experience. I learned that people from other parts of the world are a lot like myself. This experience changed my views from "them" to "us". This experience dismissed many pre-conceived feelings I had about these countries. Not all people from the Middle East are terrorists or interested in harming others. South Africans don't sleep in trees and chase cheetah. Their towns and cities are very developed and technologically advanced. This experience has taught me that America is quite a bit egocentric.

I come from a town where race does not seem to be a big issue or I did not notice it. I've always been an athlete and I have always interacted with African-Americans, and I have had a ton of positive experiences. I feel sports is one way where people learn to put aside any difference they may have in opinions in order to work towards a common goal. I also feel this way as a future teacher. As a teacher we are taught not only to see the differences in races and in culture but to celebrate our diversity and find out more about each others cultures.

This year in one of my Education classes we spent a lot of time discussing diversity. This really opened my eyes, and I started asking people who were different from me questions. Basically just questions about things that I just don't understand about their race, religion, or culture. I know that this isn't one event but this in general really made me a better individual.

Performed a lab in biology with two Caucasian girls. I worked with them as if they were African-Americans. I didn't treat them any different. They respected me, and I respected them.

When I was in high school, I was president of the Farmington/Farmington Hills Multi-cultural/multi-racial committee, which involved the mayor of Farmington Hills and other professional people. We had people of all races, religions, sexes, and so on in our group. Before coming to college I did not know anyone from an Indian or Filipino ethnic group. I now have a roommate from each and am learning a lot about their cultures. We all get along great and are going to room together next year. Also my dad is now married to a Chinese woman before that the only experience I had with Chinese people was going to a Chinese restaurant. I love learning about different cultures.

I am currently tutoring a six-year old first grader who is an African-American male from Lansing. He needs help with reading and math. The entire experience has been positive for me other than the fact that when I am done tutoring him for the day I am exhausted. I worked with a guy who a no natural legs and only one natural arm. He was on the greatest assets to the company. I later took a class with him and discovered him to be highly intelligent.

I worked and coordinated exercised for a boy who was autistic one summer. It didn't change feelings about disabled because I didn't have feelings toward except neutral. One experience I had was when I went to Germany for a foreign exchange program and stayed with a German family for two weeks. I really had not preconceived feelings. Although it did show me how similar that American teenagers and German teenagers are.

I am pretty good friends with my old R.A. who is African-American and because of having classes together we have had a chance to bond more this semester. It has not changed my feelings.

I once attended a seminar that was led by a physically disabled man. He was one of the most inspirational people I have ever encountered. His attitudes towards life and the humor he used to get through the day was awe-inspiring.

Made friends with a girl of Native American background. I had the misconception that since she had a tuition waiver to attend school that she was only in college because it was free but I learned she had some of the same academic expectations as I had.

I live near many Hispanics on our farm and get along with them well. Also because of my sorority at MSU I have been able to become friends with many girls of different races and religions. I do not judge them because of this because I know they are my friends. Once when I hadn't been around in a while one of these girls, of a different religion, called just to see how I was doing and if everything was okay, and that was really nice.

When I lived in a dorm, I was coming back from a weekend at home while I was walking up the stairs, I dropped an envelope full of money for the month my father had given to me. It had both cash and a check in it. When I realized it was missing I ran out to search for it, but I could not find it. About 15 minutes later the front desk called and a black female had turned it all in. I was surprised to get back the money (not because she was black) but because there was a lot of money to be found in a college dorm.

I have a co-worker from Iran. Over the years, we have become close and taught each other the differences between cultures. The experience has just enlightened me! My African-American friend and I won a bowling tournament together. I've never had preconceived feelings toward any race, color, etc.

I grew up in a predominately white town with 3,500 people. So when I came here, I didn't have any preconceived notions of people of different race, color, etc. Now I work in a mostly Black office, and I formed my own opinion of them. I always knew they weren't the way the media and my grandparents depict them through stereotypes. I think

I get along well with Black people. I sometimes think that some of the Black people I interact with don't like me based on the fact that I am white and that makes it hard. This past year I met this guy, and we have all our classes together. He is a different color from me. We have become very good friends, and I wouldn't trade the experiences for anything. I think we will be friends forever.

I live across the street from a deaf and mentally retarded boy. He would always come outside and play tag with us when we were younger. He is always happy and pleasant to be around. It made me feel more comfortable around disabled people realizing they are not so different from us.

I found out our next door neighbor who has been a life-long friend of the family is gay. It did not bother me at all.

Well I ball for MSU. and were out at there this handicap guy in a wheel chair and he always watched us practice and then I noticed that he attends all of our wrestling matches. It just made me realize that people can talk interest in things that don't really concern them.

I have many friends of different races, and I have come to find that it is cool learning their specific view and standpoints on subjects depending on their background. I do not have any prejudices against races.

I compete on the track team so half of the team is made up of African-Americans. So on trips we usually interact and it is interesting to hear their stories because most of them have grown up in Flint or Detroit. As a person coming from a rural background, 99% white population, it teaches you to appreciate some of the hardships that go along with living in a city in the United States.

I went to a party at MSU and almost everyone there was an exchange student. There weren't very many people that spoke English.

Every time I visit my grandmother is a positive experience. She is disabled. Even though she always seems so happy when I am around.

I met and married my wife who is from the Orient. Most of the last 10 years I have lived in mixed communities that are predominately minority.

I had a great girlfriend who was half Oriental.

My place of employment has a good mix of races and ethnic backgrounds, and I enjoy working and talking with them.

I was at a grocery store waiting in line to buy my groceries, and I was talking with a friend of mine (from China). The groceries was buying was like crap or bird food, no substance (steaks, chicken) but it is his culture and I understand that he enjoys that kind of food. No comment.

An African gentleman from Liberia lived in my home for several months. I had several chances to meet his male and female friends from Africa. I learned a lot about Africa, the culture including cuisine and family structures.

