

A Q-METHOD STUDY DESCRIBING THE DIVERSITY
AWARENESS OF COLLEGE STUDENTS IN
THEME HOUSING

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CHAPTER I

INTRODUCTION TO THE STUDY

My purpose in this study was to describe students' types of diversity awareness, using Vontress's theory (1979; 1988; 1996), in the context of participation in theme housing (that housing emphasizing ethnocentric and diversity programming). Vontress's theory particularly posited that there is a universal humanness that pervades all cultures and identities, thus not segmenting a person into the various aspects of identity they possess. In addition, Vontress's theory was able to provide a way to discuss the similarities as well as differences that exist among people, recognizing that awareness of both is vital to positive interactions with diverse people. Vontress's theory has been used in recent years to discuss diversity awareness and perceptions of interactions (i.e. Balon, 2004; Miville, Carlozzi, Gushue, Schara, & Ueda, 2006; and Munley, Lidderdale, Thiagarajan, & Null, 2004).

College is a time of exposure to diversity, and perhaps the type of diversity that is most readily apparent is cultural diversity. Since demographic patterns in the United States are changing, the number of traditional college students (young, white males) at universities is decreasing (Hodgkinson, 1985; Kirschner, 2005; and Levine & Cureton, 1998). An unprecedented number of multicultural students are attending college (Stage & Manning, 1992; and Reisberg, 2000), and institutions are making concerted efforts to recruit more minority students (El-Khawas, 1996; and Long, 2007). Because of the

increasing pluralism that exists on today's campuses, it is incumbent upon colleges and universities to promote students' awareness of diversity more purposefully (Barr & Strong, 1989; Benjamin, 1996; Ingle, 2006; and Woolbright, 1989).

Since a primary goal of higher education is to create educated citizens, the demographic changes in the United States have spawned a reevaluation of values and a growing emphasis on understanding the needs of diverse students. The encouragement of inclusion and multiculturalism is seen as pivotal to the goal of creating educated citizens (Keels, 2005; and Schuman & Olufs, 1995). As diversity on campuses increases, the need to educate students about how to productively live and work in a pluralistic society has become even more imperative. Advocates for promoting an awareness of diversity have called for higher education to supply opportunities for dialogue and interaction among diverse people (Benjamin, 1996; Hurtado, 2005). Diversity programs and dialogue are vital to the mission of higher education (Barr & Strong, 1989; Woolbright, 1989; and Talbot, Geelhoed, & Ninggal, 1999).

Campus Housing

Universities can readily offer students a chance to explore differences among people, and one opportune place to provide this experience is in campus housing (Stage & Manning, 1992). Campus housing is a place where many different students come together, share ideas, and learn from one another. In order to gauge the campus climate for diversity and to know if students are being prepared to live and work in a pluralistic society, it is important to know how students are experiencing the diversity that exists in campus housing and how they would describe their diversity awareness, particularly in campus housing where diversity exposure can be a key component.

For college students, living on campus is widely regarded as beneficial in terms of academics, retention, and social adjustment (Astin, 1977; 1984; Chickering, 1974; Pascarella, Terenzini, & Blimling, 1994). Campus housing that brings together students with a common programming theme (here called affinity housing) is a fairly recent phenomenon with research literature supporting its benefits and desirability on college campuses (Gabelnick, MacGregor, Matthews, & Smith, 2002; Love, 1999; Stassen, 2003). On many campuses, students with a special interest or common characteristic are forming communities and pursuing knowledge about that interest or common characteristic through their housing. Affinity housing exists in most states and in both public and private institutions (Smith, 2001). Smith has explained that such affinity housing can facilitate the much-lauded benefits of creating social, academic, and residential environments that can help students feel more connected to the school.

Love and Tokuno (1999) described campus housing that addresses the needs of specific populations through theme programming. The researchers explained how housing for specific populations offers enhanced social support and networking that can help ensure that those populations succeed. For example, Love and Tokuno explained that some affinity housing may assist in promoting success for students who are academically not prepared, have disabilities, have specific academic interests, or are from minority groups. Love and Tokuno have stated that students in such affinity housing may form study groups for courses they take together, spend more time interacting in their free time, and strategize together about how to be successful.

Many educators favor affinity housing because of the opportunity to more cogently link academics and other areas of student life (Hayden, 2002). Affinity housing

may accomplish such links, by eliminating the barriers existing between students' social life and academics (Altschuler & Kramnick, 1999). Some of the purposes behind affinity housing include helping students foster skills in critical thinking, acceptance of others' opinions, the ability to take on others' perspectives, communication, and good citizenship (MacGregor, 1995). Skills in living and working with diverse people are valued by universities and colleges because these abilities are seen as necessary to the process of becoming democratic citizens who are able to work and live in an increasingly diverse world.

Affinity housing that emphasizes ethnocentric or diversity programming exists on many campuses. For the purpose of simplicity in this study, the term "theme housing" referred to housing that emphasized ethnocentric or diversity programming. Ethnocentric programming included activities and education that housing provided which emphasized a particular race or ethnicity. Diversity programming included activities and education that housing provided emphasizing the various dimensions of diversity (Bucher, 2000) that exist (i.e. race, ethnicity, sex, sexual orientation, ability). As will be seen, the past literature on diversity awareness has mostly focused on race and ethnicity. As such, race and ethnicity were highlighted in this study, but the past literature was expanded by also including age and ability diversity, as well as participation in cultural activities (those primarily focused on race and ethnicity, but also ability).

Prior to this study, little was known about how students who live in theme housing describe their diversity awareness, and I attempted to address this descriptive deficit. Traditionally, when diversity awareness has been studied in the literature, the focus has been on differences and on levels that are seen as positive or negative (Adams,

1992). However, theorists have posited that diversity must concern itself with and embrace both differences and similarities because a focus on only differences can be stigmatizing (Benjamin, 1996) and may result in alienation. Any study of diversity awareness should address both an awareness of similarities and differences because diversity is made up of both, and the negativity associated with differences alone is divisive and exclusionary (Westbrook & Sedlacek, 1991).

Although the past focus on levels of diversity awareness is important and gives a sense of what students are learning, it was not a complete depiction. Levels tell how much diversity awareness one has, but do not fully describe that diversity awareness. Past descriptions of diversity awareness have been provided in terms of the researcher's perspective, but not in terms of what participants think. Addressing diversity awareness in terms of categories or types has not been attempted in the past literature. In particular, very little is known about what the diversity awareness of students in theme housing looks like, i.e. what types of diversity awareness those students hold. In this study, I attempted to describe the types of diversity awareness held by students who live in theme housing that emphasizes ethnocentric or diversity programming, utilizing both similarities and differences, as perceived subjectively by the students.

Background to the Problem

Diversity awareness has traditionally been studied objectively and in terms of measurable levels. The objective studies have emphasized the peripheral viewpoint of the researcher, rather than the internal, subjective viewpoint of the participants, and have measured the researcher's worldview (Brown, 1980). Researchers typically give their own depictions of what diversity awareness is, rather than asking participants to describe

it, and then rate participants' levels of diversity awareness in terms of "high" or "low" diversity awareness. Another approach to studying diversity awareness was needed in order to understand what types of diversity awareness exist among students in theme housing so as to better tailor programming to meet student needs and interests. And, to accomplish that goal, an approach that could describe the various types of student reactions rather than one that categorizes the reactions according to a value heuristic was thought to provide different information about the subjective views of the students. A study that could utilize subjectivity was thought to help render a more complete description of student reactions.

Subjectivity is the examination of a person's depiction of his or her point of view (McKeown & Thomas, 1988). Brown (1980) has stated that subjectivity examines the world from the internal viewpoint of the person under study. Brown explained that subjectivity is assumed to be neither right nor wrong. As Brown has stated, there is no external measure for a person's point of view. Brown stated that this separates subjectivity from traditional studies in which there are assumed correct answers—those of the researcher—or answers that indicate "good" or "bad" and "high" or "low" levels of diversity awareness. And, although these objective studies are extremely valuable, Brown has indicated that they do, by their very nature, impose the researcher's definitions and interpretations on the phenomenon being studied.

In this study, the use of Q methodology to study students' viewpoints about their diversity awareness in the context of participation in theme housing enabled students to subjectively express their views about the phenomenon (their diversity awareness) without any constraints being imposed by the researcher. Brown (1980) explained that Q

methodology approaches a phenomenon operantly. As Brown described, a phenomenon is observed and then concepts or interpretations are connected to it. Brown stated that Q methodology was designed to assist in the rigorous examination of human subjectivity. As Brown has said, Q provides a methodology for portraying reality as the research participant sees it, rather than how the researcher sees it. Brown has described how a person interacts with a sample of statements about a topic and then provides a depiction of his or her viewpoint. The use of Q methodology in this study allowed for a direct examination of the phenomenon and provided subjective information about how students experience their diversity awareness. Q methodology enabled students to give descriptions of the types of diversity awareness that existed among them, which differs from previous research that focused exclusively on objective levels of diversity awareness.

Prior to this study, there was a climate of questioning and even criticism of theme housing arrangements. Because of recent opposition to housing that emphasizes ethnocentric programming (Afshar-Mohajer & Sung, 2002; Fonderaro, 2005; Siegel, 1997), more research was needed to understand how students in the theme housing describe their diversity awareness. Getting a subjective understanding of student beliefs about diversity awareness was thought to help expand our understanding of what they are learning and could assist in improving theme housing. Prior to this study, little was known about how participating students would describe their awareness of diversity.

Considering the criticisms of housing emphasizing ethnocentric programming, it was time to examine how the students describe their diversity awareness. As a community of interest, a theme environment that emphasized diversity programming was

additionally chosen for this study. Theorists exploring students in housing with an ethnocentric programming component have posed serious questions about what the students are learning about diversity awareness (Afshar-Mohajer & Sung, 2002; Fonderaro, 2005; Siegel, 1997). Although there are benefits for students who are exposed to ethnocentric or diversity programming as well as diverse peers (Astin, 1996; Pascarella, Palmer, Moye, & Pierson, 2001; Roper, 2004; Chang, Denson, Saenz, & Misa, 2006), studies of the subjective diversity awareness of students in theme housing have only been minimally reported in the literature.

Studies of diversity awareness have tended to focus on dimensions of diversity, which are specific traits that distinguish a person from a group or another person, such as the various types of diversity (i.e. race, sex, ethnicity) that exist (Bucher, 2000). Studies of diversity awareness among college students have focused almost exclusively on two dimensions of diversity, race and ethnicity, and only recently have some studies included the dimensions of sex and sexual orientation. Additional studies encompassing more dimensions than race and ethnicity would broaden the scope of the research base, and the current study incorporated more dimensions.

While the diversity awareness of participants in programmatically themed housing has been studied objectively by self-report in terms of levels, self-perceptions can be studied in a different way, with a methodology that values subjectivity and can identify types of diversity awareness, such as Q methodology (Brown, 1993). Q methodology has been utilized to study diversity in several studies (Fields, 2003; Riley, 2003; Szecsi, 2003). To understand how students in theme housing experience diversity awareness, Vontress's theory (1979; 1988; 1996) framed the current study. Vontress

proposed that while people have differences, they also have similarities because all people share the experience of being human. An awareness and appreciation of both similarities and differences is necessary in order for people to understand one another. This dual focus is at the heart of diversity awareness. Utilizing Vontress's theory in this study precluded the problems associated with focusing exclusively on differences. In the pilot study for this study, evidence surfaced that indicated there may be different ways of describing diversity awareness using items from the *Miville-Guzman Universality-Diversity Scale (M-GUDS)*. These types of diversity awareness varied from the three scales Miville, Gelso, Pannu, Liu, Touradji, Holloway, and Fuentes (1999) proposed for the M-GUDS. The use of Q methodology in this study enabled participants to subjectively describe the phenomenon, diversity awareness, in the context of participation in theme housing.

Statement of the Problem

In this study, I explored the deficiency of information on types of diversity awareness that exist among college students in theme housing emphasizing ethnocentric or diversity programming. Theorists (Afshar-Mohajer & Sung, 2002; Fonderaro, 2005; Matlock, Gurin, & Wade-Golden, 1994; Siegel, 1997) have expressed fear that students in housing that emphasizes ethnocentric programming may focus so exclusively on one dimension of diversity (one race or ethnicity) that they lose sight of other cultures and other dimensions of diversity. Such a condition is ethnocentric, and, as described in the literature, is a discriminatory and negative mindset, meaning that people holding this view have little diversity awareness (Hammond & Axelrod, 2006; LeVine & Campbell, 1972). Research on college students' diversity awareness has been conducted almost

exclusively in terms of objective levels. In order to thoroughly investigate diversity awareness and the value of theme housing, a need existed for research that enabled students to describe their learning about diversity awareness subjectively, without the potential bias of objective measures.

Purpose of the Study

My purpose in this study was to describe students' types of diversity awareness using Vontress's theory (1979; 1988; 1996), in the context of participation in three types of theme housing: an African American interest community, a Native American interest community, and a community that emphasizes programming about diversity and also houses a larger than typical population of international students. The African American and Native American interest communities emphasized programming around those cultures. As a community of interest, the third community that emphasized programming about the various dimensions of diversity that exist (i.e. race, ethnicity, sex, sexual orientation) was chosen for study as well. Vontress's theory provided a way of expressing diversity awareness in terms of both the similarities and differences that exist among people. Using items from the Miville-Guzman Universality-Diversity Scale (Miville et al., 1999), participants described their diversity awareness using Vontress's theory by addressing several dimensions of diversity: racial, ethnic, age, ability, political, country of origin, language, personality, sex, and diversity activities. As racial and ethnic diversity are the most prevalent dimensions of diversity in the research literature, using the M-GUDS items provided a good starting point for adding to the diversity awareness literature in a descriptive way.

Identity Development

Diversity awareness is an awareness of self and others and is usually addressed in terms of identity differences. Because diversity awareness necessarily involves identities, much research on diversity awareness has been done in terms of models of identity development (Berry, 1980; Cross, 1971; Ganter, 1977; Sue, 1981). Theories of identity development underlie research on diversity awareness because it is theorized that before one becomes aware of others, one must first appreciate oneself. Identity development theories typically begin with low self-awareness and end with high self-awareness, as the growing person incorporates self-understanding with an understanding of other people who are like and different from him or her. Models of identity development for various groups (e.g., African Americans, Latinos, females, gays) have been described, emphasizing the differences across groups (Myers, Speight, Highlen, Cox, Reynolds, Adams, & Hanley, 1991). Myers et al. have criticized these models for not addressing commonalities among peoples.

Vontress (1996) contended that to be truly aware of diversity, people must recognize and accept the various, multidimensional cultures to which people belong, and not just one aspect of their identities. Myers et al. (1991) explained how models in the past have focused on only one aspect of a person's self, such as sexual orientation, race, or sex and, thus, these models emphasize only differences among people and deny the interrelatedness of humans' various identities, and the similarities that exist among people and connect humans. Myers et al. further stated that many of the models have been based on a Eurocentric worldview, limiting application to other worldviews. Viewing diversity awareness through the prism of difference alone is an incomplete view

because people share many similarities as well. Awareness of diversity must recognize that people share commonalities; however, research on diversity awareness has not tapped into this concept. Diversity awareness, which necessarily involves identity, consists of similarities as well as differences, and theorists have called for future studies of diversity awareness to recognize both (Adams, 1992; Benjamin, 1996; Westbrook & Sedlacek, 1991).

Myers et al. (1991) suggested that a complete and inclusive model of identity development is possible across people and worldviews, based on a universal approach to identity, which they called the Optimal Theory Applied to Identity Development (OTAID); their model informed the current study. According to OTAID, humans have the common goal of developing self-knowledge and identity, which can be described through a worldview common to all people, which is inherently part of being alive. With this self-knowledge, people can integrate all components of identity (e.g. age, color, ethnicity, and size) into a complete sense of self that is common to all people. Based on such a multifaceted model of identity development, a comprehensive way to describe diversity awareness may also be structured that could be used by and apply to all people. For this study, I sought a theory that was inclusive and could apply across people was sought, one that could deal with differences as well as similarities and integrate a person's various identities, and Vontress's theory (1979; 1988; 1996) satisfied these requirements.

Identity development, like diversity awareness, is seen as a continuous process of people interacting with their sociocultural environment (Myers et al., 1991). Identity development, therefore, should concern itself with recognizing the interconnectedness of

people who have similarities and differences. Past researchers have not fully recognized that similarities among people are a critical component of diversity awareness. While diversity awareness is a natural part of identity development (Gurin, Dey, Hurtado, & Gurin, 2002), past studies of diversity awareness have focused exclusively on the differences among people while failing to recognize that humanity shares similarities as well, and that these commonalities connect people. Limiting diversity awareness research to the study of only particular worldviews or differences is restrictive and does not provide a full picture of the experience of being human. The OTAID model (Myers et al., 1991) posited a pluralistic approach to identity development and, therefore, could describe a more accurate portrayal of diversity awareness.

Theoretical Frame

The theoretical framework for understanding how students view types of diversity awareness in this study was based on Vontress's theory (1979; 1988; 1996). Vontress's theory can be used to describe diversity awareness in a new way, as it relates to others in terms of the various aspects of self that exist, which is predicated on an awareness of the similarities and differences among people as defined by Myers et al. (1991) and avoids focusing solely on differences and compartmentalized worldviews. In order to describe diversity awareness adequately in the present research study, participants needed a framework and language for communicating about diversity awareness, which led to Vontress. This framework was thought to avoid compartmentalizing the various identities that exist.

Vontress's theory (1988) recognizes that people are at once alike and dissimilar and was based on the idea of an approach to humanity that is universal, *universal culture*

(p. 73), that all humans share. Being human is, by nature, a social experience and studies of diversity awareness must recognize the interrelatedness of people and avoid focusing solely on the differences among people in order to arrive at a comprehensive and holistic view of the human experience. Diversity awareness, as described using items from the M-GUDS, allows people to recognize their similarities and also accept the differences in others (Miville et al., 1999).

Utilizing Vontress's (1979; 1988; 1996) theory, Miville et al. (1999) defined the construct of *Universal-Diverse Orientation (UDO)*, which reflects an awareness, or appreciation, of the differences and similarities among people. Universal-Diverse Orientation represents a way to describe diversity awareness, using Vontress's theory, in terms of levels of diversity awareness. While Vontress's theory can provide information on objective levels of diversity awareness, it can also be used for describing one's subjective diversity awareness (Singley & Sedlacek, 2004) in a new way: in terms of types. Because Vontress's theory recognizes that humans share a universal existence consisting of similarities and differences among people, it was a desirable theory for use in the current study.

Universal-Diverse Orientation (Miville et al., 1999), as a measure that utilizes Vontress's (1979; 1988; 1996) theory of similarities and differences, covers several dimensions, including various components of personal or group identity, encompassing cultural factors as well as individual factors (i.e. family of origin, ability, and personality functioning). The Miville-Guzman Universality-Diversity Scale measures Universal-Diverse Orientation, and the items made up the Q-set in the current study. Singley and Sedlacek (2004) suggest that future research with the M-GUDS explore programming

that fosters actual interaction with diverse groups. The current study attempted to do just that, by utilizing Vontress's theory to describe types of diversity awareness among college students who reside in theme housing.

Significance of the Study

With the current study, a gap was filled in the literature. Traditionally, researchers have examined diversity awareness in terms of levels. In this study, I described types of views about diversity awareness that exist among college students in theme housing. Another deficit in past literature on diversity awareness is that it has mostly emphasized two dimensions of diversity (Bucher, 2000): race and ethnicity. In this study, I used these two dimensions as the starting point, but expanded to include other dimensions of diversity as well. In addition, I utilized a novel methodology to describe diversity awareness subjectively, which was a departure from prior studies.

Therefore, in this study, I approached diversity awareness among college students differently to better understand it, and contributed to the literature on ethnocentric and diversity programming, specifically in theme housing. I further contributed to the literature on Vontress's theory (1979; 1988; 1996) and the M-GUDS (Miville et al., 1999). In addition, Miville et al. have called for an examination of diversity awareness using Vontress's theory with regard to membership in various social groups or cultures. In this study, I provided an examination of the types of diversity awareness that exist among college students, as seen using Vontress's theory, in the context of participation in the social group or culture of theme housing. Another advantage of the current study was that I aimed to shed light on how international students describe diversity awareness, which has not been examined in the past literature.

Finally, this study was thought to be of benefit to practitioners for its potential to aid them in designing effective theme housing that promotes the diversity skills and knowledge necessary to work and live in a pluralistic society, as well as potentially offer methods for recruiting and retaining ethnically diverse students. Because the study enabled participants to describe their types of diversity awareness, the descriptions could potentially be used to evaluate what students are learning about diversity awareness.

Q Methodology

In this study, I utilized a validated instrument in a new way: one that could measure subjectivity rather than objectivity. Describing and understanding the types of diversity awareness that exist among students in theme housing required a procedure that enabled students to express their subjectivity about the issues involved. Q methodology (McKeown & Thomas, 1988) was ideally suited for such an examination. The use of Q methodology with statements from the M-GUDS (Miville et al., 1999) allowed for interrelated comparisons (Brown, 1980) unlike prior studies done using R technique with the M-GUDS. Brown explained that in R method, a study is composed of a sample of people who rarely interact, while Q methodology utilizes a sample of statements that continually interact as a person makes comparisons among statements.

Explanations using R method, as previously done with the M-GUDS (Miville et al., 1999), are typically provided by using factor loadings that are associated with variables while, in Q, explanations are provided using factor scores and their relationships to the sample of statements (Brown, 1980). As Brown indicated:

The standardization of scales so as to ensure the measurement of one trait only and the placement of artificial boundaries around the meaning of words really

serve to weaken rather than strengthen inferences, since these procedures preclude the preservation of information concerning the interaction of individual items from one scale with items in another and the resultant alterations in meaning which this produces (p. 51).

Q methodology enables the researcher to explore a phenomenon directly: “If value preferences are at issue, the most sensible and straightforward strategy is to ask a person to provide a synthetic picture of what his value preferences are” (p. 53).

Q methodology enables participants to create meanings and describe their experience by arranging sample statements in relationship to each other (Brown, 1993). Q methodology allows for a methodical study of human subjectivity. Q methodology enabled participants to describe their views about diversity awareness using Vontress’s theory (1979; 1988; 1996), but subjectively rather than objectively. Subjectivity, according to Q methodology, is “a person’s communication of his or her point of view” (McKeown & Thomas, 1988, p. 12). This type of communication was important to our understanding of the types of diversity awareness that exist among students residing in theme housing.

Q methodology is unique because it can permit an examination of tacit knowledge or understanding that participants may not even know they have as they interact with the statement sample. Q methodology is often called abductive because, while performing a sort, participants can access their tacit knowledge and then depict it in ways they may not otherwise be able to express. The result is factors or patterns of thought that the researcher may never have postulated or considered, and that participants may have been completely unaware of as well. The use of Q methodology thus allowed for a subjective

examination of the types of diversity awareness that exist, and furthered past research that has focused exclusively on objective levels of diversity awareness.

There were two research questions in this study:

(1) What types of views about diversity awareness, as described using Vontress's theory (1979; 1988; 1996) exist among college students participating in theme housing with an ethnocentric or diversity programming emphasis?

(2) What are the characteristics of the students whose views are described?