An experience I had was with a group of black guys playing basketball. I was the only white guy on the team, and they treated me just like a "normal" person not a minority. I remember falling proud to be on their team, and I respected them and that race a lot more after that granted, there are times when blacks would treat whites unfairly and whites do the same thing but this experience was great and made no overlook the bad situations that much more.

I work with a man who is in a wheel chair and has muscular dystrophy. He cannot speak or take care of himself. He sits in his chair and drools or spits a lot and makes gruff throaty sounds. At first I was a little scared because I had never interacted with someone who had such extensive disabilities. But come to find out, this man is very intelligent and has master's degree. He can communicate using a board with different letters and words on it, by pointing to them. He can hear perfectly fine and as I have said is very intelligent but people still talk extra loud to him and talk like he is a child. I know better now, not to judge anyone by their physical disabilities.

Having a father paralyzed with muscular dystrophy had had the most positive impact in my life. Dealing with this disability made me not only deal with this disease in a positive manner, but to also learn how to accept and love other people for who they are. To me, there is not enough time or energy to be spent helping people realize the beauty of different people and situations.

The other day while walking from a class with a friend two African-American girls started a conversation with us about a quiz that we had all just taken in the class.

My senior year in high school I spend the entire year for one hour of the day working with the Special Education classes. I was inspired by them and also learned a lot from them. One thing I wish was offered at MSU was a program offered to students to work with the handicapped, but only as a major but as a minor. Also, my father is totally disabled, and I have had many hard times and good times throughout the years. I still wouldn't take him or it for the world.

I went to a friend's sister's quinciera (15th birthday party in Mexican community). It was very insightful.

I grew up in an all white community and was very racial. I never knew any minorities personally when I graduated high school. I moved to Florida and began working with many Afro-Americans and that's when I lost my racism.

I reached a football match with a white guy. He was very inquisitive and did not display any apparent negative attitude toward my black men. I think everyone needs to walk in someone's shoes before they can even begin to understand how one thinks or what one's background is like. I realized that people base their hatred on stereotypes and don't see that every single person is different.

I don't know.

During one of my classes I was in a group with an African-American male and also a female. They were very nice and friendly to me. I really didn't expect that.

I had the opportunity to attend Bible Study with a group of people which was good. I worked here on campus with a minority student. I'm Caucasian; she was African-American. I believe this experience dismissed a lot of preconceived feelings I had. Her personality and behavior had a great impact on how I felt or viewed her racial group. As a freshman here at MSU I was placed in an all girls dorm with a white girl from Oconomowoc, Wisconsin. Since I was from Detroit it had been hard for me to believe that I would have to live with someone other than myself. Although I had attended schools with other races this would be a change. We got along well and are still friends.

Interacting with Black Caucus and predominately white fraternities and Greek social groups. Acceptance among all races at a united way function over Christmas break. Last week I was vacationing in Thailand. A Thai family took my family out dinner. It was delicious. These people went out of the way to make my family feel comforted in their country.

Since I've come to MSU, I have met many people of different race, color, religion, sex, etc. However, I have become really good friends with a guy from Hong Kong. He has taught me a lot about his culture, and I at the same time taught him a lot about mine. He teaches us words in other languages (Cantonese), customs, tells us about the people, and I find it really interesting. He even makes us some foods from Hong Kong.

My brother's best friend is African-American and though their friendship he has become like another member of our family. I feel as close to him as I do my own brother. Summer of the 11th grade, I worked at my old Girl Scouts camp. Although my best friend and I were the only two minorities there, we learned to live together with the others. Now, still to this day, I am still good friends with my co-workers after five years. We learned a lot from each other and that meant a lot to me.

I remember being in the military and a particular individual was from the state of Georgia and had never been around Blacks in his entire life. My Field Sergeant made me responsible for this person's training was getting properly done from that experience of a racial difference, we became the best of friends, and it changed by belief about all white people are devils.

This girl who lives down the hall from me is disabled. She needed help one day to get out of a bank of snow because her wheel chair had gotten stuck. Without hesitation, I helped her and we got to talking and she is really nice. I mean I had never had any preconceived notions about her, but it just nice to know she was like me. After this incident, I realized how rough some people have it and I thanked God for many blessings.

The person that made me who I am today was African-American, my ex-boyfriend. He understood me and made me understand that I was worth something. For that I am

grateful. He could see through all the barriers that I had built inside of me. It is now because of him that I have gained a deeper insight into life and myself.

I have not had any bad experience with minority groups. Everyone is the same, I feel you treat people how you want to be treated.

I had a computer class with another student who was Black, and we had a good time working together and screwing off together in that class.

I work with a person of a different sexual orientation. He doesn't flirt, and he acts pretty normal but I still don't agree with his lifestyle.

I am a student employee on campus and where I work, there are people (students and faculty) who are physically impaired. Even though they may not be able to verbally talk to you, they can communicate. They are no different because they are human and have the same concerns as you. Just because they are physically impaired does not mean that they are not human. At first, I was scared when I had to communicate, now we talk all the time.

I have never really had a bad experience with any of these. I have a class, The American Racial and Ethnic Experience, and there are many different groups of people in it. They are all very nice!

None.

My experiences in traveling have brought me in contact with many people of different backgrounds. I have found almost all of these experiences to be beneficial because it presents me with a new and different outlook of life overall.

I worked last summer with people of different races and had a great time. It made me lose some uncomfortable feelings about different people.

I don't really feel that I can pick out one single experience that was positive. I am married to a Hispanic man who is a wonderful husband and father, and I have 2 beautiful daughters who are Hispanic. Many of my closest friends are Mexican American and African-American and many are gay or lesbian.

I work with minority children on a daily basis. I consider this a positive experience. I really enjoy it.

Living here I have two Black roommates. It has been quite a change coming from an all white town, but I have enjoyed it.

Playing football at the First Christmas Jar was a great experience of people of different national origins. Some of us were White, and some of them had tans.

At work, half of the men are gay. They are nice, treat me well, and are my friends. They have offered me promotions. Before I was uncomfortable about being around

homosexuals, but now I have gone out with them to "gay" bars, even though I am straight and had a good time. I can now talk comfortably with them about their social life/relationships openly. I look past their homosexuality and see the person.

I was in Detroit, a minority because I am white. Learned a lot. Have a lot of diverse experiences with other ethnic groups and values. I feel I have an edge with understanding others. If anything, perhaps I am wary of white suburbia and favor minorities and lower middle class.

I had a chance to work with a variety of individuals from another country; it added to my experience of camp and gave me a chance to learn about my knowledge of the United States.

I have volunteered at the Special Olympics for the past 5 years. I enjoyed working with these disabled adults.

Up here at MSU, I interacted and hung out with a Black guy, and we became good friends but he had to move back after last semester due to a medical emergency in his family. I was a counselor for five summers at a camp for kids with Muscular Dystrophy. It dismissed my preconceived notions.

I have a very good friend back home that is physically disabled. She is a wonderful person.

None.

I dated a girl of a different race. She showed me that all whites were not out to get me. She was a very nice girl, and she opened my eyes and made me believe that Blacks and Whites and any other ethnic group can live together.

My best friend I have known for my entire life is White.

I recently was assigned a seat next to a homosexual male in my workplace. At first I had all of the stereotypical thoughts and some (a few) prejudices, now the man has become a good friend of mine. Through this experience I learned to accept diversity.

Being involved with APASO.

None.

None.

None.

None.

My best friend is an African-American from an all Black community in Detroit.

When my sister brought home her husband, and he was White. This experience made more acceptable of white people. At the time I was young and immature, but he helped me learn a lot about his race.

My high school was very diverse. Over 100 different races/religions, and I think that made me better prepared for college and the "real world."

I interest will people of different race, color, religion, sex, etc. all the time because I have friends who I hung out with who are all of these. Yes, these do dismiss some feelings because you get to know these people from a different view.

None.

None.

I was a poor kid who went to a rich private schools and all the people were snobs and made my life hell. I turned into white trash every weekend. I hate MSU I have no friends because most people are also rich snobs. Life sucks and I don't care about diversity.

I had a chance to work for a blind person at a rehabilitation center for disabled workers. This exposed me to physically disabled people on a daily basis. An opportunity I had never had before.

None.

This question is strange for me. I have had good experiences and positive experiences almost everyday of my life.

Last summer, I volunteered at a school in Howell for physically and mentally disabled people aged 2 to 26. It was the most rewarding experience I have ever had!! I love every minute of it. The students and staff learned to love me and I them. I shared many special moments with them that I could never forget. When I look back at the experience, it makes me smile. I now look at disabled people (children especially) differently. I see a whole new wonderful side to them that I didn't see before.

One of my best friends is of a different race. So I have had many of positive experiences with this person. We take care of each other and watch out for each other. I also have many friends of the opposite sex and that have different religious beliefs and we all get along great.

I dated a gentleman of a different race for 10 months. He's a great guy, and I'm still very close friends. I never thought I would actually ever date anyone mostly White neighborhood. I used to claim that I thought everyone was equal but then I never had to come face to face with it until I cam to college. Then, I just happened to meet, date, and fall in love with a Black guy. Now I realize that I can work with people of different races and ethnic backgrounds like I had always claimed, and I can really understand some of the things that upset minorities because I got the change to see it through his eyes.

None.

I work with a man that is a homosexual. The experience of working with him did not bother me because he was comfortable with himself the way he was. I didn't feel as though he was trying to push his sexual orientation off onto me. He discuss it openly and didn't need to continue me that it was okay. In most situations, I don't care what you are. I just don't want it shoved down my throat. I don't mind things being talked about in a sense. I don't really care. I usually go about my business and don't push off my beliefs or culture on others and hope they do the same.

None.

None.

None.

None.

In work (high school); working at Green Field Village, I was introduced to a more varied crowd - each with their own unique talents and abilities. I'm still friends with quite a few of them.

My work lets me be able to work with people of different races and religions!

One of my very best friends from junior high and high school is Black. She and I grew up in a relatively white and Asian community where my high school of 700 had like 20 Black students. We neighbored on a town which was mixed, but had many more Black students, and Holly had a lot of friends in the community. Often times she would invite me to church-related or other community functions where I would be the only white person there. I really enjoyed it. I got to know a lot of people and find out about different sorts of celebrations and what not like attending events on Martin Luther King Day. It took a little getting used to because everyone would be staring at me, but I liked the cotillions and other dance events and parties. It's the same thing with my Asian friends. I have been to a lot of Asian cultural events and was even a member of the Asian-American Club. I like learning about other cultures, but I think it was different because I grew up in an upper-middle class East Coast suburb.

My sister is marrying a Black man, and I work with several Black people at work. I don't tend to think of them as Black, no more than I think of someone else as white. If I like someone, I like the person from them, not for the color of their skin.

When I first came to the U.S., I asked for directions from some Blacks. Most of them were very friendly It changed my opinion about Blacks. At first, I thought most of them were lazy and dirty but I think they are kind and friendly and I feel comfortable to make friends with them.

I went to a school sponsored trip to D.C. to learn about government, and I had a really intelligent intense conversation about basic human rights of a kid named Jason, he was Black. It had to do with student rights and school newspapers.

Deep friendship with Black girl. I'm foreigner and I haven't interacted with other racial groups a lot. It has shown me that we are all the same but we are different also.

I've got an extremely open mind. I have friends and family members of all of the above groups, so there is not one specific event I am able to pinpoint. Yes, I may not agree with a person's religious orientation or not able to directly relate to my physically disabled friends or mentally disabled friends, but they are no different from anybody else.

Mr. Eilard's class.