Definition of Terms

Concourse—the range of all possible ideas and opinions about a topic potentially held by a research participant

Condition of Instruction—a direction for sorting Q-set statements, often reflecting an agreement or disagreement

Culture—a way of living, which includes all the shared and learned knowledge that is passed down through generations of people (Bucher, 2000)

Dimensions of Diversity—term that Bucher (2000) used to represent the types of diversity that exist (i.e. race, ethnicity, sex)

Diversity—all the various groups/identities to which people belong (i.e. race, ethnicity, sexual orientation, ability, age, sex)

Diversity Awareness—an awareness of self and others that recognizes both the similarities and differences existing among people. This definition differed from past literature that has focused exclusively on differences. Another component of diversity awareness in this study included a desire and ability to interact positively

with diverse others, which has been defined in the past literature (i.e. Berryman-Fink, 2006; Chang, Denson, Saenz, & Misa, 2006; and Hurtado, 2005)

Diversity Programming-- activities and education that campus housing provides

emphasizing the various dimensions of diversity that exist (i.e. race, ethnicity, sex, sexual orientation, ability)

Ethnicity—cultural group reflecting the country to which a person attributes his or her heritage or background (Bucher, 2000)

Ethnocentric Programming-- activities and education that campus housing provides that emphasize a particular race or ethnicity

Factors—patterns of subjective views discovered through Q analysis

Form Board—a board or sheet of paper on which research participants record a Q-sort

Identity Development—the process whereby an individual becomes aware and appreciative of oneself and one's relation to others who are like and different from him or her in terms of identity(ies)

Miville-Guzman Universality-Diversity Scale (M-GUDS)—45-item instrument that measures levels of Universal-Diverse Orientation (Miville et al., 1999)

Miville-Guzman Universality-Diversity Scale—Short Form (M-GUDS-S)—15-item short form of the M-GUDS, also measuring levels of Universal-Diverse Orientation (Fuertes, Miville, Mohr, Sedlacek, & Gretchen, 2000a)

Q Analysis—the factoring of correlations of traits by person, which identifies statistically correlated groups of people (Robbins, 2005)

Q Methodology—a research method that explores subjectivity; it enables research participants to create their own meanings about a phenomenon by rank-ordering

statements in relation to one another, and then reveals common patterns, or factors, of subjectivity using statistical analysis (Robbins, 2005)

Q-Set—set of statements around a topic

Q-Sort or Sorting Procedure—the process of arranging Q-set statements along a continuum defined by a condition of instruction

PQMethod—computer program developed by Stephen Brown to perform Q factor analysis

P-Set—person sample, or research participants who perform a sorting procedure

Race—cultural group reflecting visible traits (i.e., skin color, facial features, hair texture) (Bucher, 2000). Some examples would include: African-American, Caucasian, Native American

Subjectivity—“a person’s communication of his or her point of view” (McKeown & Thomas, 1988, p. 12)

Theme Housing—for the purpose of simplicity, in this study this term was narrowed to include campus housing that focuses on ethnocentric or diversity programming

Universal-Diverse Orientation (UDO)—a construct that addresses the similarities and differences among people, or diversity awareness, measured by the Miville-Guzman Universality-Diversity Scale (M-GUDS)

Universal Culture—the idea that humans are similar because they share the same biological makeup, meaning that they develop a similar way of existing (Vontress, 1988; 1996)

Vontress’s Theory (1979; 1988; 1996)—the idea that people universally share the experience of humanness and are simultaneously alike and different, and that an

awareness of this diversity is critical for understanding others; this theory was used to enable people to express an awareness of the similarities and differences that exist among people, i.e., their diversity awareness

Assumptions

Subjectivity was assumed to be communicable and measurable using Q methodology. Q methodology was not assumed to be a superior method for studying diversity awareness, but instead it was assumed that Q methodology would allow for a different examination of diversity awareness than has been commonly utilized in past studies.

Limitations

The study was limited by its focus on specific contexts (theme housing that emphasizes either ethnocentric or diversity programming) and specific participants (college students). The context and participants were chosen to address a gap in the literature about diversity awareness, but may not be generalized to other groups or contexts. In addition, items from the Miville-Guzman Universality-Diversity Scale (Miville et al., 1999) address diversity awareness using Vontress's theory (1979; 1988; 1996), and the study was limited by its emphasis on one theory.

The M-GUDS (Miville et al., 1999) items that were used do not represent all dimensions of diversity (Bucher, 2000) and do not represent a way to describe all the views about diversity awareness that may exist. However, use of items from the M-GUDS enabled study participants to address the topic of diversity awareness in a unique way in the literature: by speaking to both similarities and differences among people. In

addition, using items from the M-GUDS enabled participants to describe diversity awareness in a more pluralistic manner than past studies, by using a universal approach to humanity (Myers et al. 1991; Vontress, 1979; 1988; 1996) that could apply to all people, which was thought to be a better way of describing diversity awareness.

The majority of past researchers of diversity awareness focused on racial and ethnic diversity. In the current study, I also focused on racial and ethnic diversity, as these were the most prevalent dimensions emphasized in the theme housing under study, but it diverged from past literature by including disabilities, age, and reactions to diversity activities or programming. I saw this study as a starting point for describing diversity awareness in a new way. Nevertheless, it was limited in that it did not address all dimensions of diversity.

Finally, the study was limited in that it did not provide objective information on levels of diversity awareness that students hold, which has been the common research method in the literature. My research does not provide an empirical test of diversity awareness. However, I did contribute to the literature in a unique way by using Q methodology to describe participants' subjective views about their types of diversity awareness.

Summary

In this chapter, I included a description of the problem addressed by the study as well as the theoretical frame of Vontress (1979; 1988; 1996). I provided the purpose of the study and research questions. Definitions, assumptions, and limitations were given. In the next chapter, I review relevant literature, including a deeper examination of Vontress's theory and the M-GUDS (Miville et al., 1999), diversity awareness among

college students, and past research on identity development as an indicator of diversity awareness. In Chapter III, I outline the pilot study results that led to the current study, and then describe the methodology utilized in the current study. In Chapter IV, I provide a summary of the findings of the current study, including interpretations of the views that emerged. In Chapter V, I summarize the study findings, provide conclusions and implications for theory and practice, and conclude with recommendations for future research.

CHAPTER II

REVIEW OF LITERATURE

Research about the various ways students participating in theme housing describe their diversity awareness is limited and has focused solely on objective levels of diversity awareness in the past. Information about the various types of diversity awareness that exist among students in theme housing, as described subjectively by students, was needed in the literature. The purpose of this study was to describe students' types of diversity awareness, using Vontress's theory (1979; 1988; 1996), in the context of participation in three types of theme housing that emphasize ethnocentric or diversity programming: an African American interest community, a Native American interest community, and a community that programs about diversity and houses a large population of international students.

In this chapter, I discuss the importance of diversity in higher education and why practitioners care about it. Vontress's theory (1979; 1988; 1996) and research using the Miville-Guzman Universality-Diversity Scale (Miville et al., 1999) are reviewed here. Reasons that Vontress's theory and items from the Miville-Guzman Universality-Diversity Scale were chosen for use in this study are described. Information about the physical layouts of campus housing is provided to give a sense of how students in theme housing interact. While there are many benefits associated with living on campus, researchers have raised some challenges to theme housing, and these objections are discussed. Research involving students who live in programmatically themed campus

communities is reviewed. I also include information about student learning outcomes associated with programmatically themed housing.

Diversity and Higher Education

The purpose of this section was to describe the importance of diversity in higher education and explain why theme housing was chosen as the context for the current study. Because of the demographic changes that are occurring in the United States and on college campuses, universities are placing a greater emphasis on promoting an awareness of diversity so that students are prepared to live and work in a pluralistic world. For many students, attending a college or university becomes their first experience with diversity. Many students grew up in homogeneous environments, meaning “students enter college with distinct perspectives about the world, hold stereotypical views of different groups, and lack experience in interacting with diverse peers” (Hurtado, 1999, p. 24). College provides such students an opportunity to “encounter students with different perspectives, expand their own parochial views, and learn from peers with different cultures, values, and experiences” (p. 24). This is important preparation for work and life in a diverse world. To maximize this learning, Hurtado contended that “student engagement with diverse peers cannot be left to chance” (p. 24). She cited as a purpose of such efforts the need to “teach our democratic principles and notions of justice” to students (p. 24). The challenge is to provide opportunities for meaningful interaction that “recognize students’ natural need for affiliation with peers from the same background as a source of identity, familiarity, and comfort, while encouraging students to engage with diverse peers who may challenge their worldview” (p. 24). Theme housing can offer a chance to do both.

Administrators can aid students in developing an ability to live and work in a pluralistic society by helping expose students to different ideas and perspectives that will be challenging and foster critical thinking (Pascarella, Palmer, Moye, & Pierson, 2001). Pascarella et al. indicated that exposure to diversity programs and interactions during the first year of college may continue to benefit students throughout college. Recruiting a diverse student body is important to enabling such experiences to occur. Pascarella et al. contended that administrators can enhance the critical thinking that results from involvement in diversity programs or interactions by providing students the chance to have meaningful interactions with diverse peers, which theme housing has the potential to afford students on a daily basis.

The current emphasis on recruiting a diverse student body cannot be overstated. Admissions policies at many schools are being revised to recruit more diverse students. The rationale for increasing diversity is that all students, regardless of cultural background, show gains when exposed to diversity, as cited by Gurin, Dey, Gurin, and Hurtado (2003):

intellectual engagement, motivation to think actively and deeply about social phenomena, commitment to racial understanding, perspective taking, sense of commonality in values with students from different racial/ethnic backgrounds, agreement that diversity and democracy can be congenial, involvement in political affairs and community service during college, and commitment to civic affairs after college (p. 25).

Astin (1993) reported the following benefits associated with diversity experiences:

beneficial effects on cognitive and affective development, increased cultural

awareness, increased satisfaction with the college experience, increased commitment to promoting racial understanding, leadership, citizenship, participation in cultural activities, commitment to developing a meaningful philosophy of life, and reduced materialistic values (p. 48).

Pascarella (2001) reported that there is clearly a connection between institutional diversity and students' diversity-seeking behaviors and experiences, which necessarily influence the development of critical thinking skills.

In addition, in institutional studies and studies of students, student experiences with diversity seem to positively impact learning and democracy outcomes (Gurin et al., 2002). Gurin and colleagues called for educators to promote citizenship and democracy by purposefully creating “opportunities for students to leave the comfort of their homogeneous peer group and build relationships across racially/ethnically diverse student communities on campus” (p. 363). This is only made possible when campuses have diverse student groups who are able to interact. The initiative in many institutions is thus to recruit and retain minority students and to provide opportunities for different students to interact in meaningful ways.

Astin (1996) reported that institutional diversity initiatives and student diversity experiences positively influence cultural awareness and racial understanding. When considering the emphasis institutions of higher education place on preparing students to appreciate diversity, understand its importance, and work in a pluralistic society, it can be seen that supporting these diversity emphases would be of paramount importance.

Colleges and universities are called to help prepare students to productively live and work in a pluralistic society. As demographic patterns in the world change, more

minority students are attending college. Exposure to diversity is an important part of the college experience. For many students, college is the first time they are exposed to such diversity. The campus living environment is an opportune place for diversity exposure to occur. A phenomenon on college campuses is the creation of housing that promotes programming around a specific theme. One popular theme includes ethnocentric programming. Theme housing can highlight an institution's commitment to diversity, as well as pair diverse faculty members with the community and provide mentoring opportunities and exposure to a successful person with diverse characteristics. Astin's (1993) research showed that when institutions emphasize the importance of diversity, racial understanding is strengthened and student satisfaction is positively impacted.

Theme housing that brings together diverse students and exposes them to ethnocentric programming may help emphasize the importance of racial and ethnic diversity. However, some theorists have posited that communities emphasizing ethnocentric programming do not foster an awareness of the other dimensions of diversity (Bucher, 2000) necessary for students to live in a pluralistic society. To understand how students living in communities that emphasize ethnocentric programming describe their diversity awareness, research was needed that values students' subjective views on the topic. Studies on how students who live on campus experience diversity awareness have traditionally studied this objectively. This study attempted to remedy the lack of knowledge on types of diversity awareness existing among students who live in communities that emphasize ethnocentric programming. In addition, the study extended beyond the diversity awareness literature cited here because it encompassed more than the predominating themes in the literature of race and ethnicity.

Diversity Awareness Among College Students

In order to better promote diversity awareness among students, it was important to look at the research on college students' experiences with and appreciation of diversity. In this section, I provide information on how diversity awareness has been defined in the past literature in order to establish how diversity awareness has been viewed by higher education. Past researchers of college students' diversity awareness have emphasized levels of diversity awareness, never focusing on the types of diversity awareness that college students hold. A review of these studies was necessary to understand what is known about college students' diversity awareness so that a comparison between what is known could be made to the types of diversity awareness found in the present study. In conclude this section with a description of what the past literature on college students' diversity awareness does not address, and why the current study was needed.

Researchers of college students' diversity awareness have called for institutions to foster meaningful interactions among students of differing ethnicities (Talbot, Geelhoed, & Ninggal, 1999) and to provide opportunities for multicultural experiences in an effort to promote diversity awareness (Gross, 1997). Researchers who have examined diversity awareness have found that providing students with opportunities to engage positively and meaningfully with diverse peers does result in gains in diversity awareness. As will be seen, the predominating themes in the diversity awareness literature include awareness of differences related to race and ethnicity. In this study, I extended the literature by including items that address other dimensions of diversity as well. In addition, past researchers emphasized differences, and I extended this focus by including information on similarities that exist among people too. Previous researchers focused on levels of

diversity awareness, such as amount of contact with diversity, amount of open-mindedness, amount of tolerance, degree of sensitivity, comfort level with differences, and level of self-awareness. In this study, I added to the literature by providing information on the types of diversity awareness that exist. Knowing how students subjectively describe their diversity awareness provides new information that may help colleges and universities design future theme housing, recruit and retain diverse students, and provide knowledge about what students in theme housing are learning about diversity awareness.

Cooperative contact with equal, diverse peers has been shown to lead to reductions in prejudice among college students. Berryman-Fink (2006) examined the role that contact with diverse groups played with regard to the prejudice levels of 284 college students. The researcher looked at prejudice toward people who differed from the students in terms of race, sex, and sexual orientation. The researcher indicated that contact with students who were seen as equals and contact that was cooperative and approved by the institution or students' peers was associated with reductions in general and specific prejudice. The researchers also indicated that simply promoting contact between diverse students was not sufficient for decreasing prejudice or increasing appreciation of diversity. The researcher explained that single diversity awareness programs lack results and may even counteract programmatic aims. The researcher posited that institutions must provide opportunities for diverse students to interact in cooperative and in meaningful ways, while manifesting institutional backing of diversity, in order to foster diversity awareness.

Diversity training has been shown to promote positive attitudes toward diverse others and increase awareness of prejudice among college students. Stewart, Laduke, Bracht, Sweet, and Gamarel (2003) assessed the effectiveness of the diversity training program known as “Blue-Eyes/Brown-Eyes” with forty-seven participants. The purpose of the program is to expose participants to discriminatory treatment and consequences based on eye color. The program aims to help reduce stereotyping, discrimination, and prejudice, but the researchers could not find empirical data to support this objective. The researchers found that white students either reported more positive attitudes toward Asian Americans and Latino/Latinas after the program, or reported slightly more positive attitudes toward African Americans. White students also reported some anger at themselves for their own prejudice.

Diversity awareness has been shown to relate to institutional satisfaction among college students. Helm, Sedlacek, and Prieto (1998) examined student attitudes about culture and climate in the United States. The researchers found that some degree of comfort in intercultural situations and respect for different cultures was correlated with institutional satisfaction. Asian Americans, Hispanic Americans, and whites who expressed more diversity awareness expressed less institutional satisfaction. Among African Americans, diversity awareness did not relate to satisfaction. The comfort level of African Americans and Hispanic Americans with their respective cultures was positively correlated with satisfaction with the university. Asian Americans and white students’ comfort level with their cultures was not related to their satisfaction. Feeling some amount of racial tension and a lack of support was negatively correlated with institutional satisfaction for all students surveyed.

Diversity programming among college students has been criticized for being counterproductive due to a lack of clear goals and focusing too much on differences. Sedlacek (1995) evaluated diversity programs at 40 institutions. The researcher found that a lack of clear goals or purpose was a common fault for many programs. Many schools reported that diversity programs actually counteracted programmatic aims. Most institutions did not report examining their campus climate as part of the programmatic effort. Sedlacek further found that many unsuccessful diversity programs focused exclusively on minority students while estranging majority students, and therefore were counterproductive. Sedlacek recommended that institutions develop and publicize diversity program goals that have been achieved, and connect these to other short-term and long-term goals.

Diversity awareness, problem-solving abilities, and critical thinking have been shown to increase when college students are provided with opportunities to interact with racially diverse people. Chang, Denson, Saenz, and Misa (2006) found that having more interactions with people of different racial background produced educational benefits for students. Students who reported more interracial interactions reported significantly more awareness and acceptance of other cultures and races, more skills in critical thinking, more problem-solving skills, and more confidence than students with fewer reported interracial interactions.

Having positive interactions with diverse peers has been shown to increase diversity awareness and problem-solving skills among college students. Hurtado (2005) conducted a longitudinal study of students at 10 institutions and the impact of student interactions with peers who were racially or ethnically diverse. Hurtado found that the

quality of student interactions with their diverse peers was positively related to their problem-solving abilities. Students who reported negative interactions with diverse peers scored lower on “self-confidence in leadership, cultural awareness, concern for the public good, support for race-based initiatives, and tolerance for lesbian, gay, and bisexual people” (p. 601). Students who reported more positive interactions with their diverse peers had higher levels of the following:

cultural awareness, interest in social issues, self-efficacy for social change, belief in the importance of creating greater social awareness, perspective-taking skills, the development of a pluralistic orientation, interest in poverty issues, concern for the public good, and support for race-based initiatives (p. 601-602).

Involvement in diversity programming and positive interactions with diverse peers have been shown to educationally benefit students. Nelson Laird (2005) studied the relationship between students’ diversity and self-perceptions among 289 students. The results of regression analyses showed that greater involvement in diversity courses (courses focusing on race, ethnicity, or sex) resulted in more academic self-confidence for the majority of students. Female students were more likely than male students to take diversity courses. Higher levels of involvement in diversity courses were related to more positive interactions with diversity. Diversity course involvement was a positive predictor of critical thinking. Results indicated that students who have more involvement in diversity courses and have had a greater number of positive interactions with diverse peers are likely to score more highly on academic self-confidence, social agency, and critical thinking disposition than students who have less involvement and a lower number of positive interactions with diversity.

Diversity awareness among college students can be influenced by attitudes of openness, perceptions that an institution is nondiscriminatory, involvement in diversity programming, and interactions with diverse peers. Whitt, Edison, Pascarella, Terenzini, and Nora (2001) conducted a longitudinal investigation of the relationships between experiences that second and third year college students had and their openness to diversity (racial and ethnic), along with challenges to those students' beliefs and attitudes. Results revealed that the strongest positive influences on openness to diversity and challenges to their own beliefs and attitudes were their precollege openness to diversity, perceptions that the university was racially nondiscriminatory, and the diversity of those whom students had met. For second year students, women had a higher openness to diversity and challenge to their beliefs and attitudes than did men. Minority students showed slightly more openness to diversity and challenge to their beliefs and attitudes than white students. Older students had more openness to diversity and challenges to their beliefs and attitudes than younger students. Living on campus positively influenced openness to diversity and challenges to their beliefs and attitudes for second year students. Among students in their third year, women showed more openness to diversity and challenges to their beliefs and attitudes than did men, and older students had more openness to diversity and challenges than did younger students. Among students who were in both their second and third years, participation in a racial or cultural awareness workshop and the types of acquaintances students had positively influenced openness to diversity and challenges to their beliefs and attitudes. The researchers suggested that regardless of students' precollege openness to diversity and challenges to their beliefs and

attitudes, individual experiences and the environment can influence openness to diversity and challenges to their beliefs and attitudes.

Participation in diversity programming and diversity involvement on campus has been demonstrated to increase diversity awareness. Henderson-King and Kaleta (2000) examined the effects of participation in diversity courses and involvement in campus organizations on students' tolerance for racial, ethnic, and sex groups and their sociopolitical beliefs among 599 undergraduate students during one semester. Students who were not enrolled in a diversity course had a less positive attitude toward African Americans, Latino[a]s, and men over time than did students who were enrolled in a diversity course. This finding was suggested to mean that a lack of experience with diversity will result in lower diversity awareness among students. Students enrolled in a diversity course had slightly more positive attitudes toward feminists over time but showed no changes toward other groups. White students who were not enrolled in a diversity course had decreased positive feelings toward various racial groups (Latino[a]s, Asians/Asian Americans, and African Americans) over time. Students enrolled in a diversity course showed slight increases in their beliefs about the prevalence of racism while students who were not enrolled in a diversity course showed no changes in their beliefs. Students who were involved in a diversity-related organization showed no significant changes in their feelings toward women. Students who were not involved in a diversity-related organization decreased their positive feelings toward women over time. Involved students showed no changes in their feelings toward African Americans, but students who were not involved became less positive in their feelings toward African Americans.

Living on campus and diversity involvement has been shown to positively impact diversity awareness. Pascarella, Edison, Nora, Hagedorn, and Terenzini (1996) studied influences on first year students' openness to diversity (racial and ethnic) and challenges to their attitudes and beliefs. They found four influences: experience of a nondiscriminatory racial environment, living on campus, involvement in a racial or cultural awareness workshop, and amount of involvement with racially and ethnically diverse peers. Student precollege openness to diversity and challenges to their beliefs and attitudes explained the most variance in their end-of-year openness to diversity and challenge. Openness increased with age. Women showed more openness to diversity and challenge than did men. Nonwhite students showed more openness than did white students. Joining a Greek organization had a significant negative impact on openness to diversity and challenge. When interacting with their peers, three influences had a significant positive impact on openness to diversity and challenge: student acquaintances, conversations with other students, and the content of conversations with other students.

Students who live on campus or in Greek housing have been shown to have diversity awareness and opinions about diversity programming. Roper (2004) conducted a survey of 503 college students, who either lived on campus or in Greek housing. The purpose of the study was to survey student perspectives about diversity. The study was somewhat unique in the literature on diversity awareness because it went beyond studying awareness of sex, race, ethnicity, and sexual orientation. Dimensions of diversity considered in the survey included the following: race, ethnicity, gender, sexual orientation, socio-economic status, age, educational background, physical abilities, religious beliefs, political beliefs, and other ideologies. Students were surveyed about

faculty/classroom experiences, social experiences, and other experiences at the institution and students could make comments. Three-fourths of students who completed the survey expressed some degree of support for diversity and expressed that it had some importance to their education. Some student comments expressed confusion about the necessity and amount of diversity programming conducted at the institution. Other students expressed a belief that diversity should only be covered in classes that focused on diversity. Many students indicated that diversity had value in their career field. Some students expressed that diversity enhanced their learning by exposing them to diverse people and perspectives. Students also expressed that it was important to be able to interact with others in a respectful manner.

In summary, the past research on college students' diversity awareness has defined diversity awareness in several ways: a desire and ability to interact positively with diverse peers (i.e. Berryman-Fink, 2006; Chang et al., 2006; Hurtado, 2005); participation in diversity programming and activities (Nelson Laird, 2005; Whitt et al., 2001); a general attitude of openness to difference (Whitt et al., 2001); comfort with and respect for other cultures (Helm, Sedlacek, & Prieto, 1990); and an awareness of or low levels of prejudice (Berryman-Fink, 2006; Stewart et al., 2003). However, these definitions are researcher-imposed and defined in terms of levels that focus on the differences among people. Information on types of diversity awareness, that recognize both similarities and differences, was needed to make the literature more complete and to provide a better picture about what students are learning about diversity. The majority of researchers on diversity awareness, as has been shown, focus on race and ethnicity. The diversity awareness literature needed to extend beyond the diversity dimensions of race

and ethnicity and the current study attempted to make some headway in doing that by including information on age and ability diversity awareness. Information on diversity awareness is particularly needed among students who live in environments that program around ethnicity or diversity, as those students' diversity awareness has not been studied. To better understand how to program about diversity, research on types of diversity awareness needed to be conducted in order to more fully explain diversity awareness among college students. An ideal environment to research types of diversity awareness was theme housing, where students would have the exposure to diverse peers and diversity programming that past studies have shown influence diversity awareness. In addition, the diversity awareness of students who live in theme housing has not been studied.

Identity Development and Diversity Awareness

Perhaps the most frequently cited description of diversity awareness in the past literature is one consisting of a desire and ability to interact positively with diverse peers (Berryman-Fink, 2006; Chang et al., 2006; Hurtado, 2005; Pascarella et al., 1996; and Whitt et al., 2001). Past research and theory on diversity awareness as related to interacting with diverse others have focused on models of identity development, which show a progression from an awareness of self to an awareness of similar others to an awareness of diverse others and a subsequent ability to interact positively with those diverse others. Vontress's (1996) theory, which is the theory describing diversity awareness in the current study, concerns itself with recognizing the various cultures to which people belong as well as the similarities and differences among people, which can be examined using models of identity development. Gurin et al. (2002) have explained

that diversity experiences and diversity awareness can help college students in developing identity. Identity development models are constructed according to individuals' relationships to others in terms of identities based on specific dimensions of the self (i.e. race or ethnicity, sexual orientation, sex). Diversity awareness concerns itself with the same idea.