I am white and currently engaged to a black men. I'd say that's a pretty positive event!!!! Being president of the Society of Newspaper Design in its second year. The whole group is majority white female and a couple of white males. I am respected and can bring up minority/ethnic issues in the design field.

My encounter with my last boss was a very positive one (He is of a different race). During this past year he has been promoted to Chicago and have given me a call and offered me a position in Chicago with him.

When I went to London, they are very friendly and they try to tell something if I don't know.

A really hard worker at work it surprised me, coming from an area I come from. Dated a Catholic girl. Dismissed preconceived feelings.

Last year at a job. I no longer have, not because of this incident, I had a gay supervisor. I wasn't aware he was gay until after we became friends. When I found out though, at first it made me some what uncomfortable. Yet after a while I was fine.

I have a very close friend of another race and also a few of different race/ethnicity. They all have been great in friendship and I have learned alone their backgrounds from then and I have found that they can teach me things of my interest about their culture. I but aside things of my background that may have caused prejudice of that race or culture. Also I work with the physically and mentally disable which brings me to a better understanding of how others live. This also makes me stop worrying and mulling over all my problems by seeing what they have to go through in everyday life.

Reported to a white director. He was very understanding of my feelings in situations but never overemphasized what had happened. Allowed me to deal with and discuss it with him. He was also an advocate of seeing me (a minority) reach my full potential by allowing me to set my area of responsibility according to my abilities, even though minimum standards were equal to or greater than my white counterparts. He also took the time and asked questions about my comment and events, even when he didn't agree.

Coming to school at MSU opened my eyes to all the different cultures. Coming from an all white community it was nice to see that people different from ourselves are very similar. Learning from the girls in my freshman dorm hall was a great experience.

I have never had a positive experience with another race were my preconceived feelings were changed.

My experience in Dr. Betts MGT 414 class.

A positive experience I had with a disability was last summer. I was teaching swimming lessons to a mentally retarded boy. It made me very proud to see him swimming by himself at the end of the summer because at the beginning he couldn't swim at all!

This is a general question. I had many occasions where I spent (mixed) with different colors, religion, sex, national origin or disabled people. There is positive aspect to it and also had aspect to it.

A great experience I had with people who were from different background was Summer Business Institute (SBI). SBI was a program for prospective MSU freshmen to spend a week at MSU with other minority business students to learn about corporate America and about MSU. During that time I got to meet many other different minorities that I had previously not interacted with much in the past. I learned a lot and felt good to make many new friends.

Diversity is the acceptance of difference in one's life everyday. It is the realization that people think, act and are different in all facets of life. At the same time, it is similarities which should also be included in the definition of diversities for without similarities you won't have differences.

Diversity is a group of individuals that represent unique characteristics. These characteristics could include, race, gender, nationality origin, religion, age, etc. or even diversity from say different levels in an organization.

I was in a study group with an African American and a Philippine and I learned more than the class material had to offer which was minority studies.

I guess just in the classroom, interacting with different race, color, sex, etc. And learning similarities and differences. Also, someone from a different sexual orientation-it cleared up a lot of questions I had, but I still don't prefer to see actions displeased in public. But for that matter, female and male actions displayed in public is usually too much, also.

The last two summers I interned with General Motors here in Lansing. My closest friend was a Caucasian female. We both learned a lot from each other. Example, certain likes and dislikes, morals, values, etc. Basically we talked about everything including men and sexual issues.

Neither one of us were scared to ask questions, and that helped us to understand each other cultures and beliefs. I thought all white people were evil, untrustworthy and

“backstabbers”. But after meeting her and a bunch of other Caucasians, I can now say I am very comfortable around them. And till this day, we are still good friends.

Upon moving into my new room this year, I met a girl who lived a couple floors down from me. We became friends and we hang out when time permits. Later she told me that she was homosexual or gag. Until then, I never really had a friend who was so open. I think that this just clarified that everyone really is different but yet we are so similar. Even though our schedules are much busier now, we still keep in touch and talk.

The internship I completed this past summer familiarized me with each of the above categories. I have never been uncomfortable around any of these. I was not brought up not knowing how to handle diverse atmospheres. The only area I will never feel completely comfortable is working in a small office with a lesbian supervisor. This was extremely uncomfortable. Especially when she inquired about my boyfriend!!!!

Work-My co-worker whom I shared an office with is a white woman. Based on our jobs we had to rely on each other. We gave each other different perspectives daily and earned mutual respect for each other.

Being in a social relationship from people from other countries allows me to learn about their culture and beliefs.

I talked to a homosexual male and he answered all my stereotypical questions for me. Recently my cousin came out of the closet. I’ve always been comfortable with that. However, he brought his “husband” home for X-mas. I wasn’t sure what it would be like to see them together. Turns out he’s great, I love them together and my boyfriend and I have got together with them on our own.

In high school I always hung out with different groups it was how I was raised. All of these people are still my friends! Race isn’t a factor!

Most of my relatives are Italian. I enjoy seeing them as much as possible.

I have had many foreign T.A.’s and have really learned their culture and way of life through interacting with them on a daily basis. I consider learning about a new culture a good experience for me.

I had a girlfriend in high school who was a different color than me. We are still very good friends to this day.

I have had a great life with my best friend at home who’s also my next door neighbor. We’ve lived next to each other since birth and she’s African American and I’m Caucasian. Some of my best friend’s in high school were of Black culture because we liked the same music, atmosphere, movies, etc.

Had a great time working with someone of the opposite sex and also someone of a different race. She was a very good influence on me and still is. She is one of the nicest people I know.

My roommates all have different religions- I love them to death- we get along great. I work with a lot of African-American people and I like them.

One of my dearest friends is gay.

I have positive experiences when I go to multi-cultural program within the residence hall. It sometimes helps to dismiss stereotypes.

I had a friend who was gay and nothing changed between us as friends.

My first extended social interaction with African Americans. It was when I was a sophomore in high school at a basketball camp. I was the minority. I lived, ate, slept and played basketball with these guys for a week. I learned a lot and will never forget it.

I don't think I could just pick out one event or experience. There really isn't anyone time that was an overwhelming experience. Overall, with lack of these groups honest, non-confrontation discussions, whether in a classroom setting, at work at the bar, or on the telephone about race, sex, religion, etc. I find extremely positive and insightful.

I was waiting for my food at the drive-thru at McDonald's when a mentally retarded woman, who was waiting for a ride home from work, began talking to me. She was kind and certainly not shy, and when I asked her how she was doing, she enthusiastically told me of all the little things in her day that made her happy. In turn, she made me happy.

I began baby-sitting for a child with a mental handicap about 5 years ago. Prior to this experience. I had many preconceived notions about individuals with any sort of disability. This experience has changed me and help me to realize that a disability is just a physical characteristic and doesn't change the person within.

When I was in sixth grade. I was sitting at a group of desks dining first day of class by myself. Then a Black girl walked in and I had recognized her from my neighbors. she came and sat with me and we started talking. We have been best friends since then and I'm about to graduate from MSU. I guess this dismissed some preconceived feelings, but I had been raised to see everyone as equal and to give everyone a fair chance. I'm glad she sat with me that day because I gained a lifetime friend, not a Black friend.

I have had classes, roommates, lunches, dinners and have gone out with people of an opposite race. I have no preconceived feelings when I am with my opposite race friend's. I am friends with a gay male and a lesbian female- we hang out sometimes. I have known both people for 6 years, we attend the same church. They are very nice and easy to be around. I take every experience as a learning experience.

I try not to judge people because I know that one day I could be in that person's shoes or in a situation that can be good or bad depending on my own mood or tone.

A negative event or experience with a person of a different race, color, religion, sex, national origin, sexual orientation or disability.

My mom used to have a drug problem. When I was a kid and came from junior-high school, there would be black people in my house. I knew they sold drugs. It gave me a bad impression that took a while to kick because my mom ended up in jail for 2 years. I find that on campus the black population is extremely rude. When I am walking or riding my bike, they will run right into you if you don't move.

While volunteering in Detroit at a soup kitchen, an African-American yelled at me for being "white and rich" because of my position in Detroit. Then he beat up the guy I was working with.

I was at the bar and was "hit on" by a man. This added to my feelings toward gay people because it kind of scared me when he would not leave me alone.

One time at dinner, a white cafeteria worker dropped a tray of food and this African-American girl laughed at her and kept laughing and yelling at her to clean up the mess she had made. I have a hard time respecting a person who is that mean.

I was hanging out with my friend that is disabled and people were giving him dirty looks and laughing at him.

I live in a house with a lot of prejudiced people in it. Often they joke about minorities and although I admit that I do have some prejudices of my own, I would never talk about them in public, let alone joke about them. I feel ashamed when they can joke so freely.

A friend was dating a colored man and when she broke up with him, he came back and shot her parents and kidnapped their child. This did not make scared of black men; I was scared of all men.

I rode along with Phoenix Police Department in Phoenix, Arizona over spring break. Every stop we made and every crime committed was by Hispanics. This added to the way I feel about Mexicans in Phoenix.

A friend and I went down to Atlanta, and we were walking to our hotel after dinner, and we got mugged by a Black man. This happened about 2 years ago. Another incident is when me and a few friends got into a fight with a group of blacks at a high school game. This was a while ago when I was in high school.

Last year, I was involved in a relationship with an Indian man. It became very violent because he blamed me for his anger because I wouldn't have sex with him.

I cannot understand some foreigners and the beliefs they have been raised on. I realize they are from another country and compromise should be at hand.

A negative experience was my freshman year in the dorm when girls of different race claimed racism against our R.A. and others on our floor. They were mad they were asked to turn their radio down. I thought this was dumb!

I was in the store one day when two white teenage boys walked past me and pretended they were speaking Chinese. I know they were making fun of me but I let it go reasoning that people who were that ignorant weren't worth my time.

The first guy I was sexually involved with was from another race. I felt he took advantage of me. I don't feel the whole race is like that - just him as an individual.

Being an athlete I have had some differences with people of other races but it has never turned into a race or color issue.

In down town Detroit where this Caucasian lady grabbed her purse when she saw my brother and I walking her way. Then she said, "Honey, do you have your purse, make sure your purse is on your side." That kind of pissed me off. Just because we were Black, she assumed that we were thieves.

I have plenty of reasons to believe that I have been the subject of discrimination in hiring. Being a white male, this is a new experience for me; however, I am trying to look at it as positively as I can and learn as much as possible from it. I think that this discrimination has been affected by people of different ethnic groups and an organization here on campus that values diversity. The problem is that they would rather fill job positions with people of diversity than people who are qualified for the positions.

I was sexually harassed, assaulted and stalked by a man who happened to be Black. I found out a year later that he had been let go from three or four other departments but was accepted in another because they needed minorities. He should have never been given the chance to do that to me.

My job in the residence halls as a desk receptionist lets me watch people go through the lobby. I have noticed that some African-American people can be very loud and inconsiderate. Not all obviously and whites are also but not to the same degree from what I have witnessed.

In high school I had a conversation with a friend who was a strong Catholic and believed whole-heartedly in creationism about evolution. I am a science major believing in the Big Bang theory not creationism, and she couldn't or wouldn't understand my viewpoint at all but I was trying to understand hers. She no longer speaks to me because of this discussion.

Driving down the highway a man of a different race acted like a maniac. He sped up and slowed down, swerving in and out of lanes and one time came just inches from hitting us off the road. This made me think that many men of this race acted crazily and maybe he just did it because we weren't of the race.

One time a Black man followed me off the expressway all the way to my hall trying to communicate with me through the cars. I was scared!

When trying to communicate with someone from a different language and all they want to do is speak their own language.

I have never had one!

I worked at a clothing store with a couple of Black people. They would always tell "inside" jokes and pick on me for being white.