Theories of identity development inform research on diversity awareness because it is theorized that before one can become aware of others, one must first be aware of oneself. It has been theorized that an awareness and acceptance of the various identities existing among people is essential to an individual's ability to interact productively with other people (Miville et al., 1999). Productive interactions with diverse people, as have been shown in the past literature on diversity awareness, are critical to college students' diversity awareness (i.e. Berryman-Fink, 2006; Chang et al., 2006; Hurtado, 2005). The most productive interactions occur as a person reaches the most aware stage of their identity development, as will be shown. It is these types of productive interactions that also are thought to describe a person's diversity awareness, according to the past research on diversity awareness (i.e. Chang et al., 2006; Hurtado, 2005; Whitt et al., 2001). Items from the M-GUDS (Miville et al., 1999) focus on aspects of identity development: comfort and interactions with people of diverse racial and ethnic backgrounds. Because identity development is so closely tied to diversity awareness, it is reviewed here. This section ends with a description of why identity development theory was important to the current study.

Progression through an identity development model generally begins with low self-awareness and moves to greater self-awareness as one learns about oneself in relation

to others who are like and different from oneself. This is also how diversity awareness develops. A few models of identity development will be reviewed here to show why models that compartmentalize the self are insufficient for explaining overall diversity awareness, which was the reason Vontress's (1979; 1988; 1996) theory was chosen for describing diversity awareness. Identity development models traditionally segment the self into parts, and they cannot be used across people. A theory was needed that could apply across people and enable anyone to describe their diversity awareness using that theory. A model that emphasizes the interrelatedness of the aspects of self, recognizing that among people there are similarities and differences, is provided as a more ideal way to describe diversity awareness. An explanation of how the model informed the theoretical frame of the current study is then provided.

Cross (1971; 1995) developed a model of black identity development with four stages. Sue and Sue (1999) have described the stages. They first explained that during the *preencounter* stage, black individuals suppress their blackness and live according to white values and culture. The second stage, *encounter*, has two steps. Blacks first are challenged by a crisis that confronts their white values and they then begin to take on a different worldview. In the *immersion-emersion* stage, blacks start withdrawing from white culture and begin to immerse themselves in the African American culture. Pride in their black culture begins to develop. The final stage is called *internalization*, and blacks become secure with their black identity and resolve any conflicts between their old white values and their new black values. In this last stage, blacks' negative feelings for whites grow faint as blacks become more accepting of others.

Kim (1981) developed a model for Asian American identity development and wrote about the stages. Sue and Sue (1999) have described the stages of the model. They have described that during the *ethnic awareness* stage, Asian Americans look to their family members for modeling. In the white identification stage, Asian American children start school and witness their friends demonstrating prejudice, which causes them to devalue their identity and decrease their self-esteem. Rather than valuing their own heritage, they strive to identify with whites. The next stage, *awakening to social political consciousness*, is marked by embracing a new perspective, often resulting in more political awareness. As they separate themselves from a white identity, they seek to understand oppression and all oppressed groups. During the *redirection to Asian American consciousness* stage, Asian Americans find themselves re-embracing with their heritage as Asian Americans. When they think about negative experiences they have had, they begin to see the role of white oppression in those experiences. A sense of pride in being Asian American grows. Finally, Asian Americans move into the *incorporation* stage, and they embrace a positive Asian American identity and also see value in other cultures. They develop a desire to identify with white culture and anti-white feelings dissipate.

Ruiz (1990) developed a model of identity development for Chicano/Latino individuals and has written about the stages. In the *causal* stage, an ethnic identity conflict surfaces as a result of the influences of significant others. Individuals may feel uncertain about or unfamiliar with their own culture, and messages from others may overlook or devalue their ethnic identity. In the *cognitive* stage, three beliefs surface: (a) associating their ethnic identity with poverty and prejudice, (b) believing that to escape

poverty and prejudice, they must assimilate with white culture, and (c) believing that assimilation is the only means for being successful. During the *consequence* stage, individuals perceive their ethnic identity as inferior or reject it. The *working through* stage is filled with distress as individuals find themselves unable to cope with ethnic conflict. With help during this stage, individuals can increase their ethnic awareness and reclaim the parts of their ethnic identity they had abandoned. During the *successful resolution* stage, an individual accepts his or her ethnicity. The individual can connect ethnicity with success and feel pride in his or her identity.

Helms (1990) proposed a process of white identity development with two phases, which she has described. Phase one is called *abandonment of racism* and has three stages. Stage one is *contact*, when a white recognizes the existence of blacks. The white person has not yet been confronted with the implications of racism. Stage two, *disintegration*, occurs when a white consciously acknowledges his or her whiteness. The white first begins to realize the reality of racism. Stage three is *reintegration*. The white accepts the idea that whites are superior to blacks. Racism is viewed as an earned privilege. The second phase, *defining a nonracist white identity*, has three stages. The first, *pseudo-independence*, occurs when a white starts to question the idea that blacks are inferior. The white person begins to see whites' responsibility for racism. In this stage, the white person may begin trying to redefine his or her white identity. The second stage is *immersion/emersion*, when a white investigates myths, stereotypes, and what it means to be a white person. A new goal emerges: to change white people. The final stage is *autonomy*, and a person no longer views race as threatening to his or her identity. The

white person can abandon racism and learn from other racial groups. The white person may strive for awareness of all types of oppression and to extinguish racism.

Atkinson, Morten, and Sue (1989) developed the Minority Identity Development Model to apply across racial and ethnic groups instead of applying separate models to each dimension of a person's racial and ethnic identity. The researchers have explained the stages of their model. In the *conformity* stage, individuals prefer the dominant culture to their own. They repress their own culture and identity in order to identify with the dominant culture. The *dissonance* stage is marked by conflict with their denial of their own culture. They may begin to see the minority culture's strengths and to feel a sense of connection with other oppressed groups. During *resistance and immersion*, individuals wholly embrace minority views and reject the dominant culture. They begin to explore their culture and identity and may distrust the dominant group. In the *introspection* stage, individuals may feel conflict about the rigid views of the previous stage and focus more on individual autonomy. The final stage is the *synergistic* stage, when conflict is resolved and values from minority groups and the dominant group are given due weight and consideration before acceptance or rejection. A desire to extinguish oppression serves as a motivating force. This model made headway in promoting a more pluralistic model of identity development, but does still compartmentalize identity based on race or ethnicity.

Cass (1979) developed a model of homosexual identity development and explained the model's stages. The first stage is *identity confusion*, when an individual first becomes aware of homosexual thoughts, feelings, and behavior. This awareness leads to confusion, questioning, and anxiety. During the *identity comparison* stage, an individual stops viewing him or herself as heterosexual, and begins to accept the

possibility of being homosexual. The individual comes to feel increasingly alienated and must deal with a feeling of not belonging. Next comes *identity tolerance*, and an individual has accepted that he or she is probably homosexual. To cope with feelings of alienation, the individual seeks out friendships with other gays or lesbians. Stage four is *identity acceptance*, when an individual begins to think positively about homosexuals and accepts his or her homosexual identity. *Identity pride* develops when an individual begins to feel a sense of pride about being gay. Homosexuals are viewed as significant while heterosexuals are viewed as insignificant. Contact with heterosexuals may become limited during this stage. The final stage is *identity synthesis*, and an individual realizes that the dichotomy of the previous stage, where heterosexuals are bad and homosexuals are good, may not be true. Homosexual identity becomes only one aspect of his or her identity among many.

The previous models of identity development are helpful for understanding a very specific aspect of a person, but cannot provide a comprehensive explanation for how people develop an awareness of self and an awareness of others that can lead to the most productive interactions and skills in dealing with diverse others: in other words, their diversity awareness (Chang et al., 2006; Hurtado, 2005; Whitt et al., 2001). Myers et al. (1991) proposed a model of identity development that values a universal approach to the human experience as opposed to compartmentalizing singular aspects of the self (e.g. being lesbian, African American, or female). Their *universal worldview* recognizes that people are made of up multiple dimensions of self and does not focus solely on the differences among people. Myers et al. have cited a criticism other models of identity development have faced in that other models have oversimplified the human experience

by emphasizing only one aspect of identity without recognizing that various identities can be interrelated. Myers et al. suggested that a more holistic model could be applied that was common to all people and recognized that people have concurrent identities, not limiting a person to just one aspect of the self. A model like that of Myers et al. seemed ideally suited to a study of diversity awareness because of the diversity of identities that exist among people. Utilizing the approach of a model that could address multiple identities at once, without stigmatizing people based on one overriding identity, seemed beneficial to a study of diversity awareness because it could recognize differences as well as similarities existing among people. By integrating multiple identities, the theory could apply to all people. This model is unique in the diversity awareness literature because of its pluralistic approach to identity. With calls in the diversity awareness literature to address diversity awareness in a more pluralistic manner, using the universal approach of this model seemed to address the need in the literature for a more comprehensive way of looking at diversity awareness.

Myers et al. (1991) proposed that there is an optimal conceptual system for identity development that encompasses one's relationship to one's ancestors, those yet born, nature, and the community. The researchers described how the self is seen as connected to all life, but this connection becomes obscured when a segmented approach to identity development is applied. Their holistic approach to identity development is optimal because it fosters peace and harmony among people by not overemphasizing their differences. According to their optimal theory, humans have the common goal of developing self-knowledge and, by using this knowledge, they can integrate all aspects of their identities. Myers et al. explain that self-knowledge includes an awareness of one's

relationship to one's ancestors, the unborn, nature, and the community. Identity development is seen as a process of continual interaction between people and their sociocultural environment, as Myers et al. have explained, much like diversity awareness. The model of Myers et al. examines people's worldview or relationship to the universe, "may be influenced by observation, examination, reflection, discussion, and conclusions" (p. 58). The goal is to move from a segmented view of the world to a more holistic worldview. This is also how diversity awareness works. At any time, a person can use any aspect of his or her identity. However, a person cannot be divided into individual portions of identity. The model of Myers et al. also assumes that all people can oppress or be oppressed, depending on their worldview.

Myers et al. (1991) have explained the phases of the model. The first phase is called *Absence of Conscious Awareness* and individuals in this phase lack the self-knowledge to integrate their identities. The next phase is *Individuation*, in which individuals lack an awareness of any identity other than the identity they first encountered. Then comes *Dissonance*, when individuals begin to explore those components of their identity that some may devalue. The next phase is *Immersion*, and individuals begin focusing on fostering relationships with those who are similar to them. During *Internalization*, individuals have internalized the feelings of worth that are related to their most prominent identities and they feel a sense of security about their identity. *Integration* occurs when individuals recognize that all people can either be oppressed or oppress others. The final phase is *Transformation*, when individuals redefine their identity to include their ancestors, those unborn, nature, and the community. They are

able to wholly appreciate their culture and history, and recognize that they are united with all other people and with all life.

The model of Myers et al. (1991) informed the current study because it calls for future work on identity development to look at humans more holistically by using a universal approach that applies across peoples and does not overemphasize one aspect of their identity. Past models of identity development are not wholly sufficient for describing the diversity awareness of all people because they are specific to one aspect of a person's identity, overlooking other aspects. In addition, models of identity development emphasize only differences by being separated by characteristic, such as black identity development as opposed to white identity development. Diversity awareness studies cannot focus solely on the differences among people and provide an accurate portrayal of diversity awareness.

A universal approach to humanity is important when thinking about diversity awareness because it explains that while people have differences, they also share similarities. Emphasizing similarities can create a connection that may make people more open to learning about diversity. Studies of diversity awareness need to recognize that both similarities and differences exist. In addition, a universal approach can apply across people and be used to enable all people to describe their diversity awareness. This is different than models of identity development, which have been used to describe diversity awareness in the past, that segment a person into very specific parts such as race, ethnicity, or sexual orientation. Because people are made up of multiple identities, in order to fully describe diversity awareness, a theory was needed that would be able to encompass all a person's identities.

Vontress's theory (1979; 1988; 1996) explicates a universal approach to humanity that is common to all humans and recognizes both similarities and differences among people. This theory seemed appropriate for designing items to help study participants describe their diversity awareness because of the emphasis on similarities and differences when thinking about diversity and because it utilizes a universal approach that can apply to all people, rather than compartmentalizing them based solely on one aspect of their identity (e.g. being female, African American, or lesbian). A universal approach to diversity awareness could apply to all people and enable anyone to describe their diversity awareness using the theory, making Vontress's theory very desirable for a study of diversity awareness. Vontress's theory was also thought to provide a better way for students to describe how they interact with diverse others, as is described in typical models of identity development in a compartmentalized fashion, because it would recognize that people share commonalities as well as differences, creating a way to address the characteristic of similarities among humans that past studies of diversity awareness have overlooked.

Vontress's Theory

In order to describe diversity awareness adequately in the present research study, participants needed a framework and language for communicating about diversity awareness in terms of recognizing the interrelatedness among people that includes awareness of both differences and similarities and included an ability to describe interactions with diverse others. In order to provide this, Vontress's theory (1979; 1988; 1996) was chosen as the theoretical frame because it posits that there is a universal culture all people share even among their differences. Utilizing a universal approach to

the human experience in new diversity awareness research has been called for in past research on diversity awareness (Myers et al., 1991) and can recognize that all people share similarities and differences, as well as have multiple identities that impact their diversity awareness.

Recognizing similarities and differences among people is important in diversity awareness research because past research on diversity awareness has been criticized for focusing solely on differences (Adams, 1992; Benjamin, 1996; Westbrook & Sedlacek, 1991). Vontress's (1988; 1996) theory recognized that people are at once alike and different and is based on the idea of a universal culture that all humans share. This theory was thought to provide a better way to describe diversity awareness than has been provided in the past because it would avoid the limitations of compartmentalizing the various aspects of self that exist among all people. Using Vontress's theory (1979; 1988; 1996) provided a more holistic view of the human experience, which is a social experience in which people's interrelatedness must be recognized. Likenesses, as well as differences, must be addressed in the diversity awareness research.

Vontress's theory (1979; 1988; 1996) was similar to an identity development approach, explaining that people are both alike and different and the theory utilized the notion that all humans share a universal way of living. Humans are not limited to only one particular worldview, such as the experience of being lesbian, African American, or female, but past research on diversity awareness has emphasized looking only at the experiences of differences among people. To truly describe diversity awareness, research must recognize that people share similarities as well as differences and that diversity awareness involves an awareness of both.

Vontress (1979; 1988; 1996) posited that an awareness of the similarities and differences among people affects interaction with others. Vontress explained that cultural differences and similarities are important to recognize and integrate into our contacts with others. Vontress stated that an understanding of our commonalities and distinctions enables us to align with others on the basis of similarities while simultaneously accepting other people as different from us. Vontress's theory was particularly designed to aid counselors who work with diverse clients. Vontress explained that people have a universal culture as part of their identity that consists of our biological makeup. Vontress has said that basic biological processes such as eating, sleeping, and reproduction are shared among all people, forming the base of commonalities. Vontress emphasized that our biological likenesses ensure that we experience life similarly. In order to better understand diverse clients, Vontress proposed that counselors should extrapolate from their own experiences of the world to their clients' experiences. Such identification and connection, as Vontress has said, will enable counselors to know about their clients' private worlds. Vontress elaborated to say that this is possible because, as humans, we are alike in that we experience the same natural world. Vontress explained how a person's own experience with the natural world can enable them to share others' private experiences with the natural world, regardless of their cultural background.

Vontress (1986; 1988) has described categories of culture that influence our psychological makeup and functioning, as well as our skills in interacting with others. Such cultural group experiences include gender, ethnicity, race and socioeconomic status, which vary across individuals. Vontress has given examples of this cultural influence:

For instance, an African American from Memphis may have a different experience of racism than a Hispanic living in Boston.

Vontress (1988; 1996) described how an awareness and appreciation of a person's similarities and differences from oneself are imperative for interacting effectively with diverse people. Vontress's theory is a philosophical framework that posited humans share common traits or characteristics (based on membership in a universal culture) and at the same time have significant differences (such as race, sex, or sexual orientation) (Miville et al., 1999). Vontress (1979; 1988; 1996) has explained that being able to communicate and relate to people successfully necessitates skill in recognizing both similarities and differences between oneself and others.

Vontress (1996) explained that people share several similarities, and being aware of these is important to a person's diversity awareness and how one relates to others. For instance, he has stated that all people will experience physical, psychological, social, and/or spiritual problems in life, and so people have common trials. In addition, the theory explains that there are four aspects of human experience common to all people: the self, relationships with other people, interaction with the natural world, and connection with forces beyond humans (e.g., the spiritual world). Vontress stated that humans are made up of their histories and identities, but also of their development as a human being, which is transferred from one generation to the next. Humans, according to Vontress, may be unified by strong emotional experiences and similarities, and that they pass on tendencies and responses down through the generations. Finally, Vontress showed that all people try to understand life, and they develop a philosophy or worldview. These

similarities can bring people together. Vontress described that recognizing that commonalities exist among people is crucial for social structure and effectiveness.

Vontress (1996) explained that humans have multiple identities that are together alike and different. This is similar to the identity development model of Myers et al. (1991). A person's multiple identities impact how one interacts with others, i.e. their diversity awareness. According to Vontress (1996), there is a universal humanness that permeates all cultural groups. Vontress has stated that no matter where or how people live, they have to accept their humanity. Vontress (1979) explained that people need one another in order to develop both a personal and communal identity. There is, according to Vontress, a oneness to humanity that links people and impacts interactions. But, he has said that humans also have personal identities that distinguish them. All humans have identities from several cultures: (a) universal, (b) ecological, (c) national, (d) regional, and (e) racioethnic (Vontress, 1996). As an example of the first culture, Vontress explained that blacks in the United States are similar to all other Americans because they are all human. Universal culture is based on biology and genetics, and includes common physical processes such as sleeping, eating, laughing, working, crying, sexual intercourse, and dying. Ecological culture is a result of climate, according to Vontress, and the physical environment provides certain food and determines clothing choices. An example of ecological culture is that blacks in the United States must adjust to the same climate as other Americans (Vontress, 1979).

National culture includes an official written and spoken language, common values, bureaucratic control, and conformist schooling that enable citizens to communicate (Vontress, 1988). National culture is expressed in the way blacks in the

United States assume the behavior patterns, attitudes, and values of other Americans (Vontress, 1996). Regional cultures manifest within the national culture, depending on geographic location and the customs of that region (Vontress, 1988). Blacks in the United States, depending on their regional culture, may have different accents (Vontress, 1979). Vontress has given examples, such as how a black living in Boston will have an accent differing from a black in Tulsa.

Racioethnic culture is determined by the expectations and values of important others in people's racioethnic context (Vontress, 1988). According to Vontress, the racioethnic culture is influenced by the degree of assimilation into the dominant culture. Racioethnic culture is evidenced in the fact that, because of their African geneology, blacks in the United States have been historically treated as inferior by whites, which can cause psychological trauma to all group members (Vontress, 1979). Vontress's theory is based on the idea that humans all share a common existence that connects them, but are different at the same time.

The importance of these various cultures is in how all humans share them and that the cultures impact how humans interact with one another. As diversity awareness has been defined as a desire and ability to interact positively with diverse others (i.e. Berryman-Fink, 2006; Chang et al., 2006; Hurtado, 2005), Vontress's (1979;1988; 1996) theory was chosen to provide participants in the current study with a way to communicate about their subjective types of diversity awareness.

*Universal-Diverse Orientation and the Miville-Guzman Universality-Diversity
Scale*

This section gives an overview of the instrument used in the current study, as well as reasons why this instrument was chosen for use. Miville et al. (1999) introduced the construct of Universal-Diverse Orientation (UDO), which utilized Vontress's (1979; 1988; 1996) theory and described an awareness and appreciation of both the likenesses and the differences that exist among people. Miville et al. explained that common and different traits exist among a variety of diversity dimensions (Bucher, 2000, e.g., age, gender, race, ability, sexual orientation). Similarities, as explained by Miville et al. refer to experiences that are seen as universal among people while differences refer to unique or different experiences among people due to cultural determinants (i.e. race, ethnicity, sex, ability, and age) as well as individual determinants (i.e. family and personality development). UDO recognizes that these differences and similarities exist among all people. Miville et al. defined Universal-Diverse Orientation as:

An attitude toward all other persons that is inclusive yet differentiating in that similarities and differences are both recognized and accepted; the shared experience of being human results in a sense of connectedness with people and is associated with a plurality or diversity of interactions with others (p. 292).

Universal-Diverse Orientation, as conceptualized by Miville et al., is comprised of three attitudinal aspects: cognitive, affective, and behavioral. According to the researchers, the cognitive attitude recognizes, values, and accepts similarities and differences. They have explained that the affective component senses connectedness that is a result of universal humanness. Miville et al. have stated that the behavioral component seeks multiple or

different interactions with others. Because UDO is comprised of all three aspects, the construct is very descriptive and inclusive. In addition, because the items from the M-GUDS encompass similarities as well as differences, the items were thought to provide a different and, perhaps, more comprehensive way of describing diversity awareness than has been utilized in the past. Past research and programming on diversity awareness has been criticized for overemphasizing differences, which can be counterproductive to promoting diversity awareness (Adams, 1992; Benjamin, 1996; Westbrook & Sedlacek, 1991). Additionally, the M-GUDS items were thought to contribute to the past literature that has focused on race and ethnicity, as these kinds of diversity are heavily emphasized in the M-GUDS items. However, the items were thought to also extend the past literature by including age and ability diversity, as well as participation in cultural activities (primarily activities related to race and ethnicity, but also ability), which was thought to be particularly important in the contexts under study.

Some other theories helped the researchers define UDO (Miville et al., 1999). Jung's (1968) theory of personality posited that humans inherit archetypes, or universal images, that link people and propel them to seek a diversity of experiences and activities. Jung explained that there is psychological residual from prior generations that stimulate, shape, and influence future generations. According to Jung, bringing these universal images from a person's unconsciousness to consciousness promotes mental health. Jung proposed that a result of this transfer is that people will be open to broader interests and activities that show concern for others and for humanity in general. Jung posited that in addition to humans' awareness, which is personal, there exists another psychological system that is universal or identical in all people. Jung explained that this is inherited

from our forebears and instinctive. Jung's instincts, or universal images, are proposed to motivate human activity, imagination, perception, and thought. These instincts are common to all people, and can provide a way to describe how humans are alike, which past studies of diversity awareness of called for (Adams, 1992; Benjamin, 1996; Westbrook & Sedlacek, 1991).

Yalom (1985) described how the process of Vontress's (1979; 1988; 1996) theory, recognizing those similarities and differences, is important in psychotherapy groups (Miville et al., 1999). Yalom described how recognizing universal commonalities enables sharing that is both therapeutic and developmental. He proposed that in order for groups to bond and develop cohesion, members must see their similarities. Several researchers verified the importance of similarities to the group experience (Lieberman, 1986; Lieberman & Borman, 1979; Oppenheimer, 1984). Yalom (1985) posited that clients' perceptions of similarity among group members can provide relief from distress. It is possible that this could apply to other interactions as well. It may be that in order to connect with people, knowing how one is similar to others may be important and even necessary. Diversity awareness concerns itself with interactions a person has with diverse others (Chang et al., 2006; Hurtado, 2005; Whitt et al., 2001). Thus, knowing similarities may be important to any discussion about diversity awareness, particularly to a study describing diversity awareness in terms of types. Knowing about types that include an awareness of similarities as well as differences was thought to provide new information to the diversity awareness literature.

Miville et al. (1999) developed the Miville-Guzman Universality-Diversity Scale (M-GUDS) to measure objective levels of Universal-Diverse Orientation. The M-GUDS

(Miville et al.) is regarded in the literature as a useful measure of diversity awareness. Levels provide information on how much diversity awareness a person has, but this study aimed to take it a step further and provide information on the types of diversity awareness that exist utilizing Vontress's theory (1979; 1988; 1996). The items from the M-GUDS (Miville et al., 1999) were very desirable for describing diversity awareness in this study because of the emphasis on race and ethnicity, as well as diversity activities, which were particularly pertinent to the populations under investigation in this study. The items contributed to past literature on diversity awareness, which has largely focused on race and ethnicity, but extended it to include two other dimensions of diversity: age and ability. Broadening the dimensions of diversity addressed in the literature is important for expanding it and more completely addressing diversity awareness. In addition, the items recognize that similarities and differences exist among people, avoiding the stigma associated with focusing solely on differences. The items encompass a universal approach to humanity that can apply across peoples and cultures, making the current study's approach to studying diversity awareness unique in the literature. To understand how levels on the M-GUDS are assessed, information on the validation of the instrument is provided.

Miville et al. (1999) performed and described four studies to test the M-GUDS. Study One was performed to initially develop the instrument. The first part of their study involved item construction for the M-GUDS. Three subscales of UDO were initially outlined by the researchers that reflect cognitive, behavioral, and affective components of Universal-Diverse Orientation: (a) *Relativistic Appreciation of Oneself and Others*, which involved recognizing similarities and differences among people; (b) *Diversity of Contact*,

which expressed previous and intended interactions with diverse people; and (c) *Sense of Connection*, which reflected an emotional bond with others based on the commonality of being human. The items were rated on a six-point continuum (1 = strongly disagree, 6 = strongly agree). The researchers phrased the items both positively and negatively to counterbalance any response bias, with negative statements reverse scored. Subscale scores and an overall score were figured by adding ratings from individual items, with a higher score reflecting a higher level of UDO.

About 25 items were created for each subscale (78 items total) and then three procedures were utilized to select final items (Miville et al., 1999). The researchers used judges to determine which subscale would go with each item. The researchers then examined item clarity and eventually kept 71 items. Finally, in a pilot study, they calculated item-subscale total-score correlations (these were not reported), and items having significant correlations ($p < .05$) that did not diminish the alpha coefficient were kept. After these three procedures were performed, the researchers put together a 45-item M-GUDS that was utilized for the study.

Ninety-three white college students completed the 45-item M-GUDS (Miville et al., 1999). Their study had two parts, the second part being optional. In the first part of the study, students filled out a demographic survey, the 45-item M-GUDS, and scales concerned with dogmatism, racial identity, and homophobia. Students who participated in the second part of the study completed the M-GUDS a second time, one or two weeks later. For the revised or final M-GUDS, the researchers obtained an alpha of .92. The coefficient of stability was .94 (significant at $p < .01$), according to the researchers. Subscale correlations were high (ranging from .65 to .69) in the study. Data validated

using the M-GUDS total score, instead of the subscale scores, in future studies, according to Miville et al. The researchers then analyzed the M-GUDS with demographic variables, including gender, age, classification (year in school), grade point average, parents' income, religious affiliation, population in the participants' city of origin, type of neighborhood, and racial makeup of their childhood neighborhood and high school. The researchers found that the M-GUDS was not significantly correlated with most of the demographic variables, except for gender, which was slightly negatively correlated with the M-GUDS. Men scored lower than women, in general, on the scales ($r = -.27, p < .01$) in their study. They found that the racial composition of participants' childhood neighborhood and high school was significantly negatively correlated with the M-GUDS ($r = -.29, p < .01$, and $r = -.22, p < .05$, respectively). Another finding revealed that participants who had been raised in majority white neighborhoods or had attended majority white high schools scored more highly on the M-GUDS.

In Study Two, the researchers administered the M-GUDS to 110 students along with other instruments in order to assess reliability and construct validity (Miville et al., 1999). The researchers obtained an alpha coefficient of .94. They found that discriminant validity was supported in that no significant correlation was found between the M-GUDS and social desirability ($r = .17$). As in the first study, when they ran t tests, they found sex differences: women scored slightly higher than men ($M_s = 207.38$ and 191.93 , $SD_s = 31.13$ and 29.31 , for women and men), $t(102) = 2.30, p < .05$.

In Study Three, the M-GUDS was administered to 153 students with two other instruments (Bem Sex-Role Inventory, Bem, 1974; and Attitudes Toward Feminism and the Women's Movement Scale, Fassinger, 1994) to assess participant attitudes toward

gender role identity and feminism (Miville et al., 1999). The researchers obtained an alpha coefficient for the M-GUDS of .89. Study results revealed that the M-GUDS was significantly positively related to positive stances regarding feminism and androgyny. The researchers found no significant relationship between masculinity and the M-GUDS, but there was a significant positive relationship between the M-GUDS and femininity. Their results showed that UDO related to gender-based social attitudes, particularly attitudes expressing negativity toward gender stereotyping and attitudes which show appreciation for the similarities and differences between men and women. Another finding included the fact that participants whose gender role identity had both masculine and feminine traits had a higher UDO than participants whose gender role identity had one or the other.

Study Four aimed to gather information on the validity of the M-GUDS across different demographic groups (Miville et al., 1999). One hundred and thirty five African Americans participated, and the relationship of the M-GUDS to other social attitudes was examined by the researchers. Racial identity was expressed and surveyed using a black identity measure in the study. To further assess discriminant validity, the researchers examined social desirability again. They also examined self-esteem. The researchers obtained an alpha coefficient of .89 for the M-GUDS. Their results revealed correlations between UDO and black identity, which related to results in Study One showing that UDO is related to positive white identity. They further found that the M-GUDS was positively related to social desirability, which they stated indicated that participating African Americans responded in socially desirable ways. When they controlled for social desirability, partial correlations indicated that although responses may have been

influenced by social desirability, there was still a significant relationship between UDO and positive racial identity for participating African Americans. They found no significant relationship between the M-GUDS and the self-esteem measures. The researchers stated that this may mean that UDO is not important to African American self-esteem. Further, they stated that UDO may be associated with intellectual functioning, evidenced by positive correlations between the M-GUDS and ACT scores and grade point average.

The M-GUDS (Miville et al., 1999) is regarded in the literature as a good measure of diversity awareness, utilizing Vontress's theory (1979; 1988; 1996). However, research to this point using the M-GUDS has focused on individual differences, not on types. This objectivity is important and beneficial in the literature, but it may be insufficient for understanding types of diversity awareness. Using the items from the validated instrument in a new way, using Q methodology, provides new information that is not currently addressed in the literature. In the present study, Q methodology was used with Vontress's theory, which addresses diversity awareness, as utilized in the M-GUDS. While the research has shown that students in theme housing do tend to have higher levels of diversity awareness than students not participating in theme housing, little is known about how students would subjectively describe their diversity awareness. With information about the types of diversity awareness students have, programming could be better tailored to meet student needs and interests. The current study enabled students in theme housing to describe their diversity awareness using Vontress's theory.

Research Using the Miville-Guzman Universality-Diversity Scale

Vontress's (1979; 1988; 1996) theory provides a lens through which to discuss diversity awareness. A measure of diversity awareness that utilizes his theory, the Miville-Guzman Universality-Diversity Scale (M-GUDS; Miville et al., 1999), has been used in the diversity awareness literature. The research using the M-GUDS has focused mostly on college students and has emphasized levels of diversity awareness. Studies that utilized the M-GUDS are reviewed here, followed by an explanation of why the traditional use of the M-GUDS provides only a partial description of diversity awareness.

Using UDO (Miville et al., 1999) can help administrators plan diversity programming for college students. Singley and Sedlacek (2004) researched Universal-Diverse Orientation and precollege academic achievement. They administered the M-GUDS-S (Fuertes et al. 2000a) to 2, 327 entering college students in their first year and compared their scores to their high school class ranking. Results revealed that students with higher class rankings were more likely to have more diversity appreciation, as evidenced by their UDO score. In Singley and Sedlacek's study, students ranking in the top 25% of their high school class, scored more highly on UDO than students who were in the second quarter ($\eta = .15, p < .05$). The researchers found that students who were in the top 10% of their high school class had higher scores on the *Diversity of Contact* and *Comfort with Differences* subscales than did other students. The researchers found that the *Relativistic Appreciation* subscale did not seem to have any relationship with students' past academic achievement. The researchers posited that knowing students' UDO may be helpful to administrators planning diversity programs. The researchers theorized that it might also help administrators plan prevention efforts because they may

know who would most benefit from diversity programming. The researchers further suggested that future research explore diversity programming that promotes interaction among diverse students by using UDO, and the current study attempted to do that.

The majority of research using the M-GUDS (Miville et al., 1999) has focused on multicultural counseling (Fuertes, 1999; Miville, Carlozzi, Gushue, Schara, & Ueda, 2006; Thompson, Brossart, Carlozzi, & Miville, 2002; Yeh & Arora, 2003). Scores on the M-GUDS have been found to predict student attitudes about diversity and predict multicultural program attendance (Fuertes et al., 2000b). The researchers examined the relationship between college students' UDO scores and three aspects of diversity attitudes. They found that students who scored more highly on UDO were more tolerant of racially diverse students or students with different sexual orientations and that those students were also more likely to pursue multicultural activities and interactions while in college.

The M-GUDS (Miville et al., 1999) has been shown to be helpful in prediction. UDO scores, as measured by the M-GUDS, have been found to predict preferences for psychologist race or ethnicity (Fuertes & Gelso, 1998). In addition, UDO has been shown to predict perceptions of counseling (Fuertes, 1999; Fuertes & Gelso, 2000). M-GUDS scores have predicted how students seek help, student attitudes about diverse people and diversity programs, and students' confidence in their academic abilities (Fuertes et al., 2000b).

UDO (Miville et al., 1999) may differ among racially different college students. Balon (2004) measured UDO scores according to race in students from different ethnic backgrounds. When Balon ran Post hoc Least Significant Difference pairwise comparison

tests, the tests revealed that white students had lower UDO scores than Asian Pacific American, Black/African American, and Latina(o)/Hispanic students, $F(3, 1960) = 22.16$, $p < .05$. Balon found that the remaining student groups had comparable UDO scores: Asian Pacific American ($M = 31.47$), Black/African American ($M = 31.32$, and Latina(o)/Hispanic students ($M = 30.95$).

Munley, Lidderdale, Thiagarajan, and Null (2004) investigated the identity development, UDO, and competence in multicultural counseling. They surveyed 165 counseling graduate students. Multiple regression analyses were performed, controlling for personal identity variables, multicultural coursework and training, and social desirability. Results revealed that identity development and UDO accounted for significant additional variance in students' competence in multicultural counseling.

Miville et al. (2006) investigated how cultural variables such as UDO, were related to empathy in 211 graduate counseling students. The researchers used the M-GUDS-S (Fuertes et al. 2000a). After running hierarchical multiple regression analyses, the researchers found that UDO, emotional intelligence, and gender explained significant variance in empathy. Miville et al. (2006) also found that the M-GUDS-S was positively related to two components of empathy: cognitive and affective. The researchers posited an awareness and acceptance of the similarities and differences among people may be an important aspect of counselors' ability to take on others' perspectives and to feel compassion and warmth for others.

Fuertes (1999) examined how Hispanic counselors' race and accent impacted Asian American and African American students' first views about the counseling relationship, as well as UDO's role in their perceptions. Fuertes conducted analyses of

variance and found that student gender, race, and UDO score, as well as counselor accent, predicted students' first impressions of the counselors and the counseling relationship. Results revealed that students with a high UDO score anticipated a better counseling relationship and were more willing to pursue long-term counseling. Fuertes suggested that higher UDO scores are associated with a more favorable perception of counseling. Fuertes found a two-way interaction between UDO and race, which suggested that Asian American and African American students with high UDO scores anticipated a better counseling relationship than students with low UDO scores.

Yeh and Arora (2003) investigated school counselors' interdependent and independent self orientation, previous multicultural training, and UDO. They surveyed 159 school counselors. Multiple regression analyses indicated that previous attendance at multicultural workshops and an interdependent orientation were significant predictors of UDO. The regression model was significant, $F(3, 152) = 27.19, p < .001$, explaining 34% of the variance on the M-GUDS. The researchers suggested that exposure to multicultural training may increase counselor awareness of the similarities and differences existing among people.

As has been common in the literature, the emphasis of these studies, which used Vontress's theory (1979; 1988; 1996) was on objective levels of diversity awareness (UDO). While objective information about levels of diversity awareness is necessary and important, it is not sufficient for understanding diversity awareness. How college students describe their diversity awareness needs to be understood, and one way to enable this description is through the use of types. While it is known that there are different levels of

diversity awareness, information about subjective types of diversity awareness was needed to get a more complete picture of what students are learning about diversity.

Because the M-GUDS (Miville et al., 1999) items encompass several diversity experiences or activities, and because Vontress's (1979; 1988; 1996) theory can apply to any person, the M-GUDS items were deemed useful for enabling students to describe their diversity awareness. Vontress's theory was chosen for use in the current study because it recognizes similarities and differences among people, making it an inclusive theory that can enable students to express their subjective opinions and beliefs. Using Q methodology with the M-GUDS items provided students with a way to focus on and communicate about their diversity awareness in a new way: emphasizing commonalities in addition to differences. Knowing how students subjectively described their diversity awareness provided new information that may help colleges and universities design future theme housing, recruit and retain diverse students, and provide knowledge about what students in theme housing are learning about diversity awareness. A study that values subjective description was necessary to provide information on types of diversity awareness, and the current study addressed that need in the literature.

Affinity Housing and Student Learning Outcomes

Past researchers have supported affinity housing where there is a shared programmatic purpose. Communities that emphasize programming on a specific topic were the context of interest in this study. Many benefits have been demonstrated for students who participate in residential communities that group students together based on a shared programming theme. Love (1999) cited some of these benefits: forming peer networks, increased student engagement, improved grade point average and intellectual

development, and increased retention. It is widely recognized that students' peer groups have the strongest influence on cognitive and affective development (Astin, 1996). With peer influence in mind, it would seem that theme housing can provide a place to interact with diverse peers and would have an impact on student development and diversity awareness.

Communities that target underrepresented populations have produced benefits for students. Barefoot, Fidler, Gardner, Moore, and Roberts (1999) cite the experience of African-American male students at Indiana University, Purdue University Indianapolis, as an example. African-American males at IUPUI have the lowest retention rates, but African-American males who participate in the African American community have higher persistence rates than those not participating in that community (Borden & Rooney, 1998). Communities that target certain populations can provide student and faculty mentors who share similarities with the underrepresented students because "students often gravitate toward those whom they perceive to be connected to them culturally" (Bystrom, 1999, p. 93). Bystrom explained that providing connections like this can help create a sense of comfort that may transfer to other programs and to courses.

A variety of researchers have supported the positive results gained from living in affinity housing where there is a shared programmatic purpose. Some such results included the following: improved academic performance and persistence, increased engagement in academics, improved satisfaction with the university experience, and increases in personal development (Stassen, 2003). Stassen showed positive effects for students in social integration and engagement, academic integration, interactions with faculty outside of the classroom, positive academic behaviors, and perceiving a positive

academic climate. The one shortcoming her study revealed was that students reported low exposure to racial/ethnic diversity, but this reflected the smaller population of culturally diverse students in the housing under study.

St. Onge, Peckskamp, and McIntosh (2003) surveyed 324 students in campus housing with no shared programming emphasis and 176 students in housing with a shared programming theme in a web-based survey. Students in the housing with a common programmatic purpose reported a perception of a more positive academic climate than did students in housing with no shared programmatic theme. Students from their study who participated in the programmatically theme housing more frequently agreed that people within the community were caring, trusting, connected, open, involved, and more likely to take responsibility for their actions than their counterparts. Community interactions like those described have been shown to help students find their niches and to promote student retention (Astin, 1996).

Lindblad (2000), who analyzed 63 studies on campus housing through meta-analysis, found that participants in housing with a shared theme completed courses and persisted more frequently than students in housing with no programmatic commonality. Lindblad found that students in housing with a programmatic commonality had better grade point averages, intellectual development, critical thinking, and learning gains than students in traditional housing. Lindblad further reported that the greatest gain students in housing with a shared purpose tend to report is in their “ability to see other points of view and to analyze and integrate ideas” (p. 26). Lindblad stated that programmatic communities seemed to benefit students who were academically at risk, under-represented, and who made lower grades. Lindblad also reported that such communities

“support the infusion of pluralism by developing student sensitivity to and respect for other points of view, other philosophies, other cultures, other people” (p. 27). Lindblad theorized that in residential communities with a shared theme that bring diverse students together, students may develop more comfort with difference and come to value differences more than students in traditional housing. Lindblad found that minorities reported high comfort levels when compared to minorities in traditional housing.

Theme housing that emphasizes ethnocentric programming is a newer trend. Theme housing, as a type of specialty housing, can make large schools seem smaller and more manageable. It can provide students with opportunities to meet people, a place in which to find support and acceptance, and offer a chance to explore the skills and abilities of many people in one place. Soddors (2003) interviewed campus officials who explained that students develop an instant identity as community members when they participate in such an environment, which can help them feel that they belong and are connected to other people at the school. This may help them persist and thrive academically. Teaching students an awareness of diversity has become an important goal at institutions of higher education. Rudenstine (1996) advocated that providing students with opportunities to engage with racial and ethnic diversity allows them “to see issues from various sides, to rethink their own premises, to achieve the kind of understanding that comes only from testing their own hypotheses against those of people with other views” (p. B1). Rudenstine explained that institutions can create important opportunities “for people from different backgrounds, with different life experiences, to come to know one another as more than passing acquaintances, and to develop forms of tolerance and mutual respect on which the health of our civic life depends” (p. B1). Housing that emphasizes

ethnocentric programming can provide opportunities for exposure to racial and ethnic difference.

Diversity is an important priority at institutions, and housing that brings students together for a common programmatic purpose has thus far been shown to provide opportunities for diverse students to come together and learn from one another, sharpen their critical thinking skills, improve their abilities to see things from another's perspective, and increase their appreciation for difference. However, it is not yet well understood how students living in environments that promote ethnocentric or diversity programming subjectively describe diversity awareness. In the face of growing criticism that housing emphasizing ethnocentric programming does not foster diversity awareness and rather promotes homogeneity, research was needed to examine how students in these environments subjectively describe their diversity awareness.

The Physical Layouts of Campus Housing

To understand what the theme housing in this study is like for students and how students interact, knowledge about the physical layouts of campus housing was necessary. Traditional residence hall environments feature one room, occupied by one or two people. These environments typically feature common restrooms and living areas, such as lounges and kitchens. Newer housing facilities feature suite-style housing and apartments. Living areas feature individual bedrooms clustered around common areas shared by a few students. Suites may have multiple bedrooms, kitchens, and living rooms. Some suites have common hallways and living areas such as lounges and balconies. Apartments may or may not have common hallways, kitchens, individual bedrooms, living areas, and porches. Housing can be designed for single students,

couples and families. Living communities may be single sex or co-ed. Some housing separates students by class years. Some residences mix students by class years and some place professors in the same living area. Most housing now features Internet access and some housing has moved from traditional land phone lines included to land lines optional. Laundry facilities may be communal or inside each living area.

Over the years, housing has evolved to create public spaces for student interaction and for study and quiet, as explained by Kenney, Dumont, & Kenney (2005). Kenney, Dumon, and Kenney reported that one of the recent trends in housing is to create more common study and activity spaces, such as lounges and lawns. In addition, they stated that some schools are adding more classrooms and teaching facilities in housing. Kenney, Dumont, and Kenney explained that the majority of students are now requesting single bedrooms. They further reported that only 30 percent of college students actually live in campus housing. And while living in off campus housing is perhaps more private, it offers less access to campus activities, according to the researchers. The benefits of living on campus when compared to living off campus have been demonstrated in terms of academics, retention, and social adjustment (Astin, 1977; 1984; Chickering, 1974; Pascarella, Terenzini, & Blimling, 1994).

Programs in theme housing are typically conducted in common areas, such as the lounges and lawns. Traditional residence halls in which students share common bathrooms provide additional opportunities for students to interact as they shower and brush their teeth in the same place. Common hallways in traditional residence halls, suites, and apartments also provide places for students to run into each other and interact. Lounges that have televisions, ironing boards, video game equipment, or recreational

activities like pool tables can provide a place for students to mingle together. It is theorized that providing such common environments in which students can interact helps expose students to diversity. Increasingly, students are choosing to live in single rooms or in apartments that afford them fewer opportunities to interact with other students.

To overcome deficits posed by increasingly private housing choices, theme housing is becoming more widespread. At the same time, however, there is growing criticism that this type of housing may undermine diversity awareness. Therefore, this study was conducted to give a subjective picture of what students in three theme housing arrangements are learning about diversity awareness.

Opposition to Theme Housing with an Ethnocentric Programming Component

While it has been theorized that housing that emphasizes ethnocentric programming should foster participants' racial and ethnic diversity awareness, the environments are not without their critics. Fonderaro (2005) explained that some "object to the very concept of grouping like-minded individuals, limiting their exposure to different points of view" (p. 4A.26). Because the housing combines students who share a similar interest or common characteristic, they are homogeneous on some variable, which opponents purport could limit their interaction with and awareness of other dimensions of diversity (i.e. sexual orientation, ability, age) and promote segregation. Fonderaro reports that there is dissension surrounding residential communities based on race or ethnicity, as these can "segregate members from the larger student body" (p. 4A.26). The Michigan Student Study researchers indicated that the general literature surrounding environments emphasizing one ethnic group or ethnocentric programming proposes that "it encourages separate ethnic identities, which involve an exclusion of others that is destructive of

community” (Matlock, Gurin, & Wade-Golden, 1994, p. 14). The concern is that “accenting group differences can be polarizing, can inhibit honesty in intergroup relationships, and may constrain the ability of Caucasian students and students of color to relate to each other” (p. 32-33). Focusing on one type of race or ethnicity at the exclusion of other types is theorized to promote segregation, homogeneity, and a feeling that heterogeneity or diversity is undesirable. The emphasis on one type of race or ethnicity when programming is theorized to limit students’ diversity awareness.

Siegel (1997) cited an interview with Yale University Dean Richard Brodhead, who stated, “If you allow all groups based on affiliation or conviction to separate from the whole university community, you open the door to all kinds of self-segregation” (p. 33). In general, communities that offer an ethnocentric programming emphasis allow anyone with an interest in cultural immersion or learning more about that topic to participate. However, Siegel reported that while, theoretically, the housing is open to anyone with an interest in learning about that ethnic group, “in practice, the houses are nothing more than ethnic refuges” (p. 33). Siegel took the following position:

The groups who live in segregated housing not only deny themselves the opportunity to interact with students from diverse cultural and intellectual backgrounds, but students who remain in the integrated dorms miss out on the chance to live among a truly diverse group of students (p. 33).

In either instance, Siegel’s stance is that students will be lacking in diversity awareness.

The Chronicle of Higher Education’s “Notebook” section (2002) cited a report by the New York Civil Rights Coalition, “a nonprofit group that opposes most forms of affirmative action but promotes racial diversity” (p. A38). The original report stated that

ethnocentric communities ““limit interaction between minority and non-minority students, and reward separatist thinking’” (Afshar-Mohajer & Sung, 2002, p. 25). In addition, these communities ““disseminate poisonous stereotypes and falsehoods about race and ethnicity,’” (p. 25). The original report stated that by providing separate programs and services for ethnic minority groups, “self-segregative pressures mount and can contribute to blocked communication, stereotyping, and intergroup rivalry and suspicions” (p. 9). This type of programming allegedly promotes the idea that students are treated differently on the basis of race, which the study purports is dangerous thinking. Students are said to be rewarded for separatist thinking. Afshar-Mohajer and Sung stated that minority students’ viewpoints are marginalized and that opportunities to generalize about these populations become very available. In addition, by segregating extracurricular activities, diversity of opinion is thought to actually be muted rather than discussed, according to the researchers. They further reported that housing that programs ethnocentrically actually fosters racial stereotyping and division rather than unity and diversity awareness. Such housing has “the goal of racial consciousness and identity, thus precluding the concept of a unified campus” (p. 22).

Schenk (1995) dismissed such accusations against ethnocentric communities. Schenk stated that minority students, around whom ethnocentric communities are formed, often feel isolated and disconnected from the general campus community. Schenk questioned whether it is really segregation if a person simply wants to be around others like himself and find some commonality with others, especially when most people encountered are different. She explained that seeking familiarity or commonality is a normal reaction for anyone who feels isolated and alone every day.

Ethnocentric theme housing may help increase retention among minority students, who may find a niche and a place that feels safe in such a community emphasizing their race, ethnicity, sex, or sexual orientation. Smith (2001) explained that some institutions are using these communities “strategically to address serious retention issues in parts of the curriculum that are not serving students well” (par. 21). With a call to increase diversity in our institutions of higher learning by reaching out to students in minority groups and to teach diversity awareness to all students, theme housing can provide a powerful outreach method.

Theme housing can provide a way to expose students to diversity through interaction with diverse peers (as racially and ethnically diverse students often tend to choose to live in these areas) and through the programming. However, as has been stated, some theorists criticize the creation of ethnocentric theme housing because they postulate that the emphasis on ethnocentrism will cause students to view homogeneity and separatism as most desirable. In addition, the theorists explain that focusing so much on one common theme may cause students to feel that emphasizing some kind of like-mindedness is more important than emphasizing a diversity of thought, translating to a desire to avoid exposure to difference or diversity. What the theorists mean is that a feeling may develop among students that being homogeneous in some way is better than being heterogeneous, potentially causing them to view diversity as undesirable. Knowing how students in theme housing describe their diversity awareness is necessary in order to understand what it is students are learning and believe about diversity.