Someone at school called me a racist because I called her a bitch. I am Hispanic, but I look white, and she was Black. I live in Detroit and have lots of Black friends. I called her a bitch because she was one.

When I was in grade school, this white girl and I would sit by each other all the time, but one day her parents came up to the school for some reason and told the teacher that they didn't want their child to sit by no *nigger*. So of course the girl and I did not understand because as long as we got along then there should be no problem.

None

Just a couple of weeks ago, I engaged in an argument with a man my age. He was a Jehovah Witness, and I think that is a silly religion. I argued with him about their viewpoints. I was in Detroit a few months ago at a party store, and I was getting into my car, and some Black guys came up to me with guns and held me up. They stole all my stuff; this makes me even more scared than ever of going to Detroit.

I've had a good friend born paralyzed from the neck down. It's hard to see him like that. I was once called a racist, based upon my being or appearing to be Caucasian. This individual was suffering from previous discrimination and only needed to vent. We eventually became friends. I could understand his pain. My mixed marriage has created difficulties for less open-minded individuals. We have suffered from the ignorance of bigotry.

Rudeness and racism from other races.

None.

My family and I have had several negative experiences with white people, but I will only recall one. My family and I were stopped by the police for no apparent reason. We were not speeding, and we all were wearing our seat belts. The reason he gave for stopping us was that we were tailgating a semi-truck. Racism still runs rampant in America today. It is not as blatant as in years past, but it still goes on at an alarming pace. I am really tired of it.

Men can be selfish and naive and not willing to commit to family in this country; mostly white, American men but women too and men of color.

A negative event/experience I had was when I was looked down upon for my values and beliefs. I had to get up early one morning to go to a funeral and as I was getting ready, the guy that lived next to me (who was of another national origin) knocked on the door and said I was making too much noise. Granted, I wasn't being the most quiet but I didn't have anything too loud or anything. Then he called me stupid for getting up so

early to go to what he called a “dumb funeral.” That really made us lose some respect for that nationality and it really made me feel bad.

At my place of work, I deal solely with students of all races. Unfortunately I am in a position that I must ask people to leave for various reasons. Many times this leads to me being called racists because they think I am forcing them to leave because they are a certain race. Some people use the word racist way too much, as an excuse and it makes me sick. There are no excuses for the way they act and then use racism as the excuse. Last summer I worked as a house helper at St. Mary’s college in South Bend, Indiana. Working with mostly older women, there was one in particular-a Puerto Rican woman who believed that everyone was against her because of her origin. I tried to befriend her, but she always felt that everyone hated her. It also hurt me because I had never really had my kindness thrown back in my face.

Tonight while eating in the cafeteria, one of the staff members dropped a tray of dessert. The table behind me started laughing and making rude comments to her like “good jog” and being extremely loud. I found the group of African American very rude and obnoxious. I didn’t like the judgment that I put on them as being African-American because I know other African-Americans that are some of the nicest people I know, and I also know some white people that are just as loud and rude as the group of people that sat at the table behind me. I do not like the fact that I place judgment on people, but I really can’t stop it totally because I was never exposed to different races and religions. The only differences my little town had was a Catholic church and a Methodist church!

The one negative experience is coming from a town that was totally white and not having much contact with minorities.

Haven’t really had any.

None.

I applied for a place in an apartment complex of which was denied accurate information so as to prevent my acceptance to the place. I didn’t really take anything away but showed me people could be ignorant.

Someone of a different color broke into my car and stole things. I saw them but did not catch them.

My neighbors next door to me were two African-American females who really like to intimidate me. They called me “white girl” and were very noisy all the time.

Different race in class I’ve felt uncomfortable by the way I was being treated by a group of people. It added to my preconceived notion that the group was rude or unfriendly towards my race. It was a case where the minority hurt the majority.

When I went to the market place in Thailand because I was a foreigner or “perurony”, I was charged a much higher price than my local friends. This exists because it is quite obvious they are going to charge a high price if they can.

I do not consider myself as being homophobic because I have several homosexual friends that I talk to and do things with on a regular basis. However, I just don't like to see them making out on the sidewalk or things like that. I feel sexual orientation is your choice, but it should not be displayed in public. The part, I think, that may have sparked this is that they have their own "Gay Pride" day or something and run around campus with chalk writing all over the place that gay is better and other such stuff. They write on buildings or windows and basically write things that degrade people who are straight. Up until that point, I respected them, now I think they should grow up and consider the feelings and beliefs of other when they discriminate. They expect respect, but don't give it. It doesn't work that way, and I hope sometime soon they realize this.

At a soup kitchen I worked at one Thanksgiving with my family some big African-American women grabbed my butt and made very rude gestures.

While growing up in Chicago, I was attacked by a group of Whites with my girlfriend at the time and that experience by me being so young (only 14). I developed a great Hatred for all White people but I have since changed my attitude.

My friend is of a different religion from me. We totally disagree on many of her ideals as well as mine. However we have remained friends but I look very negatively at this particular denomination.

Do not really have one.

None.

None.

None.

The event I would use would have to be from the trial of the century, O.J. Simpson. People did not look at the evidence but at the color of his skin and the victim's skin. No one was saying when O. J. was scoring touchdowns. There have been a lot of disagreements with people of other races.

I have never really had a bad experience with any of these. I have a class, The American Racial and Ethnic Experience, and there are many different groups of people in it. They are all very nice!

None.

None.

I was downtown Detroit with my boyfriend driving home from a concert when someone of a different race yelled out a racial comment to us, and I just felt it was very unnecessary seeing we only drove by and hoped everyone would get over it someday.

In one of my minority group's classes, there was an African-American student that felt the white community owed her an education because of her race. I feel if she worked her butt off and earned it then yes she did deserve it, but if it was solely based on the color of her skin then no.

I am taking a class right now (where I am the minority). I sometimes feel as if people are asking, "Why is she in here?" It makes me feel very uncomfortable.