In the past, studies of students’ diversity awareness have been conducted in terms of levels of diversity awareness. While information about levels of diversity awareness

among college students in theme housing is interesting and beneficial, it is not sufficient for understanding what students are learning about diversity awareness and how they would describe their diversity awareness. Knowing how much diversity awareness students have is insufficient for explaining what students are learning about diversity awareness. In order to discuss the criticism being expressed in the literature about the effects of theme housing regarding diversity awareness, it was necessary to look directly at what students are learning. This needs to be done so that students can express their learning about diversity awareness subjectively, not merely objectively. To better program in theme housing, information on students' subjective views about diversity awareness was needed. It is not well understood how students in theme housing with an ethnocentric or diversity programming focus describe their diversity awareness, and Vontress's (1979; 1988; 1996) theory provides a way to describe this. This study attempted to allow students to describe their subjective views about types of diversity awareness using Vontress's theory in the context of participation in theme housing that emphasizes ethnocentric or diversity programming.

Summary

The literature reviewed in this chapter was provided to give background information on the problem of the current study. One problem is that diversity awareness has typically been described in terms of the researcher's vision rather than participants' perspectives. Researchers have imposed their own definitions of diversity awareness on study participants, and then ranked participants as having some level of diversity awareness. This information is useful, but it is not sufficient for describing diversity awareness as it truly exists. Enabling participants to describe diversity awareness

subjectively for themselves was deemed important to further our understanding of diversity awareness and what it means. In addition, researchers have criticized the literature on diversity awareness for overemphasizing differences, to the point that people feel stigmatized and alienated rather than open and accepting (Adams, 1992; Benjamin, 1996; Westbrook & Sedlacek, 1991). Another problem I attempted to address was that types of diversity awareness have not been explored in the past literature. One particularly opportune place to examine college students' diversity awareness is in campus housing. Recent theme housing has been criticized for promoting homogeneity and intolerance instead of diversity awareness. Researchers on the diversity awareness of students living in theme housing has focused on levels. Knowing how students in theme housing would describe their diversity awareness became important for addressing the criticism. Letting students describe their diversity awareness in terms of types provides new information to the literature, and also a new way of thinking about diversity awareness that avoids some of the limitations of past research. Enabling students to describe their diversity awareness subjectively was important in better understanding what students are learning about diversity.

Vontress's theory (1979; 1988; 1996) provided a way to describe students' subjective types of diversity awareness in the context of their participation in theme housing that emphasizes ethnocentric and diversity programming. Unlike past theories of identity development, which have been the primary theoretical underpinnings for diversity awareness in the literature, Vontress's theory does not segment a person into specific identities and can encompass all a person's identities, which made it desirable as a theory for describing diversity awareness. People have multiple identities, and all can

impact a person's diversity awareness. Because it can apply across people since it takes a universal approach to humanity, Vontress's theory could enable any person to describe their diversity awareness without being limited to any one specific demographic variable.

Humans share a universal culture or way of being in the world (Vontress, 1988). This universal human experience is based on humans' biological makeup and makes people similar. However, Vontress has explained that people simultaneously experience several different subcultures that influence how they interact with others and that create differences among people. Humans thus have similarities and differences, and recognizing both is necessary for successful interactions with others (Vontress, 1996), which is at the heart of diversity awareness (Chang et al., 2006; Hurtado, 2005; and Whitt et al., 2001). Vontress's (1979; 1988; 1996) theory enables people to express an awareness of the similarities and differences that exist among people. Researchers that have used Vontress's theory, through the M-GUDS (Miville et al., 1999) have focused on individual differences or levels, not on types. It is theorized that different types of diversity awareness exist, and enabling students to describe these types using Vontress's theory is important for understanding what they are learning about diversity and for creating better programming about diversity.

Since demographics in the United States and on college campuses are changing, universities are called to educate students about diversity awareness so that they are prepared to live and work in a pluralistic society. Theme housing is an opportune place for educating students because of the potential for exposure to diverse others and for providing programming on diversity. Theme housing emphasizing ethnocentric or diversity programming is a recent phenomenon but theorists have suggested that do not

promote diversity awareness among the students who participate in them. Researchers have investigated the theory that housing emphasizing ethnocentric programming may limit students' diversity awareness, but the researchers have focused on objective levels of diversity awareness.

Vontress's (1979; 1988; 1996) theory, as expressed in items from the M-GUDS (Miville et al., 1999), combined with Q methodology provided two important elements to the study of diversity awareness. First, while information on levels is important, it is insufficient for providing a full picture of what students are learning about diversity awareness. The types of diversity awareness, as subjectively described by students, needed to be examined so that programming can be better tailored to meet student needs and interests. Second, Vontress's theory paved the way for a subjective examination of diversity awareness which avoided some of the limitations of prior studies that did not address similarities among people. Vontress's theory recognizes that people share similarities and differences at the same time. Traditionally, researchers on diversity have focused solely on differences. Theorists have called for future researchers to recognize similarities as well as differences to give a broader picture of diversity and to avoid the stigma associated with difference. Using Vontress's theory to describe diversity awareness provided a way to do this.

CHAPTER III

METHODOLOGY

My purpose in this study was to describe students' types of diversity awareness using Vontress's theory (1979; 1988; 1996) in the context of participation in three types of theme housing that emphasize ethnocentric and diversity programming. Information from the pilot study that informed the current study is provided in this chapter. In this chapter, I include a description of the methodology that was utilized, an outline of the concourse, P-set, and sorting procedure, and discusses Q methodology and factor interpretation.

The Pilot Study

A pilot study was conducted to determine the extent to which Q methodology might be useful in determining the various ways students describe their diversity awareness using Vontress's theory (1979; 1998; 1996) in the context of participation in housing that emphasized diversity programming. The residence hall in the pilot study housed a larger population of international students than other halls on the campus. A large portion of the programming done in the hall focused on international cultures.

For the pilot study, Vontress's theory (1979; 1988; 1996) was used in order to represent the full range of diversity awareness responses by college students. The

items on the M-GUDS (Miville et al., 1999) served as the Q sample to determine if the theory would be an appropriate one to capture various types of responses by students.

The Q-set (Brown, 1993) consisted of all 45 statements from the Miville-Guzman Universality-Diversity Scale (Fuertes et al., 2000a). Nine students participated, including six international students and three students from the United States. Students were solicited to voluntarily participate in the Q study at a regularly held residence hall meeting. The students performed one sort according to the condition of instruction: “Which statements are most like and which are most unlike what you believe about diversity?”

Three factors emerged from the analysis indicating three different ways of describing diversity awareness: Racial Competence; Ethnic Exposure; and Desire for Unity. These factors, of course, were radically different from the scales defined by Miville et al. (1999) and Fuertes et al. (2000a) because of the subjective approach that was utilized, indicating that there may be different types of diversity awareness. The statistics for the psychometric scales required the items to be similar in order to have reliability, stability and validity. In Q methodology, the views represent radically different ways that the items were ordered by the participants in the study. I interpreted the results of the pilot study to indicate that there may be different ways students describe their diversity awareness, which represent types of diversity awareness.

Furthermore, the results of the pilot study indicated an interpretation that allows subjective and diverse opinions to emerge. My interpretation of the results indicated that four male international students defined Racial Competence, which revealed a general awareness of diversity and sameness in self and others, with openness to various kinds of

diversity and a strong emphasis on racial competence with regard to diversity. The students expressed a desire for exposure to and an awareness of similarities and differences in themselves and others. They seemed to have a knowledge of self and were comfortable with difference in others. They described their ability to connect with others as easy, whether those others are similar to or different from themselves. Racial diversity was especially important to them, and they expressed that they were competent in their awareness of it. They appeared to see themselves as showing a level of empathy with others—it *grieved* them that people in third world countries were not able to live as they would choose. Because the students were all international, they seemed at ease with being in a foreign country based on their comfort with difference. As one student described in a phone follow-up conversation, “How could I function in a melting pot society like the U.S. if I was not comfortable with diversity?” In addition, the students generally seemed to look forward to being around diverse peers and sought this experience, as one student described in his phone follow-up interview. The students felt that they were very open to diversity in general (whether it be racial, ethnic, sexual orientation, ability, etc.), want to be around diversity, were comfortable with difference and tolerated other viewpoints well. Overall, the students seemed to view themselves as universally open to diversity and desiring to seek it out. They seemed to see themselves as very tolerant when it comes to diversity and felt that an awareness of and appreciation for racial diversity was a driving force behind their own experience of and openness to diversity.

Three U.S. students defined Ethnic Exposure, and they expressed a desire for exposure to ethnic differences and a sense of connection with others from different

ethnicities. They expressed a desire to experience ethnic differences in the United States. They were comfortable with exposure to ethnic difference within their current environment, while deemphasizing other dimensions of diversity (race, age, and disabilities). This made sense because in their community, they had prevalent exposure to ethnic diversity and cultural programming. When exposed to ethnic diversity, the students expressed a desire for a sense of connection or kinship with diverse others. The students sorted statements related to traveling elsewhere or being involved in world events more neutrally or as unlike them. This was interpreted to mean that they want exposure to ethnic diversity, and feel that they are currently getting it where they live. They differed from students defining Racial Competence in that while they saw and appreciated differences, they placed much less emphasis on similarities. However, they were similar to students with the first view in that they have a sense of self when relating to others. Overall, they expressed a desire for a connected kind of exposure to ethnic diversity, and they would like to get this exposure where they currently live.

The views of two international students (one male and one female) were interpreted as Desire for Unity, wanting emotional connection with regard to ethnic diversity that was somewhat moderated by a discomfort with other types of diversity, as well as a longing for intellectual oneness when it comes to friends and agreement on issues. The students showed that they have an awareness and knowledge of sameness and difference but an importance is placed on friends agreeing with them on most issues. This perhaps indicated that they are foreigners in this country and want some familiarity in their lives. While they described feeling some sense of emotional connection to ethnically diverse people, they expressed more desire for a sense of connection with people who are

like them. They indicated that they were moved and felt strongly about diverse world events, showing that world events affected them emotionally. Their view emphasized ethnic diversity, but not the other dimensions of diversity addressed in the items (race, age, and abilities). While they seemed to feel strongly emotional about ethnic diversity, this openness was tempered by some discomfort related to other dimensions of diversity (race, age, and disabilities). In addition, while they may seek some exposure to differences, they expressed a desire to also be surrounded by some intellectual familiarity. They did not necessarily desire sameness in others, but a connected sense of intellectual oneness—agreement on issues and intellectual matters. The two students who defined this view were different from students with the other two views in that the Desire for Unity students did not describe a high level of agreement with having a sense of self. They were like students with the first view in that they did recognize and see similarities in others, as well as differences. Desire for Unity students, in general, seemed to want a sense of intellectual oneness with people who have some similarities to them. One student confirmed this desire in a phone follow-up interview. In addition, the Desire for Unity students expressed a need to seek out and garner more knowledge about ethnic difference in particular.

The exploratory pilot study revealed that Q methodology could be promising in examining student descriptions of types of diversity awareness using Vontress's theory (1979; 1988; 1996) in the context of participation in theme housing. The pilot offered me an opportunity to determine whether Vontress's theory and items from the M-GUDS (Miville et al., 1999) were appropriate for enabling theme housing participants to describe their diversity awareness. My results revealed that Vontress's theory and the M-

GUDS statements could, indeed, provide participants a range of ways to express their diversity awareness. The pilot further revealed that there may be different types of diversity awareness that exist, not factored out by items and different than the original three scales that were found using the M-GUDS items objectively. Miville et al.'s three scales measure individual differences, but not different types of diversity awareness. The views revealed in the pilot differed from those found by Miville et al., especially in terms of the emphasis placed on ethnicity and race. The original scales, as defined by the researchers, do not highlight race or ethnicity, as did the views in the pilot. In the pilot, I found that three different types of diversity awareness as described through Vontress's theory however, it was limited by the small number of students who sorted. It seemed that there may be more types of diversity awareness that exist, which could be revealed if more students were included in a study. My focus in current study allowed for an investigation of the different types of diversity awareness that exist using Vontress's theory, as described by students in theme housing emphasizing ethnocentric and diversity programming.

The Concourse and Q-Set

A concourse (Brown, 1993) is considered to be all possible statements regarding a particular topic of interest, in this case, awareness of diversity. In Q methodology, a concourse is the population under study and the Q-set is the sample. Brown explained that the concourse is theoretically sampled to provide a Q-set. The Q-set, or set of statements around a topic, in the current study consisted of the 45 statements from the Miville-Guzman Universality-Diversity Scale (Fuertes et al. 2000a), which used Vontress's theory (1979; 1988; 1996). Miville et al. (1999) put together a concourse of

items using Vontress's theory. The items were designed to reflect an awareness of the similarities and differences that exist among people. Miville et al.'s concourse consisted of 78 items that related to the three subscales that were initially defined: (a) *Relativistic Appreciation of Oneself and Others*, (b) *Diversity of Contact*, and (c) *Sense of Connection*. Items were phrased to ensure that the instrument represented cognitive, behavioral, and emotional components, and were phrased positively and negatively. From this concourse, the researchers designed the Miville-Guzman Universality-Diversity Scale, which has 45 statements and measures the construct Universal-Diverse Orientation, which gauges diversity awareness. The statements were written to be self-referent and used everyday language.

Universal-Diverse Orientation, as a measure of diversity awareness in terms of levels, reflects cognitive, behavioral, and affective components that are interrelated and uses Vontress's (1979; 1988; 1996) theory. UDO is defined as:

an attitude toward all other persons that is inclusive yet differentiating in that similarities and differences are both recognized and accepted; the shared experience of being human results in a sense of connectedness with people and is associated with a plurality or diversity of interactions with others. (Miville et al., 1999, p. 292)

UDO, as an embodiment of Vontress's theory, "is an attitude of openness, tolerance, and appreciation of both differences and similarities among people, including factors such as race, gender, sexual orientation, and physical disability" (p. 46). UDO shows attitudes, cognitions, and behaviors regarding diversity using Vontress's theory.

The M-GUDS (Miville et al., 1999) statements were chosen for several reasons. They reflect diversity in terms of race, ethnicity, age, ability, and cultural activities, which together encompass a broader range of dimensions of diversity than have been utilized in past research on diversity awareness. Because students in the study live in places that program about race and ethnicity, it seemed important to use items that would allow them to describe diversity awareness using those dimensions. As the items were already designed that would allow for this, the creation of new items was unnecessary. Vontress's (1979; 1988; 1996) theory, as described through use of the M-GUDS statements, reflects both an awareness of similarities and of differences, making the statements very inclusive and avoiding the stigma associated with focusing merely on differences.

Past researchers have recommended that future research on diversity awareness, such as this study, take the importance of similarities into account, rather than exclusively addressing differences (Benjamin, 1996; Westbrook & Sedlacek, 1991). The M-GUDS (Miville et al., 1999) items were chosen for use in the current study because the instrument is widely regarded in the literature as a good measure of diversity awareness, which the items reflect, and it was thought to add to the past literature on diversity awareness by addressing similarities. While not all dimensions of diversity are specifically addressed, the items are thought to translate to other dimensions if a person uses the items to reflect a general attitude of openness and awareness to similarities and differences. In addition, the M-GUDS items reflect a desire and ability to interact positively with diverse others, which has been defined as diversity awareness in past literature (i.e. Berryman-Fink, 2006; Chang et al., 2006; Hurtado, 2005).

The Q-set statements that were utilized are available in the article by Fuertes et al. (2000a). A Q-set is the set of statements that represents a sample of the discourse for participants to sort. Sorting the Q-set is a subjective process in which participants express their views or perceptions. The Q-set in this study consisted of slips of paper with a statement on each slip.

The P-Set

The P-set, or participants who performed the Q sorting, consisted of students who lived in three different theme housing environments at a public, Midwestern university. Housing emphasizing ethnocentric programming has been criticized for promoting homogeneity at the expense of heterogeneity. A community emphasizing diversity programming was chosen for study as a community of interest, as programs there also sometimes focus on race and ethnicity. There were three populations in this study.

One population was composed of students participating in an African American interest community (suite-style housing with 25 residents) that emphasizes ethnocentric programming. Another population included students participating in a Native American interest community (suite-style housing with 17 residents) that emphasizes ethnocentric programming. It should be noted that any student, regardless of racial or ethnic background, may live in these communities; they are not exclusive based on racial or ethnic background. Some examples of ethnocentric programming include movie nights that feature stories about people from that ethnic group, potlucks featuring popular ethnic foods, meetings with the campus advisor for that ethnic group, and attending ethnic events such as a Pow Wow or a speaker for Black History Month. The final population was made up of students participating in a community with a larger than typical

international student population and where much programming promotes diversity awareness (apartment-style housing with 1,100 residents, not all of whom are students as many families live there). Some examples of diversity programming include focus nights that focus on a geographic region and the culture of that region and showing foreign films.

The ethnocentric and diversity programming themes tend to attract students who belong to the ethnicities that are emphasized (i.e. African Americans, Native Americans, and multi-national students). However, students of any ethnic group may live in the theme housing and the environments all feature a mix of ethnically diverse students. The current study sought participation from any student living in the community, regardless of his or her ethnic background. All students in the theme housing are potentially exposed to the ethnocentric or diversity programming, although all students do not necessarily attend the programs.

Thirty-nine students sorted: 11 from the African American interest community, 12 from the Native American interest community, and 16 from the community emphasizing programming on diversity. Students from any ethnic background could live in these communities, though students from the ethnicity that is the focus tend to gravitate to these communities. Students ranged in age from 18 to 34 years old, with a mean age of 22.64 years and median age of 20 years, and included both undergraduate and graduate students. There were 14 freshmen, eight sophomores, two juniors, five seniors, and 10 graduate students. Racial categories were as follows: six African Americans, eight Native Americans (tribes included Kiowa, Choctaw, Creek, and Pawnee), 15 Caucasians, seven Chinese, one Korean, and two Asian Indians. Fifteen males and 24 female sorted.

Twenty-six students out of 39 defined one of three factors, and 15 students agreed to phone follow-up interviews. Of these 15 students, 10 were interviewed by phone. Three students were from the Native American interest community, three were from the African American interest community, and four were from the community emphasizing diversity programming.

Institutional Review Board Approval

The study began upon Institutional Review Board (IRB) approval at Oklahoma State University. The IRB documentation included the final Q-set, the form board, the sorting sheet, and the researcher's script for data collection. A copy of the IRB approval letter is included in Appendix A. Students were solicited to voluntarily participate in the Q study at regularly-held community meetings or at programs. There was a solicitation script (Appendix B). An attempt was made to get participation from a sample of ethnically diverse students (i.e. including African American, Native American, Caucasian, and multi-national students). Each participant signed an informed consent form before participating (Appendix C).

The Sorting Procedure

Q-sorting is the process of arranging statements along some kind of continuum according to a condition of instruction (McKeown & Thomas, 1988). The sorting procedure enables participants to access their tacit understanding of a subject and can help them to express views they may not even know they have. Sorting allows participants to articulate their subjective viewpoint completely because they sort each statement in relation to all the other statements (Brown, 1993). Brown wrote that the

pattern that they construct, or Q sort, can be correlated with other participants' constructed sorts, and, in Q, it is persons who are correlated rather than statements or tests. Most quantitative and qualitative studies search for similarities, but, in Q methodology, the researcher is looking for differences.

The students performed one sort according to the following question, or condition of instruction: "What do you believe about diversity?" The condition of instruction is a guide for sorting Q-set statements, and sorts are often performed according to agreement or disagreement. Students began by sorting the statements from the M-GUDS (Miville et al., 1999; available in the Appendices) into three piles: "Most Like," "Most Unlike," and "In Between or Neutral." When the students finished the initial sorting, they were asked to begin with their "Most Like" pile and pick the top two. They were given a sorting form board with squares matching the size of the cards. The top two "Most Like" items were placed in the right-most column, which is labeled "Most Like." As seen in Table 1, the form board has 11 columns ranging from two to seven items. Students were then instructed to take the top two "Most Unlike" cards and place them on the form board in the left-most column. The students eventually sorted 45 cards from "most like me" to "most unlike me" on an 11-point scale ranging from +5 to -5. Items placed in the middle are views about which participants are "indifferent" or are less characteristic of the person sorting. The sorting process took approximately 30-45 minutes. The students' sorts were recorded on a sorting sheet (Appendix E).

At the conclusion of the sorting procedure, students were invited to provide more information on their answers by leaving a first name and phone number where they could be reached and interviewed. Participants were read the following at the conclusion of the

data collection: “If you would like to further our understanding of your results in this study, please leave a phone number on your sorting sheet. Since no names will be used in this study, please provide a first name of whom to ask for when we call.” This statement was also written on their sorting sheet. Subjects who left a phone number and first name

Table 1

Form Board

1	2	3	4	5	6	7	8	9	10	11		
Most Unlike Me						Most Like Me						

on their sorting sheet were contacted by phone and asked to discuss study issues. There was a script for the phone interview (Appendix F). Phone follow-up interviews were conducted with students who loaded highly and purely on a factor and who left their

name and phone number on the sorting sheet. Students also filled out a brief demographic survey (Appendix G). Racial categories on the demographic survey are based on CDC categories. The demographic survey helped provide information on whether or not the participating students were attending programs and how many they had attended.

Q Methodology and Factor Interpretation

Robbins (2005) explained in detail how Q methodology draws out participants' subjective viewpoints and compares those viewpoints. Robbins wrote about how the method reveals common patterns, or factors, of subjectivity that are articulated through the Q sorts. Robbins further stated that Q methodology enables the researcher to compare individual opinions based on their relationship to idealized patterns and it uses individual people, and not test items, as the variables, differentiating it from R method studies. Subjectivity is considered communicable and operant (Brown, 1980). Brown explained that Q methodology lets a researcher rigorously and quantitatively explore human subjectivity. Brown further stated that subjectivity, the scientific study of a person's communication of his or her viewpoint (McKeown & Thomas, 1988), cannot be right or wrong. Brown (1980) stated that the use of subjectivity when exploring a phenomenon lets the researcher study the phenomenon directly, from the internal standpoint of the participant. Brown explained that researchers using Q methodology do not hypothesize beforehand. According to Brown, behavior exists, and the participant can provide a representation of it, and then the phenomenon is observed. Brown explained that the final step is attaching concepts to the phenomenon under study.

Q methodology utilizes factor analysis statistical procedures to analyze the data. Q analysis correlates traits by person, resulting in statistically correlated groups of

participants (Robbins, 2005). Each student's sort was entered into the PQMethod 2.11 software package (Schmolck, 2002), which is used for the statistical computations of correlations, factor analysis, and rotation of the Q data. Correlation coefficients are calculated based on the sorts and, for each pair of sorts, the program calculates a Pearson product-moment correlation coefficient (Robbins, 2005). Robbins explained the process of factor analysis, which is typically performed using the centroid or principle components method. According to Robbins, from this, factors emerge, each having Eigenvalues and percentage of explained variance. Robbins explained how differences among the participants are explored based on factor loadings.

Brown (1993) explained that Q methodology uses a correlation matrix, factor analysis, and statistical rotation to ascertain the number of different Q sorts that exist. Brown described how rotation of the data helps the researcher elucidate and further understand the factors. Factors are rotated in a multidimensional space to arrange individual sorts according to idealized and abstracted patterns of subjectivity and similarities (Robbins, 2005). Robbins has stated that axis rotation can be executed to enhance clarity and reveal different perspectives.

Woosley, Hyman, and Graunke (2004) explained how the power of Q methodology resides in factor interpretation. As Woosley, Hyman, and Graunke said, the researcher explores the emerging factors to examine their similarities and differences. They further explained that interpretation often concerns itself with identifying distinctive characteristics of each factor. Woosley, Hyman, and Graunke explained that in order to interpret the factors, each statement that makes up the factor is assigned factor scores, which are the weighted average scores for each factor. Once the factor scores are

assigned, they are converted to the original Q sort scale (Brown, 1993). The final stage in Q methodology is data interpretation.

Interpretation involves examining the items making up each factor and the relationship of each sort to each factor (Robbins, 2005). Robbins explained the process of interpretation, and how factors are thought to be significant and observable viewpoints existing in the population under examination. Robbins further described how each individual sort is scored according to a loading for each factor. Robbins showed how individuals with a high loading score on a single factor are considered to hold a relatively pure viewpoint, and that viewpoint may be used to define the factor. However, as Robbins explained, some individuals may load on multiple factors. Robbins mentioned that this is not unlikely, as subjectivity is complex, and people can hold multiple perspectives. People who load significantly on a specific factor are thought to share a common viewpoint (McKeown & Thomas, 1988). McKeown and Thomas have expressed that positive loadings reflect agreement with that factor's viewpoint while negative loadings indicate a rejection. Brown (1980) and Stephenson (1980) discuss the statistical procedures and analysis of Q methodology in detail.

During interpretation, I first considered each factor individually and then its relationship to other factors was explored. I examined the theoretical sorts, and "most like" and "most unlike" statements were considered individually and in relation to other statements in the sort. I also gave consideration to distinguishing statements and consensus statements as factor viewpoints evolved. I then gave due evaluation to the sorts of high and pure loaders. The final stage of interpretation included examining participant

demographics and follow-up interview comments, and a final picture of each viewpoint emerged. Descriptions of the factors are included in Chapter IV.

Summary

My purpose in this study was to examine how students participating in theme housing emphasizing ethnocentric and diversity programming describe their diversity awareness as viewed through Vontress's theory (1979; 1988; 1996). Q methodology was chosen as the research method because of its emphasis on subjectivity. Because research on students' diversity awareness, in the context of housing that emphasizes ethnocentric programming, has focused solely on objective levels, a study on students' subjective views about the types of diversity awareness that exist among them was needed to complete the literature and to aid in developing better programming. Pilot study results were presented in this chapter, along with methodology for the study, which included a description of the participants and contexts, instrumentation, procedures, and data analysis. Chapter IV includes the findings of the study with interpretations.

CHAPTER IV

RESULTS

My purpose in this study was to examine how students participating in theme housing emphasizing ethnocentric and diversity programming describe their diversity awareness as viewed through Vontress's theory (1979; 1988; 1996). The questions guiding the study were:

- 1) What types of views about diversity awareness, as described using Vontress's theory, exist among college students participating in theme housing with an ethnocentric or diversity programming emphasis?
- 2) What are the characteristics of the students whose views are described?

Following a brief summary of the final factor solution, I provide a detailed description of the findings with interpretations and organized by the research questions.

Analysis of the Data

Data were analyzed using the PQMethod software (Schmolk, 2002) in three major steps: correlation of sorts, factor analysis (including factor rotation) followed by statement z-score computation for each factor. For the factor analysis, each individual Q sort was entered into the program, which correlated every sort with every other sort. Factor analysis of the resulting correlation matrix was performed to identify the groupings of individuals according to how they see the phenomenon of diversity

awareness. Several analyses were performed to determine the factor solution with the most appropriate theoretical and statistical fit, as advocated by McKeown and Thomas (1988).

Significance level was calculated as shown by McKeown and Thomas (1988) using the following equation: $1/\sqrt{N} \times 2.58$, for significance $\alpha < .01$. Significance was calculated as 0.39, $\alpha < .01$, to represent a loaded sort. The use of $\alpha < .01$ was chosen because it is more rigorous than $\alpha < .05$. Using a less rigorous significance level yields more consensus and, in Q, the researcher seeks variance.

Centroid factor analysis was first performed, followed by an attempt to judgmentally or hand-rotate the factors. Although varimax is a mathematically precise way to rotate, hand rotation is used when there is a clear theoretical reason to rotate around a particular sort or group of sorts (McKeown & Thomas, 1988). Hand rotation did not provide any particular advantage in this case, so principal components was followed by a varimax rotation of four factors. Rotation provides definition for describing the data, but does not affect the relationships among the facts. The four factor solution was examined, but the fourth factor was considered weak with only three defining sorts and the majority of sorts confounded. With only three defining sorts, the fourth factor was considered too unstable to retain (Brown, 1980). Next, a three factor solution was examined. It was determined that the three-factor solution was the strongest and most stable solution. The three-factor solution accounted for 45% of the variance.

Using the 0.39 significance level, 26 of 39 sorts loaded significantly on one of three factors. Four sorts were nonsignificant on any of the three factors, meaning those participants were not able to describe their diversity awareness using any of the three

factor viewpoints, and nine sorts were confounded by loading on multiple factors, meaning those participants held multiple viewpoints. Table 2 shows how the sorts loaded on the factors with demographic information regarding ethnicity, sex, and theme housing. Factors 1 and 3 had nine defining sorts, and factor 2 had eight defining sorts. The negative loadings of participant 23 on Factor 1 and participant 24 on Factor 3 indicate that the participants rejected the views of those factors.

Table 2

Factor Solution

Sort	Factor 1	Factor 2	Factor 3	Ethnicity	Sex	Theme Housing
1	0.4135	-0.0464	0.7063	I	M	N
2	0.4944	0.1469	0.5440	W	F	N
3	-0.1616	0.06748X	-0.0359	W	M	N
4	0.3541	0.3536	-0.0183	W	F	N
5	-0.0049	0.0551	0.4003X	AI	F	N
6	0.4992	0.1466	0.4300	AI	F	D
7	0.3830	0.0532	0.6973X	AI	M	N
8	-0.0561	0.2071	0.5183X	AI	F	N
9	0.6035X	-0.0313	0.1322	AI	F	D
10	0.5170	0.3735	0.3978	AI	M	N
11	0.0319	0.7625X	0.2202	AI	F	N
12	0.5068	0.5160	0.0309	W	M	N
13	0.2564	0.3853	0.3285	W	F	N
14	0.3970X	0.3871	-0.1244	W	M	A
15	0.6581X	0.2418	-0.0673	W	F	A
16	0.4772	0.5525	-0.3111	W	M	A
17	0.0153	0.7137X	0.2623	W	F	A
18	0.2582	0.6310X	0.2108	W	F	A
19	0.0973	0.1782	-0.0269	B	F	A
20	0.7756X	0.0064	0.2623	B	M	A
21	-0.0535	0.5688	-0.5545	B	F	A
22	0.7001X	0.3195	0.1823	K	M	A
23	-0.6836X	-0.1355	-0.2706	W	F	A
24	0.1873	0.1161	-0.3955X	B	M	A
25	0.1376	0.6362X	-0.0765	B	M	A
26	0.0866	0.3494	0.2377	C	F	D
27	0.4129X	-0.3091	0.3584	I	M	D

28	0.5644	-0.0400	0.4347	W	F	D
29	0.0479	0.5602X	0.0082	C	F	D
30	0.0542	0.1485	0.7446X	C	F	D
31	-0.0593	0.2554	0.6228X	B	M	D
32	0.2583	0.0078	0.4304X	C	M	D
33	0.6765X	0.1466	-0.0868	W	F	D
34	0.2028	0.4352X	0.2314	C	M	D
35	0.3076	0.0748	0.6664X	W	F	D
36	0.4234	0.2954	0.5209	W	F	D
37	0.1366	0.4783X	0.2065	AI	F	D
38	0.5324X	0.2231	0.3856	C	F	D
39	0.1757	-0.0399	0.5677X	C	F	D

X = Defining Sort

W = White

B = Black

AI= American Indian

I = Asian Indian

C = Chinese

K = Korean

N = Native American Interest Community

A = African American Interest Community

D = Community Emphasizing Diversity Programming

M = Male

F = Female

The final factor solution resulted in low correlations between the factors, as seen in Table 3. Low correlations among factors indicate that, while the three factor viewpoints shared some similarities in their descriptions of diversity awareness, they were unique enough to represent three distinct types of diversity awareness.

Table 3

Correlations Between Factors

Factors	1	2	3
1	1.0000		
2	0.3199	1.0000	
3	0.4224	0.2745	1.0000

Upon choosing a factor solution, the final analysis was the calculation of z-scores for each statement for each factor and arranging them in descending order to replicate the Form Board so that meaning of the views could be interpreted. The three theoretical arrays served as the main interpretation source. The computer generated a theoretical sort for each of the three factors. Array positions are the column positions of the statements in the theoretical sort, ranging from -5 (most unlike me) to 5 (most like me). Z-scores provide a more exact measure of the distance of each statement from the mean. The theoretical array for each factor can be seen in Appendix I. In addition, the computer generated a list of consensus or similarity statements (statements that were not placed in statistically different locations on the form board for each theoretical sort) and discriminating or difference statements (statements that distinguished the factor view from the other factor views).

Research Question 1

The first research question in this study was: What types of views about diversity awareness, as described using Vontress's theory (1979; 1988; 1996), exist among college students participating in theme housing with an ethnocentric or diversity programming emphasis? Unlike diversity awareness research using R method which measures levels of diversity awareness, this study describes types of diversity awareness using Q methodology. It is possible that previous diversity literature is only giving half of the picture (levels of awareness) and that the use of Q methodology, as in this study, allows the other half of the picture (types of awareness) to be analyzed. The data analysis revealed three distinct types of diversity awareness among students participating in the theme housing. I next describe the three views, and the theoretical sorts that guided

interpretation, as well as consensus and distinguishing statements, which can be seen in Appendix I.

Factor 1: Empathy Orientation

Factor 1 was defined by nine sorts and was named *Empathy Orientation* because participants with this view feel a deep sense of connection to the experiences of diverse others, even when those others are geographically distant. They express awareness of world events, and that they are emotionally affected by world events. Their empathy involves being deeply tolerant of others' viewpoints coupled with an acceptance of people who are unlike them. The sense of empathy and emotion supported Vontress's theory (1979; 1988; 1996) in that all people must deal with emotion. In addition, the sense of connection to others and their experiences supported Vontress's theory that all people are connected, and also supported the identity development model of Myers et al. (1991), in which the researchers posited that all people are connected. A very strong emphasis is placed on racial and ethnic diversity and awareness, which is the same across the other views. The top nine "most like" and "most unlike" statements are provided in Table 4. As can be seen, some low z-scores may be distinguishing while high z-scores may not be. This is because a statement placed anywhere can be distinguishing if it is placed in a statistically distinct place when compared to placement in the other factor sorts.

Table 4

Factor 1: Empathy Orientation
Nine Most Like and Most Unlike Statements

Most Like	Array	Z-Score
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Statements	Position	
11. I place a high value on being deeply tolerant of others' viewpoints.	5	1.98*
20. It does not upset me if someone is unlike myself.	5	2.27*
45. I have <u>not</u> seen many foreign films.	4	1.53*
34. If given another chance, I would travel to different countries to study what other cultures are like.	4	1.25
44. I feel comfortable getting to know people from different countries.	4	1.83
1. I am interested in knowing people who speak more than one language.	3	0.84
13. It grieves me to know that many people in the Third World are not able to live as they would choose.	3	1.12
26. Knowing about the different experiences of other people helps me understand my own problems better.	3	0.75
35. I have friends of different ethnic origins.	3	0.99

Most Unlike Statements	Array Position	Z-Score
29. I am only at ease with people of my race.	-5	-1.82
31. For the most part, events around the world do not affect me emotionally.	-5	-1.73*
19. I often feel irritated by persons of a different race.	-4	-1.72
30. I would like to go to dances that feature music from other countries.	-4	-1.32
33. I often listen to the music of other cultures.	-4	-1.22
10. I don't know too many people from other countries.	-3	-1.04
12. It's really hard for me to feel close to a person from another race.	-3	-1.20

37. It is important that a friend agrees with me on most issues.	-3	-1.21*
39. Getting to know someone of another race is generally an uncomfortable experience for me.	-3	-1.19

* Denotes a distinguishing statement

The *Empathy Orientation* view concerns itself with an intellectually empathic tolerance and acceptance of difference. A most like distinguishing statement reflected the importance of being deeply tolerant of others' views (statement 11, array position 5, z-score = 1.98, distinguishing $p < .01$). It is not enough to be merely tolerant of others' viewpoints; the tolerance strikes a chord that makes them feel it is very important to know and accept other points of view. The depth of their tolerance is reflected in the fact that they are not upset if someone is not like them (statement 20, array position 5, z-score = 2.27, distinguishing $p < .01$). When people differ from them, they are not bothered—it is just another viewpoint, and all viewpoints are important to recognize. The acceptance these students exhibit for others reveals a strong tolerance and acceptance of difference. This accepting and tolerant attitude supported past research on student attitudes about diversity (Whitt et al., 2001).

The fact that they emphasize tolerance and acceptance of other viewpoints on the basis of learning may indicate that the view is intellectual, which would support past research that has related diversity awareness and critical thinking (Chang et al., 2006; and Hurtado, 2005). The tolerance of students with this view is an intellectual identification. In their endeavors to know others and become aware, they describe that they would like to travel to other countries to study different cultures (statement 34, array position 4, z-

score = 1.25). They want to travel so that they can study and learn more about differences, particularly racial and ethnic differences. They are seeking knowledge and thereby understanding. The intellectual nature of the view was revealed by participant 9, who stated, “Being able to watch others who are different, seeing how they handle things, is insightful to me. It’s like looking at another option.” Observing how different people deal with situations can provide insight or another way of seeing the situation, giving them more options. Participant 27 explained the intellectual nature of the factor, stating, “If we think of their [other people’s] troubles, we see more. It puts our problems into perspective.” Thinking about other people’s problems can help these students see their own problems differently. This can also help these students reach a better intellectual understanding of themselves, as participant 27 stated: “Trying to see others’ perspective, knowing they have similar problems, helps me understand myself better.” Knowing about others’ experiences helps these students achieve some self-understanding: “Knowing about the different experiences of other people helps me understand my own problems better” (statement 26, array position 3, z-score = 0.75). Their awareness enables them to get a better intellectual understanding of both themselves and other people. It gives them different perspectives for thinking about their own problems and experiences. The emphasis on self awareness in comparison to an awareness of others’ perspectives supported theories of identity development, which progress in the same way (i.e. Atkinson, Morten, & Sue, 1989; Cass, 1979; Kim, 1981 as described in Sue, D. W. & Sue, D., 1999). The intellectual understanding of these students supported the UDO construct (Miville et al., 1999) as far as being cognitive, which is also in keeping with Vontress’s theory (1979; 1988; 1996): that all people struggle with cognitive issues.

These students first want to learn something about other people or other people's situations. But from here, the intellectual tolerance and acceptance of these students goes deeper; they feel great empathy for the circumstances of others around the world, which distinguishes them from students with the second and third views.

Empathy in a global sense is reflected in a most unlike distinguishing statement that stated world events do not affect the students emotionally (statement 31, array position -5, z-score = -1.73, distinguishing $p < .01$). They feel connected to world events in an emotional way, which supports the affective component of UDO (Miville et al., 1999) as well as Vontress's theory (1979; 1988; 1996) in that all people must deal with emotion. Events going on in the world do affect these students emotionally, so their tolerance includes empathy. In another most like statement, they express that they feel grief because people in the Third World cannot live the way they would choose (statement 13, array position 3, z-score = 1.12). Participant 20 confirmed this by saying, "I feel that everybody should have the same opportunities. It bothers me a lot; it makes me sad, that they don't in other parts of the world." They are not merely bothered by conditions elsewhere, but feel a deeper sense of mental suffering or distress. These students can identify with another's situation or feelings, and this identification is emotional. This especially applies to events happening in the world—they feel a connection to world events. The sense of emotion resulting from knowledge of what is going on around the world, and with other people, supported theories of identity development in which a person feels some dissonance as they recognize differences among themselves and others (i.e. Cross, 1971 and 1975; Kim, 1981; Ruiz, 1990). These students are trying to work through the conflict and suffering they see in the world, much

like people work through these conflicts as they progress through a model of identity development. A significant distinguishing statement, or one that distinguishes the factor from other factors, confirmed the connection to the world and people around the globe: “I feel a sense of connection with people from different countries” (statement 4, array position 2, z-score = 0.62, distinguishing $p < .01$). This connection enables them to emotionally identify with people around the world and vicariously experience those people’s feelings and situations from a distance in a way that links them to the world of others. The empathic nature of the factor was expressed by participant 14, who said, “Traveling to other places has had a big impact on me. Situations in other countries—they make me hurt. They make me sad.” Events in other parts of the world evoke a deep emotional response—it *hurts* these students to see or hear what may be going on elsewhere in the world.

Empathy is further reflected by these students who feel deeply affected when they hear stories about the struggles others have faced in adapting to living here (statement 2, array position 2, z-score = 0.72, distinguishing $p < .01$). This empathy is emphasized by the fact that these students are moved when they hear people of different races describe what it is like for them in this country (statement 23, array position 2, z-score = 0.65, distinguishing $p < .01$). The students are *deeply affected* and *moved* when listening to different people describe their struggles and experiences. These emotion words indicate the empathy the students feel for other people. The empathy is focused on world events and different people’s situations, which distinguishes this view from the second view, as will be shown. Again, the emotion involved in hearing about others’ circumstances and experiences calls to mind models of identity development that explain how people work

through these same issues (i.e. Kim, 1981; Ruiz, 1990; and Cass, 1979). While this group of students is tolerant, diversity awareness goes deeper than that and evokes a kind of kindred emotional response. Situations around the globe do more than bother—they make these students *sad*. Participant 27 said, “Tragic events in the world hurt me. I feel very strongly affected by world tragedies. I feel very strongly about others’ problems—it hurts me.” Being strongly affected is not merely an intellectual recognition of tragedy, but an empathic response that evokes emotional pain. Yalom’s (1985) theory supports this aspect of *Empathy Orientation* because he observed that people develop cohesion and find relief in being aware of the similarities that people share. The empathy of these students leads them to a greater understanding of others’ circumstances, and helps them connect with others across the globe.

While the desire to travel reflects an active nature to their empathy and diversity awareness, it may be somewhat surprising that they describe themselves as passive about engaging in cultural activities. In their most unlike distinguishing statements, they placed a statement about wanting to go to dances that feature music from other countries (statement 30, array position -4, z-score = -1.32, distinguishing $p < .05$). In addition, they said it was unlike them to often listen to the music of other cultures (statement 33, array position -4, z-score = -1.22). To them, being tolerant and empathic does not necessarily include a need for involvement in cultural activities. This supported findings in past research that described how students expressed confusion about how much programming on diversity was offered or why this programming was necessary (Roper, 2004). It may be that their diversity awareness is fully established and such programming is redundant and unnecessary. They disagree with statements reflecting participation in cultural

activities and also rank these statements neutrally: “I would be interested in taking a course dealing with race relations in the United States” (statement 40, array position 0, z-score = 0.22, distinguishing $p < .05$). They are not interested in going to exhibits that feature the work of minority artists (statement 43, array position -1, z-score = -0.30). Being exposed to cultural differences through programming or activities is either not as important to them or something they simply are not currently doing. This may reflect a passiveness with regard to cultural activities or programming. They feel they are already tolerant and empathic of others’ views and situations, already aware of diversity without needing to go to activities or programs. The worldview they espouse through the factor is one that is aware of diversity, tolerant of it, and empathic about it. They know what is going on in the world and are connected to it. Programs or activities may be nice, but they do not play a major role in their diversity awareness.

Students with the *Empathy Orientation* view describe a comfort with and awareness of racial and ethnic diversity. It is most like them to feel comfortable getting to know people from different countries (statement 44, array position 4, z-score = 1.83). In addition, they have friends of different ethnic origins (statement 35, array position 3, z-score = 0.99). They feel very comfortable around racial and ethnic diversity, which makes sense given where they live. But it is not mere comfort in such a situation—they are friends with people from different racial and ethnic backgrounds. They can feel comfortable enough with differences to pursue friendships with people who differ from them. The sense of comfort with race and ethnicity supported past research the emphasized this when describing college students’ diversity awareness (Helm, Sedlacek, & Prieto, 1998). It is most unlike these students to say they are only comfortable with

people of their own race (statement 29, array position -5, z-score = -1.82). Not only can they feel comfortable with other races, they can be friends with them. They also described that it is unlike them to say “getting to know someone of another race is generally an uncomfortable experience for me” (statement 39, array position -3, z-score = -1.19). Not only are they comfortable, but they have sought racial and ethnic diversity out in their acquaintances—it is unlike them to say that they do not know many people from different countries (statement 10, array position -3, z-score = -1.04). They are around multiple people who are different; this is not an unusual occurrence. The fact that these students have diversity awareness and acknowledge interactions with diverse peers in their description of their diversity awareness supports past research on diversity awareness (Hurtado, 2005; Nelson Laird, 2005; Whitt, Edison, Pascarella, Terenzini, & Nora, 2001). A significant distinguishing statement placed on the most unlike side confirmed their awareness of racial diversity: “Placing myself in the shoes of a person from another race is usually too tough to do” (statement 32, array position -2, z-score = -0.65). This again reflects their ability to empathize. Their intellectual and empathic understanding of different people assists them in perspective-taking. The emphasis on race and ethnicity is supportive of identity development models emphasizing becoming increasingly aware of diverse others as developmental and productive in interacting with others (i.e. Helms, 1990; Kim, 1981; Ruiz, 1990).

Empathy Orientation students’ tolerance, awareness, and empathy are highly geared towards people who are different, especially of different races and ethnicities. This makes intuitive sense considering the programming they may attend where they live. They identify themselves as tolerant of differences, globally empathic and accepting, but

not aggressively seeking activities to broaden their awareness. Their main diversity awareness characteristics—intellectual tolerance and empathy—make them very comfortable being around differences, and inform them that these differences are very valuable and important. But not only are they simply comfortable getting to know racially and ethnically diverse others, but they seek out exposure to diverse others and try to learn about their experiences globally.

Factor 2: Relationship Orientation

Factor 2 was defined by eight sorts and was named *Relationship Orientation* because participants with this view understand others with whom they have some kind of relationship, and these relationships are built upon a recognition of others' differences as well as similarities. A very strong emphasis is placed on being aware of similarities or commonalities among themselves and others, which helps them feel closer to other people and able to form relationships. Like the *Empathy Orientation* view, a strong emphasis is placed on racial and ethnic diversity and awareness, supporting past models of identity development (i.e. Helms, 1990; Kim, 1981; Ruiz, 1990). The emphasis on relationships, which are formed through a recognition of similarities and differences, is further support for models of identity development that describe progression in much the same way. The emphasis on interactions with other people was also supportive of past research on college students' diversity awareness (i.e. Berryman-Fink, 2006; Chang et al., 2006; Hurtado, 2005). Unlike *Empathy Orientation*, the awareness students with the *Relationship Orientation* view feel is geared more towards relationships than world events and situations. Also distinguishing these students from *Empathy Orientation*, *Relationship Orientation* students strive to see both similarities and differences in other

people in order to understand them, thus supporting Vontress’s theory (1979; 1988; 1996). *Relationship Orientation* is much more personal while *Empathy Orientation* is much more global. The top nine “most like” and “most unlike” statements for *Relationship Orientation* are provided in Table 5.

Table 5

<i>Factor 2: Relationship Orientation</i>		
Nine Most Like and Most Unlike Statements		
Most Like Statements	Array Position	Z-Score
38. In getting to know someone, I like knowing <u>both</u> how he/she differs from me and is similar to me.	5	2.13*
15. In getting to know someone, I try to find out how I am like that person as much as how that person is like me.	5	1.87*
9. Knowing how a person differs from me greatly enhances our friendship.	4	1.55*
18. I can best understand someone after I get to know how he/she is <u>both</u> similar and different from me.	4	1.51*
37. It is important that a friend agrees with me on most issues.	4	1.71*
36. Knowing how a person is similar to me is the most important part of being good friends.	3	1.32*
20. It does not upset me if someone is unlike me.	3	1.35*
7. I sometimes am annoyed at people who call attention to racism in this country.	3	1.43
6. Knowing about the experiences of people of different races increases my self understanding.	3	0.95
Most Unlike Statements	Array Position	Z-Score

29. I am only at ease with people of my race.	-5	-1.54
28. I am often embarrassed when I see a person with disabilities.	-5	-2.01
39. Getting to know someone of another race is generally an uncomfortable experience for me.	-4	-1.32
33. I often listen to the music of other cultures.	-4	-1.46
5. I am not very interested in reading books translated from another language.	-4	-1.26
14. I would like to join an organization that emphasizes getting to know people from different countries.	-3	-0.87*
19. I often feel irritated by persons of a different race.	-3	-1.19
40. I would be interested in taking a course dealing in race relations in the United States.	-3	-0.94*
45. I have <u>not</u> seen many foreign films.	-3	-0.99*

* Denotes a distinguishing statement

The *Relationship Orientation* view concerns itself with building relationships with others by becoming aware, first, of how they are both similar, and that similarity gives them the comfort to learn about how they are different. In contrast with *Empathy Orientation*, which is an intellectual and emotional view, *Relationship Orientation* is a social view. *Relationship Orientation* students' diversity awareness is geared more toward relationships than world events, further distinguishing it from *Empathy Orientation*. In the most like area of the form board, the theoretical sort includes a distinguishing statement about how they get to know other people: They first try to find out how they are alike (statement 15, array position 5, z-score = 1.87, distinguishing $p <$

.01). This view is about forming relationships and trying to connect with other people. This supports models of identity development, which move from simply an awareness of oneself to an awareness of one's relationship to others (i.e. Helms, 1990; Kim, 1981; Ruiz, 1990). One of the most important relationships to these students is their friendships. Among these students' friends, it is important that friends agree with them on most issues or have similar viewpoints (statement 37, array position 4, z-score = 1.71, distinguishing $p < .01$). Knowing their similarities is the most important part of being good friends (statement 36, array position 3, z-score = 1.32, distinguishing $p < .01$). Similarities are so paramount that they describe it as the "most important part of being good friends." Participant 11 stated, "Similarity is important to me—if you're too different, it's not very good, and it can prevent understanding and bonding. We can also be the same on certain issues we feel strongly about." As this student explained, not knowing similarities can prevent forming connections or bonding with others, which would hamper forming relationships or friendships. The focus on similarities that was expressed in the placement of statements has to do with gaining a better understanding of other people so that these students can connect with them. Emphasizing similarities in order to connect or form relationships with others supports Yalom's (1985) description of how groups bond and develop cohesion by recognizing the similarities that are so integral to Vontress's theory (1979; 1988; 1996).