I have not had one.

I do not interact with people enough to have a one on one bad experience. All the crap around campus about how great diversity is enough to keep groups from interacting. People do not regard positively to forceful situations.

I never had any Blacks or minorities in school. One time I was at academic competition and some Black girl (my opponent) called me "White girl" treating her how I'd like to be treated. It made me wonder if some Blacks were unfairly prejudiced against Whites as Whites were against Blacks.

One of my Black friends was threatened by another Black acquaintance that would "beat him up if he saw him talking to any more white girls". It ended up all right and by senior year the third friend had learned to tolerate Whites. More of a learning experience, a bit uncomfortable but worked out in the end. MSU seems a bit segregated to me. I feel like I am part of the "vast white majority" and am uncomfortable with that. Have not dealt with this issue yet.

None.

In a dorm a few years ago I was riding up in the elevator with 3 girls of a different race. They made rude comments about me out loud the whole time. Yes, it did add to my preconceived feelings.

When the 2 gay guys got mad at a friend for looking at them. They were sitting there talking, and we walked in, and we looked for too long because the one guy yelled at us. There is a mentally retarded man that comes into my place of work. He is constantly needing special care and attention. I am very frustrated and slightly disgusted by him.

I feel that the African-American population still is segregated, but they segregate themselves - especially on the MSU campus.

None.

None.

I was pulled over by police. My car was torn apart by police. They said it was because my car looked like it had been stolen. I knew it was only because there were three Black people in the care.

None.

None.

None.

None.

Living in the dorms showed me how segregated MSU really is. I feel that instead of whites being racists it is always the minorities. Blacks always accusing us of giving them a hard time because they are Black.

None.

None.

I was attacked by a Black when I was ten. I was beat and left.

At McDonald's in Meijers up here in East Lansing about a couple of weeks ago, my friends and I saw 4 gay men, and started laughing. That laughing caused an argument between us and the men, and same feelings got hurt. Its not nice to talk about people or to judge people because of their differences.

In my high school my friends had many bad encounters with a group of Chaldeans. It escalated into a lunch time fight at a nearby fast food place and one of my friends was stabbed. This has caused me to be very wary around other Chaldeans, and I sometimes feel uncomfortable around them.

I went to high school where there were many different cultures, and they were to be know causing problem. So we would have negative confrontation at time but that was then.

None.

None.

None.

None.

None.

We all have negative experiences with negative people. It is the person not the characteristics you have mentioned.

None.

None.

I really haven't had any experiences that I would call negative.

None.

Again this has to do with my neighbors who are homosexuals. I was supposed to watch their pets when they returned, they didn't want to pay me the money. We talked about if made me mad. I didn't think this situation had anything to do with their homosexuality.

None.

None.

None.

None.

I have been confronted and attacked for being the wrong color in the wrong place. I have had guns pulled on me by people that I have been in disagreements with just stupid things. Because when I met people from inner city Detroit out here, it was like culture shock. My freshman year I experienced several negative experiences especially with "reverse racism." I found myself being judged on what whites in the South did in the 1800s. On several occasions I had people telling me they deserved better from me because "my people oppressed theirs."

It drove me crazy because people here automatically assuming I was racist because I was white and more well-off than them. I remember waiting for the bus my freshman year, and it was a particularly cold day. There was a huge line for the bus, and I was at the end of it. These two girls in front of me were complaining about the wait, and one said to the other - "We have to stand here in the back, just because we're Black. Look at all those white people in front." I wanted to deck her. I was appalled that in 1994 this girl thought she was being oppressed because she got stuck at the end of the line. In reality, I was at the very end, and I was white. Who cares? I have found the Blacks I group with possess very different attitudes from those (but not ALL). I have come in contact here at MSU. There are a lot more militant and bitter people out here when it comes to oppression, but bitter people out here when it comes to oppression, but I didn't find that in New Jersey. But like I said that doesn't go for everyone I knew but a lot more here than at home.

I have had instances at school where minority students, often Black, will make remarks about whites. And some classes have even focused on how whites are terrible racists today.

Last semester, 3 white girls and I formed a group to do some papers. However, they didn't invite me when they had discussions. They even ignored me during in-class discussions. It made me very angry. Now I am not willing to speak to my classmates who are white because I think they look down on me.

I was in a car with my friend and we offered a Black man a ride; he held us up and took my friends radio.

Didn't think of myself as racist before but worked for women of Indian decent and I regret to say her behavior drove me to form opinions.

The first 2 years of our relationship. Neither of our parents agreed and did everything they could to keep us apart. Many people (in school, walking in the mall) have said mean things and given many mean looks. I find that it's mostly black women and elderly people. I graduated from high school w/Tommy Frazier, and during one game while I was taping for the high school TV show I hosted, TJ came over and I asked him how he had liked the highlights and we talked a while and he told me his friends called him TJ and for me to call him that on air. Since then we were casual friends. He dismissed my notions of black sports star, both adult and adolescent, of not being down to earth and being arrogant. Well, he was arrogant but a good guy.

A white male speaker at a Public Relation Student Society of America (PRSSA) meeting said that women in PR or advertising should NEVER turn down a secretary job because that is the way women can work up in a company. I was very offended. I did not say anything at the time nor address him later. I wish I did. I was in a hurry though. This man was a professor at U of M or some college in Ann Arbor.

Because the people who lives in America has pride, sometimes they ignore other people. I has a roommate who stole my 14 carat gold watch. Yes because I was from a small town and when I got here I hadn't been subjected to them to know any better.

I feel that this questionnaire is very poorly written. It attempts to "lead" the person answering the questions to either choose "yes" I am racist about this question or "no" I am not. It doesn't allow them the option of choosing "no comment, or no preference". Playing basketball with all African-Americans, I was talked down to and called names because I was the only white player. Added to preconceived feelings.