While similar views are important, these students also see the advantage of exposure to dissimilar views. In addition to finding out how they are alike, they then like to find out how they are different as well (statement 38, array position 5, z-score = 2.13, distinguishing $p < .01$). These students try to get to know others by finding out what

commonalities they have as well as how other people differ from them, as this enriches relationships. The emphasis on similarities and differences was explained by participant 3, who said, “It does help to have things in common too. When we can point out how similar we all are, that can bring us closer together. But I like hearing about the differences of other people too.” When a friend has differences, this can enhance their friendship (statement 9, array position 4, z-score = 1.55, distinguishing $p < .01$). It seems that perhaps being able to establish some commonalities with other people opens them up to learning about their differences. In the people they are closest to, similarity is the foundation of friendship. However, while these students may like friends to have similarities to them, they are not *upset* if someone is not like them (statement 20, array position 3, z-score = 1.35, distinguishing $p < .01$). Participant 11 explained that, “Knowing about difference prevents conflict.” They have no need to get upset when someone is different because this will help them avoid any conflict in their relationship, and since they have that similarity as a foundation, they have a link that can transcend any differences that might otherwise cause tension. The importance of recognizing differences as a part of forming relationships coincides with models of identity development that do the same in order to become more aware and have better interactions with others (i.e. Helms, 1990; Kim, 1981; Ruiz, 1990). But the fact that similarities are also emphasized supports the model of Myers et al. (1991), which does not separate people into various different identities but recognizes that humanness is complex and multifaceted, and that identity can be integrative rather than segregated.

In moving beyond just getting to know other people, these students feel that they can *understand* other people best when they know how they are similar and different

from them (statement 18, array position 4, z-score = 1.51, distinguishing $p < .01$).

Understanding similarities and differences with others enables these students to connect and form relationships, even friendships, but this process is cognitive. While this view is concerned with relationships and getting to know other people, its development is cognitive in that getting to know others involves becoming aware of their similarities and differences. This group empirically tests the waters when getting to know others by observing how they are both alike and different. *Relationship Orientation* students are using empirical results to gain understanding and make friends. Through their empirical endeavors, they form relationships that are personally meaningful because of the similarities as well as the differences that exist among them and others. As participant 25 put it, “I like to have things in common with my friends and with other people, but I’m not opposed to difference—that makes me more aware.” Knowing similarities and having commonalities is important, but difference is important too for understanding people and forming relationships. Participant 29 further explained this by saying, “It’s easier to know someone if I can empathize or sympathize on common points, however small. It makes it easier to get to know someone.” Finding some similarity with other people helps these students get to know others better. Again, the emphasis on similarities has to do with forming relationships. Perhaps more than students on the other two factors, *Relationship Orientation* students are comfortable with differences because of that relationship they initially built based on similarity. To them, difference becomes a non-issue because they are not that different. These students are able to have positive interactions with other people, regardless of their differences, which gives credence to past research that has emphasized the importance of positive interactions with diverse people to college

students' diversity awareness (i.e. Berryman-Fink, 2006; Chang et al., 2006; and Hurtado, 2005).

Commonality creates comfort for these students. Participant 25 expressed this as if “we can find something in common, it makes you more comfortable.” This comfort translates to awareness and also closeness to other people through relationships. Participant 3 summed it up by saying, “The more I find out, the more I know I am similar to other people, no matter how different they are.” This speaks volumes about this factor. What they have realized is that, in the social context, even though there may be vast differences among people, they always have some similarities, and this awareness connects them and helps them form relationships with diverse others, which supported past research on the importance of interactions with diverse others to diversity awareness (i.e. Berryman-Fink, 2006; Hurtado, 2005).

Like *Empathy Orientation*, *Relationship Orientation* students express a comfort with and awareness of racial diversity. The students describe that learning about the experiences of other races helps them understand themselves better (statement 6, array position 3, z-score = 0.95), again reflecting the cognitive nature of this factor. By learning about other races, they gain self-understanding. Like students with the *Empathic Orientation* view, this emphasis on self awareness which comes from an awareness of others supported theories of identity development that progress in the same manner (i.e. Helms, 1990; Kim, 1981; and Ruiz, 1990). In the most unlike side, students placed a statement about only being comfortable with people of their own race (statement 29, array position -5, z-score = -1.54). They can feel at ease with people who are not of their own race. In addition, it is unlike them to say that “getting to know someone of another

race is generally an uncomfortable experience for me” (statement 39, array position -4, z-score = -1.32). They can feel comfortable getting to know people of races that differ from their own. Knowing the emphasis this group places on similarities, it can be inferred that they are able to find commonalities with people from different races, and this makes them comfortable. The comfort with race and ethnicity supported past research on diversity awareness that emphasized the same sense of comfort (Helm, Sedlacek, & Prieto, 1998). Another unlike statement for this group is that they often feel irritated by people of a different race (statement 19, array position -3, z-score = -1.19). They are not irritated because they are able to understand their similarities and differences. It is not just a cognitive awareness of racial diversity that this group has. Their awareness is more about relationships and is social: getting to know other races and finding out about their experiences. Using similarities, they can feel close to and at ease with people from different races.

In addition to an awareness of racial diversity, *Relationship Orientation* students also emphasize some awareness of ability diversity. In the most unlike side, they placed a statement saying that they are often embarrassed when they see a person with disabilities (statement 28, array position -5, z-score = -2.01). Such openness may be due to their emphasis on awareness of racial diversity. As participant 25 stated, “I’m not uncomfortable with other races—it makes me more aware to be around them.” Being around racial diversity leads to more awareness. Participant 11 explained, “I went to school with many different races, and it made me comfortable with other differences among people.” The exposure to racial diversity can lead to comfort with other types of diversity, such as ability. The awareness of ability diversity was explained by several

participants. Participant 3 said, “You can learn a lot from people with disabilities. They are just as important as people who are from different ethnic backgrounds.” Participant 11 stated, “It doesn’t embarrass me when people have disabilities. People who make fun of them—I’m ashamed of those people. They hurt themselves.” *Relationship Orientation* students feel empathy for people with disabilities, and see the hurt that can be caused by ridicule. The fact that *Relationship Orientation* students do not focus just on racial and ethnic identity in describing their diversity awareness, supports the identity development model of Myers et al. (1991).

While this view is social, the relationships these students build are based on cognitive factors rather than empathic ones. This distinguishes *Relationship Orientation* from *Empathy Orientation*, which is more about empathy, albeit empathy related to world events and situations. Students with the *Relationship Orientation* view build relationships from commonalities and differences among themselves and others. The fact that these students deal with diversity awareness as a social problem supports Vontress’s theory (1979; 1988; 1996) in that all people encounter social problems. The way *Relationship Orientation* students get to know diverse others is very logical: They first look for commonality and then become comfortable with learning about differences.

Distinguishing statements helped clarify the cognitive nature of the relationships, which is predicated on recognizing similarities and differences and that is what makes their interactions positive, supporting past research on the importance of positive interactions with others to college students’ diversity awareness (Berryman-Fink, 2006; Chang et al., 2006; Hurtado, 2005). In the most unlike side, they placed a distinguishing statement, that they are deeply affected when they hear people from other countries describe the

struggle of adapting to living here (statement 2, array position -2, z-score = -0.80, distinguishing $p < .05$). Getting to know others is not so much emotional for them because their forte is forming social connections rather than theoretical connections, like *Empathy Orientation* students. They are not necessarily moved when they hear people from different races describe the experience of living here (statement 23, array position -2, z-score = -0.76, distinguishing $p < .05$). When they get to know people, they look for similarities and differences, but this knowledge does not necessarily strike an emotional chord or result in the deep empathy of students with the *Empathy Orientation* view. In addition, they indicated it was unlike them to say that “when I hear about an important event (e.g. tragedy) that occurs in another country, I often feel as strongly about it as if it had occurred here” (statement 16, array position -1, z-score = -0.37, distinguishing $p < .05$). World events and people with whom they have no social connection do not trigger their passion. Knowing and understanding other people does not have to involve emotions—it is more empirical. Once they know they have a commonality, they are comfortable enough to learn their differences and then form a relationship that is positive to them. *Relationship Orientation* students’ cognitive capacity in the area of diversity far overshadows their emotional investment.

The diversity awareness of *Relationship Orientation* is cognitive and relational, but not predicated on empathy. Empathy may be difficult for students on this factor to feel simply because they are different from the people experiencing the struggles, making it difficult for them to say they feel emotional about it because they did not go through it themselves. This is indicated by the placement of statement 32 in the most like side: “Placing myself in the shoes of a person from another race is usually too tough to do”

(array position 2, z-score = 0.40, distinguishing $p < .01$). They may understand their similarities and differences to other races, but they cannot fully understand others' unique situation because they did not live it. They may cognitively feel that it is not possible to understand a situation as emotionally as those with the *Empathy Orientation* view because they did not experience it personally. Their emotional neutrality is further emphasized by the neutral placement of statement 31, "For the most part, events around the world do not affect me emotionally" (array position 0, z-score = 0.04, distinguishing $p < .01$). Perhaps empathy is not emphasized because these are theoretical others they are hearing about, people with whom they do not have a relationship or connection, and relational connection is paramount to their diversity awareness. Cognition plays a role in their diversity awareness, but emotion is deemphasized. The cognitive nature of their diversity awareness supported past research that emphasized cognitive benefits for students based on their diversity awareness (i.e. Chang et al., 2006; Hurtado, 2005; and Nelson Laird, 2005).

Like *Empathy Orientation*, students with the *Relationship Orientation* view describe some passivity about the diversity programming expressed in the items. In their most unlike statements, they placed a statement about often listening to the music of other cultures (statement 33, array position -4, z-score = -1.46). It was unlike them to want to join an organization or group that focuses on getting to know people from different countries (statement 14, array position -3, z-score = -0.87, distinguishing $p < .01$). Going to a program that fosters relationships may be unnecessary to them because they already seek this out on their own. In addition, statement 40 was placed in the most unlike side: "I would be interested in taking a course dealing with race relations in the

United States” (array position -3, z-score = -0.94, distinguishing $p < .01$). They want to form relationships with people, not just learn from a distance. In reality, these types of programs and activities may not be necessary for them to have diversity awareness. These students prefer to put forth effort and extension when it comes to people, but not with programming or activities because they have already formed relationships on their own and this involvement is redundant.

However, unlike *Empathy Orientation*, there are some diversity programs or activities that they do engage in or find interesting. In their most unlike side, they said they are not very interested in reading translated books (statement 5, array position -4, z-score = -1.26) and that they have not seen a lot of foreign films (statement 45, array position -3, z-score = -0.99). While they may be somewhat passive about some diversity programs, there are some programs or activities that they do engage in or would be interested in pursuing. These two activities further emphasize the cognitive nature of the *Relationship Orientation* view, which stresses intellectual involvement in forming positive relationships (Berryman-Fink, 2006; Chang et al., 2006; and Hurtado, 2005), and aligns the view somewhat with *Empathy Orientation*. Some of their diversity awareness involves participation or an interest in participation in diversity programming, but such participation is not the major emphasis, distinguishing students with the *Relationship Orientation* view from both students with the *Empathy Orientation* view, who did not describe diversity awareness using diversity programming, and students with the Factor 3 view, *Experiential Orientation*, as will be shown.

In summary, *Relationship Orientation* students take a much more personal, less global stance, in their diversity awareness. As a social group, they are open to some but

not all diversity programs or activities. *Relationship Orientation* students prefer to work cognitively from the standpoint of their similarities with others, but are willing to process differences as an adjunct to established commonalities with others in order to enrich their friendships with diverse others.

Factor 3: Experiential Orientation

Factor 3 was defined by nine sorts and was named *Experiential Orientation* in consultation with the dissertation committee because participants with this view participate or would like to participate in diversity activities in order to gain diversity awareness. *Experiential Orientation* is about learning by doing. The name *Activity Orientation* was considered because of the emphasis of this view on activities, but after discussion with the committee, the name *Experiential Orientation* was chosen. *Experiential Orientation* as a view supported past research that has emphasized the importance of programming and activities to college students' diversity awareness (i.e. Nelson Laird, 2005; Henderson-King & Kaleta, 2000; and Stewart et al., 2003). Like *Empathy Orientation* and *Relationship Orientation*, a strong emphasis is placed on racial and ethnic diversity awareness, supporting past models of identity development related to race and ethnicity (i.e. Helms, 1990; Kim, 1981; Ruiz, 1990) as well as past research on diversity awareness and the importance of comfort with race and ethnicity (Helm, Sedlacek, & Prieto, 1998). While students with the *Experiential Orientation* view show strong diversity awareness like *Empathy Orientation* and *Relationship Orientation* students do, *Experiential Orientation* is distinguished from *Empathy Orientation* by a less empathic response and from *Relationship Orientation* by less concern with relationships. The emphasis of this view is on learning about differences by participating in activities

that would provide exposures to difference. The emphasis on a behavioral aspect of diversity awareness supports Vontress’s theory (1979; 1988; 1996) that all humans will have to deal with behavior, and also supports the UDO (Miville et al., 1999) construct. *Experiential Orientation* students have an intellectual interest in seeking activities in order to gain diversity awareness. Like *Relationship Orientation* students, *Experiential Orientation* students find similarity important. In contrast with *Empathy Orientation*, which is an intellectual and emotional view, and in contrast with *Relationship Orientation*, which is a social view, *Experiential Orientation* is an intellectual and experiential view. The top nine “most like” and “most unlike” statements for Factor 3 are provided in Table 6.

Table 6

Factor 3: Experiential Orientation
 Nine Most Like and Most Unlike Statements

Most Like Statements	Array Position	Z-Score
33. I often listen to the music of other cultures.	5	1.84*
44. I feel comfortable getting to know people from different countries.	5	1.80
34. If given another chance, I would travel to different countries to study what other cultures are like.	4	1.41
35. I have friends of different ethnic origins.	4	1.24
42. I am interested in learning about the many cultures that have existed in this world.	4	1.49*
3. I attend events where I might get to know people from different racial backgrounds.	3	1.04*

21. I would like to know more about the beliefs and customs of ethnic groups who live in this country.	3	1.08*
30. I would like to go to dances that feature music from other countries.	3	1.17*
40. I would be interested in taking a course dealing with race relations in the United States.	3	0.77*

Most Unlike Statements	Array Position	Z-Score
39. Getting to know someone of another race is generally an uncomfortable experience for me.	-5	-1.85*
45. I have <u>not</u> seen many foreign films.	-5	-2.00*
19. I often feel irritated by persons of a different race.	-4	-1.51
28. I am often embarrassed when I see a person with disabilities.	-4	-1.60
32. Placing myself in the shoes of a person from another race is usually too tough to do.	-4	-1.49*
5. I am not very interested in reading books translated from another language.	-3	-1.24
10. I don't know too many people from other countries.	-3	-1.47
12. It's really hard for me to feel close to a person from another race.	-3	-1.43
22. It's often hard to find things in common with people from another generation.	-3	-1.35

* Denotes a distinguishing statement

Students with the *Experiential Orientation* view enjoy learning about differences. They express comfort with people from different countries (statement 44, array position 5, z-score = 1.80) and even have friends who are from different ethnic backgrounds (statement 35, array position 4, z-score = 1.24). In getting to know other people, they like

to know both how people are different from them and similar to them (statement 38, array position 2, z-score = 0.62). This is similar to students with the *Relationship Orientation* view, who also expressed an interest in learning how people are different from and similar to them. While knowing similarities is somewhat important to students with the *Experiential Orientation* view, it appears that learning about differences is more important or more interesting to them based on their placement of the statements.

Participant 32 explained it as follows:

Difference may cause trouble in understanding others. We must accept other people's thinking and ideas and we need to understand difference in order to learn more. We cannot regard difference as wrong. Understanding and openmindedness is the first step. It's not good to maintain only one idea because new information could require an adjustment not possible if that is excluded.

For these students, being around difference is fundamentally about learning and understanding. The emphasis on differences as well as similarities supports Vontress's (1979; 1988; 1996) theory and also the identity development model of Myers et al. (1991), which describes that there is a universal quality to human identity that any person can have.

The most important thing to these students, as expressed through the statements, is participation in activities that expose them to cultural differences and that are intellectual in nature. This supported past research on college students' diversity awareness that emphasized the importance of programming and activities (i.e. Henderson-King & Kaleta, 2000; Nelson Laird, 2005; Stewart et al., 2003). They state that they often listen to music from other cultures (statement 33, array position 5, z-score = 1.84,

distinguishing $p < .01$) and that they would like to learn about different cultures (statement 42, array position 4, z-score = 1.49, distinguishing $p < .01$). What stands out about the activities they do or want to participate in is that they are culturally based and focused on intellectual pursuit. They explain that if they could, they would travel to other countries to study other cultures (statement 34, array position 4, z-score = 1.41). They would even go abroad to learn about racial and ethnic diversity. In addition, they would take a course about race relations in the United States (statement 40, array position 3, z-score = 0.77, distinguishing $p < .05$). The emphasis of these activities or programs is on learning about racially and ethnically different others. Wanting to learn more about differences is further exemplified by distinguishing most like statement 21, "I would like to know more about the beliefs and customs of ethnic groups who live in this country" (array position 3, z-score = 1.08, distinguishing $p < .01$). Again, the emphasis is on racial or ethnic diversity and learning. This supported past models of identity development that emphasize increasing awareness of racial and ethnic identity (i.e. Helms, 1990; Kim, 1981; Ruiz, 1990). This finding also supported past literature that has emphasized the importance of comfort with race and ethnicity to college students' diversity awareness (Helm, Sedlacek, & Prieto, 1998).

The desire to participate in activities exposing them to difference is further emphasized by distinguishing most like statement 30, "I would like to go to dances that feature music from other countries" (array position 3, z-score = 1.17, distinguishing $p < .01$). Participant 5 explained, "I've always been very involved. My best friend took me to Hispanic dances in high school." Learning about diversity involves activities that would expose them to diversity, especially racial and ethnic diversity. This characteristic

is supportive of identity development models that emphasize an increasing awareness of difference as helpful to developing identity (i.e. Helms, 1990; Kim, 1981; Ruiz, 1990). The *Experiential Orientation* group evinces an intellectual desire to study differences in order to satisfy the group's desire for learning and natural interest. It is most unlike them to say that they have not seen a lot of foreign films (array position -5, z-score = -2.00, distinguishing $p < .01$). Not only would they like to participate in various cultural activities, but they actually are doing so. Participant 31 explained the importance of seeing difference when participating in activities: "I have seen several foreign films—it broadens my understanding of how people are different." To *Experiential Orientation* students, seeing differences broadens understanding, and this understanding comes from learning.

The emphasis on activities and intellect distinguish *Experiential Orientation* from the emotion and empathy of *Empathy Orientation*. It is not that students with the *Experiential Orientation* view cannot feel emotional or empathize with diverse others, but such a connection is simply not the main thrust of their diversity awareness. Their awareness stems from participation in activities and being very actively involved in learning about diversity. Participant 5 echoed sentiments expressed by students on *Relationship Orientation* when it comes to emotion and empathy:

The struggles of different others are interesting to me. But it doesn't emotionally affect me because I didn't go through those struggles personally. If the person going through it was close to me, I would be more affected. I think that similar people would affect me more because we have that common ground—I can

understand them better. But I am not as affected by people I don't know things about or by things that I didn't go through myself.

While these students can be emotionally affected, their major impetus is knowledge. This reinforces the importance of intellect and learning to this group of students. The emphasis on intellectual pursuits to these students' diversity awareness supported past research that has emphasized intellectual or cognitive benefits related to diversity awareness (i.e. Chang et al., 2006; Hurtado, 2005; and Nelson Laird, 2005). In addition, they describe the struggles of diverse others as "interesting" but not necessarily "emotional." Learning about struggles satisfies an intellectual need. And again, like students with the *Relationship Orientation* view, *Experiential Orientation* students would feel more emotionally involved if they detected some similarity with a person describing the experience of hardship. What they seek, essentially, is a level of knowledge about difference that will allow them to become involved intellectually. This desire for knowledge reinforces the importance of learning through involvement in activities. The intellectual component of their diversity awareness aligns with Vontress's (1979; 1988; 1996) theory in that all people will inevitably deal with knowledge and learning.

Students with the *Experiential Orientation* view, like students with the *Empathy Orientation* and *Relationship Orientation* views, emphasize comfort with racial and ethnic diversity. Some of the statements focusing on activities, as seen above, are concerned with ethnicity. Other statements deal specifically with race: It is unlike them to say, "Getting to know someone of another race is generally an uncomfortable experience for me" (statement 39, array position -5, z-score = -1.85, distinguishing $p < .05$). Participating in cultural activities or programming creates a comfort with being around

racial and ethnic diversity. The sense of comfort with race and ethnicity supported past literature on college students' diversity awareness emphasizing such comfort (Helm, Sedlacek, & Prieto, 1998) as well as models of identity development that deal with increasing comfort with racial and ethnic diversity (i.e. Helms, 1990; Kim, 1981; Ruiz, 1990). This comfort could also be based on where they live. Participant 35 connected the awareness of racial and ethnic diversity, the emphasis on differences, and the intellectual nature of this factor by saying, "I deal with different people all the time; lots of my friends are from different ethnic backgrounds. I know their view may be different from mine, but we can learn a lot from each other." Again, the emphasis here is on learning by being around differences. It is unlike these students to say that they are frequently irritated by people from different racial backgrounds (statement 19, array position -4, z-score = -1.51). On the contrary, they are comfortable with other races and do not find other racial groups abrasive. But this comfort goes deeper and shows an ability to take on the perspectives of others. It is unlike them to say, "Placing myself in the shoes of a person from another race is usually too tough to do" (statement 32, array position -4, z-score = -1.49, distinguishing $p < .01$). Through all their involvement, they have they have developed skills in perspective-taking. It is unlike them to say that it is difficult to feel close to someone from a different race (statement 12, array position -3, z-score = -1.43). While this closeness to diverse companions may not necessarily involve empathy like *Empathy Orientation*, it does involve intellectual identification that comes through learning about differences. *Experiential Orientation* students' comfort with racial and ethnic diversity, like students with the *Empathy Orientation* view, includes some ability to see others' points of view and, like students with the *Relationship Orientation* view,

includes some capability to feel connected to people who are different. However, these two attributes are not as prevalent as in *Empathy Orientation* and *Relationship Orientation* and are overshadowed by an awareness that highlights doing activities to be more aware.

In addition to racial and ethnic diversity, *Experiential Orientation* students are also comfortable with some other dimensions of diversity. It is unlike them to say that they are often embarrassed when they see people with disabilities (statement 28, array position -4, z-score = -1.60) or that it is “often hard to find things in common with people from another generation” (statement 22, array position -3, z-score = -1.35). This finding shows that they have some awareness of ability and age diversity. Participant 32 explained what is gained by ability awareness:

You can learn a lot from people with disabilities. They are just as important as people who are from different ethnic backgrounds. Hearing the differences and the stories of what they’ve overcome—we can take that and share it with others to teach them.

Notice the emphasis on learning. And, to this student, learning also translates into another intellectual pursuit: teaching others. As in other aspects of this factor, ability awareness is important to them because it can emphasize differences and also enhance learning.