Why do these surveys always have the underlying meaning of analyzing blacks/whites. How am I supposed to know now how I will be feeling in the future? The money spent on this survey is a waste of the taxpayers/schools funds! Stop trying to judge everyone's behavior- it is a waste of time.

On a job a few summers ago I was supervising many small generations. While at one stop, remind you this was food service, I found a black worker smoking a cigarette. This isn't the problem though, when a customer came up to get something the employee said I be with you when I finish. When I finished helping the customer I talked to the employee about it and they told to fuck off I don't have to listen to you. That was really the only time I had contact with a black person and it greatly affected my out look on them. Now though it has changed.

Was passed over for a promotion in favor of a white male- was later found out to be incompetent. Since they were white, they struggled with what to do in order to confront the situation and deal effectively with the (white) decision-maker. I left the company because I had no faith in this belief to be equitable in this hiring practice.

As an RA- many different ethnic groups have perceived notions that in there to document them because of their race. I felt many times people want to blame that issue when I'm only documenting the behavior-not the people behind the door.

People of Arabic decent or Chaldean people once got in a fight with me because they thought they were better, richer and stronger than me and we got in an argument over it and from then on I look at them with a totally different out look.

N/A

When a different color was saying things like "how their 'color' was dominant" and etc. It didn't sit well with me. I don't believe any "colors" should strive to be dominant but just accepting.

Summer of '94. I worked at General Motors in Flint, Michigan. My supervisor was white women. We had a great working relationship and lots of times instead of doing work, we chatted about her and husband. Throughout the internship, she always complemented me on my work and said I was very efficient and that I was always finishing my work ahead of schedule. But at the end of the summer, when she had to evaluate my performance, she gave me a "B". I had a fit and I confronted her by memo (the professional way) but she never responded! Anyway, that really hurt me to think she would --ck me over after always complementing me.

I work with a gentleman who has a mental disability. And sometimes it is hard to determine when I should offer help.

Again the Lesbian supervisor! It actually added to the preconceived notion I had of them. Things I expected that occurred regularly! Male bashing comments, disliked several male employee, completely disregarded reports of sexual harassment between male-female employees whom she supervised, violent temper, visits from her lover at the office, and phone calls to and from the lover on a daily basis.

On campus I was walking with my girlfriend on a Friday night on Grand River and a group of guys (white) yelled "niggers" out of the car to us.

People that are different will obviously have differences but it does not bother me. I adopt to it and ignore what is not relevant to me.

I had a homosexual male advisor who told me I had pretty eyes and told others I was cute. It made me very uncomfortable.

I live downstairs from Middle Eastern people and they smell!!

I worked with a minority and she had a bad attitude and shot down every idea I had. I took it personally and my work and attitude projected the negative feelings I had toward this person.

I was beat up and hospitalized by a group of minority students after playing basketball outside IM East.

I haven't.

Got mugged in Middle school by a group of 6 minorities but no harsh feelings to their people.

At work-sometimes people of different race, sex, can be rude-I waitress!

None.

I don't have one.

An incident my hall where white students were calling black niggers to their faces. No I was not surprised!!

Some man from a different race were making me uncomfortable with their advances once. As far as mental disability, I have worked with people who have threatened to kill me. As well as having one mentally retarded male feeling it was okay to grab my chest after a brief conversation crossing a street.

I was assaulted years ago by an African-American man because I was white- I know this because he told me so; I certainly made no assumptions. For a long time I avoided this group of individuals for fear of encountering another violent episode. I've learned since, only through much interaction with other members of this group, that this particular man is an asshole and certainly, by no means, an adequate representative of any human being regardless of color.

Nothing specific really, but I can recall initially feeling very uncomfortable around the black community when I initially came to this university.

In Jamaica, my parents and I were harassed by several native Jamaicans who threatened us and the women we were with. Not only were we offered drugs, but they wouldn't leave us alone and continued to try and start a fight with my dad. This turned me off to the country as a whole but I wasn't sure what to expect to begin with so I'm not sure if my preconceived feelings were added to or not.

APPENDIX G

T-TEST RESULTS FOR COLLEGE ENROLLED IN AND GENDER

Table G1: T-Test Results for CANR and Non-CANR

				t-test for Equality of Means		
CANR versus Non-CANR			<u>n</u>	Mean	t-value	Sig. (2-tail)
Gender Equality	CANR =	1.00	98	3.0918	1.314	.190
	Non-CANR	2.00	122	3.1783		
Assimilation v. Cultural Pluralism		1.00	98	2.6213	2.245	*.026
		2.00	122	2.5470		
Need for Diversity Training		1.00	98	1.3707	.052	.959
		2.00	122	1.3743		
More Minority Interaction		1.00	98	2.2596	.580	.563
		2.00	122	2.3212		
Multilingualism v. English-Only		1.00	98	3.0221	.505	.614
		2.00	122	3.0451		
Rural v. Other Communities		1.00	98	2.7901	1.015	.311
		2.00	122	2.7381		
Comfort with Difference		1.00	98	3.2323	.529	.597
		2.00	122	3.2087		

Table G2: T-Test Results for Gender.

			t-test for Equality of Means		
Gender	1.00 = males 2.00 = females	n	Mean	t-value	Sig. (2-tail)
Gender Equality	1.00	92	3.0353	2.745	*.007
	2.00	128	3.2148		
Assimilation v. Cultural Pluralism	1.00	92	2.5661	.715	.475
	2.00	128	2.5901		
Need for Diversity Training	1.00	92	1.4457	1.750	.082
	2.00	128	1.3203		
More Minority Interaction	1.00	92	2.1651	2.083	*.038
	2.00	128	2.3862		
Multilingualism v. English-Only	1.00	92	3.0091	.969	.333
	2.00	128	3.0534		
Rural v. Other Communities	1.00	92	2.7277	1.117	.265
	2.00	128	2.7853		
Comfort with Difference	1.00	92	3.0941	4.800	*.000
	2.00	128	3.3092		

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