Participant 35 explained the age awareness of this factor: “It’s not hard to connect with older people; they have the same experiences, just from a different time frame. We can learn from them.” Again, the emphasis is on learning. Participant 39 said, “At work, I usually work with older people. They are different but they make me think.” As before, attention is on the intellectual benefits of being around difference so that while racial and

ethnic diversity are the predominating themes, awareness does include some other dimensions as well.

View Similarities

The three views shared some similarities. Consensus statements are statements that were not placed in statistically different locations in each theoretical sort. Consensus statements reveal agreement among the three viewpoints or that the statements failed to discriminate among the views. The consensus statements are shown in Appendix J with their array positions and z-scores. The computer generated 10 consensus statements, which emphasized racial and ethnic diversity awareness. Consensus statements are those not placed in significantly different places on the form board for the three views.

The consensus statements reflect agreement among the three views. Participants agree that knowing about the experiences of people from different races increases their self understanding (statement 6), although the salience of this agreement is not considered to be very high (Factor 1 z-score: 0.45, array position 1; Factor 2 z-score: 0.95, array position 3; Factor 3 z-score: 0.73, array position 2). Gaining some self-understanding by being aware of differences plays a part in their diversity awareness, but it is not the defining aspect. A participant said that “I’m not uncomfortable with other races—it makes me more aware to be around them.” This participant’s view shows an awareness of the differences among races and a comfort with this, as well as an ability to gain more self-awareness by knowing about differences. The self awareness that comes from awareness of others supported past models of identity development that progress in much the same way (i.e. Helms, 1990; Kim, 1981; Ruiz, 1990). In addition, the comfort with race and ethnicity supported past research emphasizing that comfort in college

students' diversity awareness (Helm, Sedlacek, & Prieto, 1998). The fact that the racial and ethnic diversity comfort was not exclusive to any one racial or ethnic background gave support to the identity development of Myers et al. (1991), which posited a more holistic approach to identity development. This also supported Vontress's theory (1979; 1988; 1996), which explained that there is a universal quality to humanity that connects people and can be used to describe all people, regardless of their cultural differences.

The students that defined the views placed a high value on statement 19: "I often feel irritated by persons of a different race." This statement was placed in the most unlike side for all three views (Factor 1 z-score: -1.72, array position -4; Factor 2 z-score: -1.19, array position -3; Factor 3 z-score: -1.51, array position -4). For the students in this study, racial differences do not cause tension. As participant 15 explained, "Differences among races are present, but I don't know why that would irritate you." As participant 32 stated:

Some of my friends come from different countries and religions and races. It's not a problem to make friends with them. I don't think about the differences. People are not that different. People always have a common feature—we have the same needs. Race just comes from evolution—it's just a little change in genomes.

Participants on all the factors moderately disagreed with the statement 17: "It's hard to understand the problems that people face in other countries" (Factor 1 z-score: -0.65, array position -2; Factor 2 z-score: -0.71, array position -2; Factor 3 z-score: -0.69, array position -2). Participants across all three views find they are able to feel some understanding about what other people may be going through. While different people may be geographically removed from them, they are still just people and they have the same problems everywhere.

Another statement with salient agreement was statement 12: “It’s really hard for me to feel close to a person from another race” (Factor 1 z-score: -1.20, array position -3; Factor 2 z-score:-0.82, array position -2; Factor 3 z-score: -1.43, array position -3). The participants strongly disagree with statement 12. Not only can they understand people of different races, but they can become very connected with them, even forming friendships. As participant 25 stated, “Many of my friends are from different racial backgrounds. It’s not difficult to get close to someone just because they’re black or Hispanic. That difference does not matter; it’s just a part of who they are.” While the students may recognize that racial or ethnic differences exist, this does not influence whether they can relate to other people or understand them. The difference is just another part of who they are. As participant 25 stated, “I have the same comfort around my own race and those of different races. I’m not more comfortable around blacks. It doesn’t matter. They’re all the same to me.”

The three views expressed similarity with regard to racial and ethnic diversity awareness. The emphasis of all three views on race and ethnicity supports models of identity development which postulate that an awareness of racial and ethnic diversity leads to a more developed identity and better interactions with others (i.e., Helms, 1990; Kim, 1981; Ruiz, 1990). The students are comfortable with this kind of diversity and feel that being different racially or ethnically does not prevent understanding. Consensus statements sometimes reflect social desirability, and it may be socially desirable in the theme housing to express comfort with racial and ethnic diversity. It may be that the programming is fostering racial and ethnic diversity awareness, which is its purpose. The consensus statements give credence to the idea that ethnocentric and diversity

programming can help create or maintain greater awareness and appreciation for racial and ethnic difference.

Confounded Sorts

It was interesting to note that of the nine confounded sorts, seven students loaded on *Empathy Orientation* and *Experiential Orientation*. Confounded sorts indicate that those participants' views are similar and have higher correlations. In Q methodology, the researcher seeks difference. While the confounded sorts did not indicate another view, they may have, in this case, indicated that some students would describe their diversity awareness utilizing aspects of both *Empathy Orientation* and *Experiential Orientation*. It is not another view because the factor analysis would have revealed a strong fourth factor if that were the case.

Summary of the Views

The three views represented three distinct descriptions of diversity awareness found in the population of students in theme housing, expressed in terms of categories. In summarizing the three views, it might be helpful to think of what the students with each view would do differently from each other given similar circumstances. Put very simply for the purpose of illustration, students with the *Empathy Orientation* view would want to know more about Indian culture and what happened in India last week and would emotionally respond. Students with the *Relationship Orientation* view would want to socialize with their Indian friends. And students with the *Experiential Orientation* view would want to go to an Indian dinner and learn about the cultural differences.

The three views supported past research on diversity awareness. Each view emphasized race and ethnicity, closely aligning the diversity awareness of each group

with identity development (i.e., Helms, 1990; Kim, 1981; Ruiz, 1990). However, the views were more universal and could apply to all people because they did not emphasize any specific racial or ethnic group but encompassed race and ethnicity very generally, and also described awareness of age and ability diversity, supporting the a universal model of identity development like that of Myers et al. (1991), which does not segregate people into just one aspect of identity and can integrate multiple identities. The three views did not apply to just one kind of identity, but could be utilized by any student, regardless of the various identities a student may have. This universal approach also supported using Vontress's theory (1979; 1988; 1996) in describing diversity awareness, which can apply to all people. The views dealt with diversity awareness in three specific ways: affective, social, and behavioral. This offered further support to using Vontress's theory because all humans must inevitably face the affective, social, and behavioral aspects of life. In addition, the views all expressed the importance of similarities in addition to differences in describing diversity awareness, further supporting Vontress's theory. Finally, the views all described some interest and participation in diversity programming and in interacting with diverse others in some way, lending support to past research on college students' diversity awareness that link it to interactions with diverse others and participation in diversity programming (Chang et al., 2006; Henderson-King & Kaleta, 2000; Hurtado, 2005; Pascarella et al., 1996; Whitt et al., 2001).

All the students studied had some type of diversity awareness. If the students had taken the M-GUDS (Miville et al., 1999) in its traditional form, they would probably all score highly on Universal-Diverse Orientation. Such a score would not be very descriptive of their subjective learning about diversity awareness and would describe

UDO according to the researchers' depiction, in terms of levels. This information would be important, but it only gives half of the information. Using the items from the M-GUDS with Q methodology provided richer descriptions that indicated there may be different types of diversity awareness that exist, in addition to different levels of diversity awareness. Even though the scope of this study did not permit a conclusion about the distribution of these views among students who live in theme housing, this study did indicate that these views did exist and may represent views among students in these environments. This study and these views had several implications for theory and practice, which are discussed in Chapter V.

Research Question 2

The second research question in the study was: What are the characteristics of the students whose views are described? As will be shown, there was no distinction among the views with regard to theme housing or participant race or sex. Students from all the types of theme housing, regardless of programming, and from all racial and ethnic groups and sexes, held the three views. Number of programs attended or types of programs attended did not significantly distinguish any of the factors from each other. This finding supported Vontress's (1979; 1988; 1996) theory of a universal humanness, because all participants could potentially describe their diversity awareness using the items from the M-GUDS (Miville et al., 1999). Participant characteristics are discussed next.

Participant Characteristics

Thirty-nine students sorted: 11 from the African American interest community, 12 from the Native American interest community, and 16 from the community emphasizing

programming on diversity. Students ranged in age from 18 to 34 years old, with a mean age of 22.64 years and included both undergraduate and graduate students. There were 14 freshmen, eight sophomores, two juniors, five seniors, and 10 graduate students. Racial categories broke down as follows: six African Americans, eight American Indians (tribes included Kiowa, Choctaw, Creek, and Pawnee), 15 Caucasians, seven Chinese, one Korean, and two Asian Indians. Fifteen males and 24 female sorted. Of the 39 students sorting, 26 loaded on one of the three factors.

Table 7

Sort #	Theme Housing	Age	Classification	Race	Sex	View
1	Native American	23	Senior	I	M	Confounded
2	Native American	19	Freshman	W	F	Confounded
3	Native American	20	Freshman	W	M	<i>Relationship</i>
4	Native American	19	Freshman	W	F	Nonsignificant
5	Native American	19	Freshman	AI	F	<i>Experiential</i>
6	Diversity	18	Freshman	AI	F	Confounded
7	Native American	20	Sophomore	AI	M	<i>Experiential</i>
8	Native American	19	Freshman	AI	F	<i>Experiential</i>
9	Diversity	23	Graduate	W	F	<i>Empathy</i>
10	Native American	22	Senior	AI	M	Confounded
11	Native American	18	Freshman	AI	F	<i>Relationship</i>
12	Native American	18	Freshman	W	M	Confounded
13	Native American	19	Freshman	W	F	Nonsignificant
14	African American	20	Sophomore	W	M	<i>Empathy</i>
15	African American	22	Senior	W	F	<i>Empathy</i>
16	African American	19	Sophomore	W	M	Confounded
17	African American	19	Freshman	W	F	<i>Relationship</i>
18	African American	19	Sophomore	W	F	<i>Relationship</i>
19	African American	19	Freshman	B	F	Nonsignificant
20	African American	21	Junior	B	M	<i>Empathy</i>
21	African American	19	Freshman	B	F	Confounded
22	African American	19	Sophomore	K	M	<i>Empathy</i>
23	African American	20	Sophomore	W	F	<i>Empathy</i>
24	African American	19	Freshman	B	M	<i>Experiential</i>
25	African American	20	Sophomore	B	M	<i>Relationship</i>
26	Diversity	29	Graduate	C	F	Nonsignificant
27	Diversity	34	Graduate	I	M	<i>Empathy</i>
28	Diversity	22	Senior	W	F	Confounded

29	Diversity	31	Graduate	C	F	<i>Relationship</i>
30	Diversity	29	Graduate	C	F	<i>Experiential</i>
31	Diversity	23	Graduate	B	M	<i>Experiential</i>
32	Diversity	28	Graduate	C	M	<i>Experiential</i>
33	Diversity	21	Junior	W	F	<i>Empathy</i>
34	Diversity	31	Graduate	C	M	<i>Relationship</i>
35	Diversity	19	Sophomore	W	F	<i>Experiential</i>
36	Diversity	23	Senior	W	F	Confounded
37	Diversity	19	Freshman	AI	F	<i>Relationship</i>
38	Diversity	31	Graduate	C	F	<i>Empathy</i>
39	Diversity	29	Graduate	C	F	<i>Experiential</i>

W = White

B = Black

AI = American Indian

I = Asian Indian

C = Chinese

K = Korean

Native American = Native American Interest Community

African American = African American Interest Community

Diversity = Community Emphasizing Diversity Programming

M = Male

F = Female

Empathy = Empathy Orientation

Relationship = Relationship Orientation

Experiential = Experiential Orientation

Empathy Orientation Characteristics

Nine students held the *Empathy Orientation* view. Of these, five were female and four were male. Five students lived in the African American interest community and four students lived in the community emphasizing diversity programming. While no students from the Native American interest community held this view exclusively, when the confounded sorts were examined, students from that community did load on *Empathy Orientation* in addition to another view. Because of this confounding, it was determined that a pattern was not emergent based on this fact. In addition, one student classified his race as “white” but then listed “Cherokee Indian” in his racial background, giving further

credence that perhaps American Indian students could hold this view. Racial demographics were as follows: Five white students, one black student, one Chinese student, one Korean student, and one Asian Indian student. Student classifications were as follows: zero freshmen, three sophomores, two juniors, one senior, and three graduate students. *Empathy Orientation* students ranged in age from 19 years old to 34 years old, with an average age of 23.4 years. Students reported their native countries as follows: One from China, seven from the United States, and one from India. Participant characteristics by race, sex, age, and theme housing can be seen in Appendix K. Participant age characteristics can be seen in Appendix L.

Students reported attending anywhere from 1-3 to 7 or more programs in the past academic year, with the average student attending 4-6 programs. As far as attending programs during the past academic year that focused on culture, students reported attending anywhere from zero to seven, with an average number of three programs attended that focused on culture. Reported attendance at programs that focused on other dimensions of diversity besides culture ranged from zero programs to three programs, with the average being 0.9 programs attended that focused on other dimensions of diversity. Programming demographics can be seen in Appendix M.

Students reported living in their community from one year to three years, with the average time being 1.5 years. Of the *Empathy Orientation* students, seven chose to live in their community and two did not choose to live there. Several students reported reasons they chose to live in their community, and these included the emphasis on ethnocentric programming, proximity to campus, a self-contained bathroom, better rooms than a traditional hall, and because the community offered many possibilities for friendships.

Relationship Orientation Characteristics

Eight students held the *Relationship Orientation* view. Of these, five were female and three were male. Two students lived in the Native American interest community, three students lived in the African American interest community, and three students lived in the community emphasizing diversity programming. Racial demographics were as follows: Three white students, one black student, two American Indian students, and two Chinese students. Student classifications were as follows: four freshmen, two sophomores, and two graduate students. *Relationship Orientation* students ranged in age from 18 to 31 years old, with an average age of 22.1 years. Students reported their native countries as follows: Six from the United States and two from China. Participant characteristics by race, sex, age, and theme housing can be seen in Appendix K. Participant age characteristics can be seen in Appendix L.

Students reported attending anywhere from zero to seven or more programs in the past academic year, with the average student attending four to six programs. As far as attending programs during the past academic year that focused on culture, students reported attending anywhere from zero to five, with an average number of 1.6 programs attended focusing on culture. Reported attendance at programs that focused on other dimensions of diversity besides culture ranged from zero to three programs, with an average of 0.9 programs attended that focused on other dimensions of diversity. Programming demographics can be seen in Appendix M.

Students reported living in their community from one year to three years, with the average time being 1.38 years. Of the *Relationship Orientation* students, seven chose to live in their community and one did not choose to live there. Several students reported

reasons they chose to live in their community, and these included convenience, the programming emphasis, the opportunity to make friends easily, the privacy of bathroom facilities, and the presence of friends who already lived there.

Experiential Orientation Characteristics

Nine students held the *Experiential Orientation* view. Of these, five were female and four were male. Three students lived in the Native American interest community, one student lived in the African American interest community, and five students lived in the community emphasizing diversity programming. Racial demographics were as follows: One white student, two black students, three American Indian students, and three Chinese students. Student classifications were as follows: three freshmen, two sophomores, and four graduate students. *Experiential Orientation* students ranged in age from 19 to 29 years old, with an average age of 22.8 years. Students reported their native countries as follows: three from China and five from the United States. Participant characteristics by race, sex, age, and theme housing can be seen in Appendix K. Participant age characteristics can be seen in Appendix L.

Students reported attending anywhere from 1-3 to seven or more programs in the past academic year, with the average student attending 4-6 programs. As far as attending programs during the past academic year that focused on culture, students reported attending anywhere from zero programs to five programs, with an average number of 2.4 programs attended that focused on culture. Reported attendance at programs that focused on other dimensions of diversity besides culture ranged from zero to seven, with an average number of three programs attended that focused on other dimensions of diversity. Programming demographics can be seen in Appendix M.

Students reported living in their community from six months to four years, with the average time being 1.17 years. Of the students holding the *Experiential Orientation* view, eight chose to live in their community and one did not choose to live there. Several students reported reasons they chose to live in their community, and these included proximity to the intramural fields, the quiet and safe environment, cost, the amenities, the programming emphasis, and being around people of a similar race.

Program Participation

Students reported involvement in various programs and activities on campus. *Empathy Orientation* students reported some involvement in campus activities, ranging from no participation in clubs or activities to participation in clubs for their majors, hall government, academic bowl, the Inclusion Leadership Program, the African American Student Association, Golden Key, and Phi Kappa Phi. Students with the *Relationship Orientation* view reported their involvement in activities and programs as ranging from no participation in clubs or activities to participation in the Native American Student Association, Young Democrats, the African American Student Association, the Retention Initiative for Student Excellence program, clubs related to their majors, the Inclusion Leadership Program, hall government, and hall judicial board. *Experiential Orientation* students reported their involvement in campus activities and programs as ranging from no participation to participation in Greek affiliated clubs or activities, orchestra, Young Democrats, those related to their major, the Chinese Student Association, church, the African American Student Association, the Native American Student Association, and the Inclusion Leadership Program.

Summary of Student Characteristics

Race, theme housing, sex, age, and program attendance or involvement characteristics did not distinguish any of the views. Participants from all demographic groups held the three views. It would seem that students, regardless of race, theme housing, sex, age, or program attendance, could hold the views, which meant that all the students who defined a view had some type of diversity awareness. In essence, this means that no pattern emerged based on demographics. While the three views were unique, no single student characteristic could accurately predict a particular view because students held all three views, regardless of demographics. This was interpreted to mean that the views were not predicated on any one aspect of identity, supporting a more universal approach to identity development, like that of Myers et al. (1991). Because any student was theoretically able to describe his or her diversity awareness using the items from the M-GUDS (Miville et al., 1999), this supported Vontress's (1979; 1988; 1996) theory of a universal humanness that pervades all cultures and backgrounds. Again, even though not students from the Native American interest community exclusively held the *Empathy Orientation* view, because they did hold it when looking at confounded sorts, it was determined that this was probably not a pattern. Conclusions and implications of these findings for theory and practice are discussed in Chapter V.

Summary

My purpose in this study was to examine how students participating in theme housing emphasizing ethnocentric and diversity programming describe their diversity awareness as viewed through Vontress's theory (1979; 1988; 1996). There were two questions guiding the study:

1) What types of views about diversity awareness, as described using Vontress's theory (1979; 1988; 1996) exist among college students participating in theme housing with an ethnocentric or diversity programming emphasis?

2) What are the characteristics of the students whose views are described?

In this chapter, I included information about determining a final factor solution. Three views emerged: *Empathy Orientation*, *Relationship Orientation*, and *Experiential Orientation*. These factors were interpreted and I included a detailed description of the findings using the research questions. Conclusions and implications of the study and recommendations for future research are presented in Chapter V.

CHAPTER V

SUMMARY, CONCLUSIONS, AND IMPLICATIONS

I begin this chapter with a detailed summary of the study and then includes conclusions for the two research questions. Implications for theory and practice are included, as are recommendations for future research.

Summary of Findings

My purpose in this study was to examine how students participating in theme housing emphasizing ethnocentric and diversity programming describe their diversity awareness as viewed through Vontress's theory (1979; 1988; 1996). The study utilized Q methodology as described in Chapter III to enable participants to subjectively describe their diversity awareness in terms of types, rather than the standard psychometric method of measuring levels. Participants performed one sort by arranging statements along a continuum from "most unlike me" to "most like me." The following research questions guided the study:

- 1) What types of views about diversity awareness, as described using Vontress's theory (1979; 1988; 1996) exist among college students participating in theme housing with an ethnocentric or diversity programming emphasis?
- 2) What are the characteristics of the students whose views are described?

The first research question addressed by this study asked what types of views about diversity awareness exist among students who live in environments that emphasize

ethnocentric or diversity programming. Three distinct sets of beliefs emerged. Even though each view was distinct, the views shared some commonalities as well. All three views conveyed an awareness of and comfort with racial and ethnic diversity. However, the views differ in how the students holding the views approach this awareness. The second research question addressed the characteristics of students whose views are described. Participants loaded across the factors regardless of age, sex, race, theme housing, or program attendance, indicating that student characteristics probably do not predict factor views and that all the students had some type of diversity awareness, regardless of their personal characteristics.

Empathy Orientation

The first view, defined by eight sorts, was named *Empathy Orientation* because participants with this view feel a strong connection to and understanding of others' circumstances, even when they are geographically distant. They express an awareness of world events, and are emotionally affected by these events. This view is deeply tolerant of difference, and this tolerance accompanies an awareness of what is going on in the world. Being aware of diversity, for this group, involves being tolerant but goes beyond tolerance to include empathy. These students can emotionally connect with others' situations, circumstances, or feelings, regardless of where those others live. The empathy of students with this view is an intellectual identification, in addition to being an emotional one. These students seek knowledge and through this knowledge they achieve empathy. For this view, diversity awareness is both emotional and intellectual, with a global orientation.

Relationship Orientation

The second view was defined by eight sorts and was named *Relationship Orientation* because participants with this view understand others with whom they have some kind of relationship, and these relationships are built upon a recognition of similarities and then differences. A recognition of the similarities among people makes this group comfortable enough to learn about differences and to feel close to others. This view is geared more towards relationships than world events. While *Empathy Orientation* is an intellectual and emotional view, *Relationship Orientation* is a social view. The diversity awareness of *Relationship Orientation* is cognitive and relational, but not predicated on the empathy of *Empathy Orientation*. Through an understanding of similarities and differences, students with the *Relationship Orientation* view can become more aware of diverse others and form closeness and friendships with other people, but these relationships do not require the affective emphasis of *Empathy Orientation*. The relationships of *Relationship Orientation* are formed cognitively, through a recognition of similarities and differences. To these students, difference becomes a non-issue because they realize that they are very similar to other people. For this view, diversity awareness is very social and relational.

Experiential Orientation

The third view was defined by nine sorts and was named *Experiential Orientation* because participants with this view participate or would like to participate in cultural activities (i.e. events where they might meet people from different racial backgrounds, see foreign films, read translated books, go to dances that feature music of different

countries) in order to gain awareness. *Experiential Orientation* students learn by doing. *Experiential Orientation* students are not as empathic as *Empathy Orientation* students, nor as relational as *Relationship Orientation* students. Students with the *Experiential Orientation* view enjoy participating in activities that teach them about differences. In contrast with *Empathy Orientation*, which is an intellectual and emotional view, and, in contrast with *Relationship Orientation*, which is a social view, *Experiential Orientation* is an intellectual and experiential view. The most important thing to these students, as expressed through the statements, is participation in activities that expose them to cultural differences and that are intellectual in nature. Diversity awareness, for them, is experiential, and cultural activities fuel their exposure to difference.

Participant Characteristics

Five females and four males defined *Empathy Orientation*. Five students from the African American interest community and four students from the community emphasizing diversity shared the *Empathy Orientation* view. Racial demographics for the view were as follows: Five white students, one black student, one Chinese student, one Korean student, and one Asian Indian student. Student classifications were as follows: Three sophomores, two juniors, one senior, and three graduate students. The average age of students with the *Empathy Orientation* view was 23.4 years old, and the average student had attended 4-6 programs. The average time students had spent living in their community was 1.5 years, and seven had chosen to live there while two had not.

Five females and three males defined *Relationship Orientation*. Two students from the Native American interest community, three students from the African American interest community, and three students from the community emphasizing diversity

programming held the *Relationship Orientation* view. Racial demographics for the view were as follows: Three white students, one black student, two Native American students, and two Chinese students. Student classifications were as follows: Four freshmen, two sophomores, and two graduate students. The average age of students with the *Relationship Orientation* view was 22.1 years old, and the average student had attended 4-6 programs. The average time a student had spent living in their community was 1.38 years, and seven had chosen to live there while one had not.

Five females and four males defined *Experiential Orientation*. Three students from the Native American interest community, one student from the African American interest community, and five students from the community emphasizing diversity programming held the *Experiential Orientation* view. Racial demographics for the view were as follows: One white student, two black students, three Native American students, and three Chinese students. Student classifications were as follows: Three freshmen, two sophomores, and four graduate students. The average age of students on Factor 3 was 22.8 years old, and the average student had attended 4-6 programs. The average time a student had spent living in their community was 1.17 years, and eight had chosen to live there while one had not.

Conclusions

I interpreted the results of this study to mean that students in theme housing describe their diversity awareness in terms of three different types. I further interpreted the results to mean that students loaded across the three views, regardless of race, sex, age, theme housing, or program attendance. I made several conclusions based on the results, and are described next according to the research questions.

Research Question 1 Conclusions

The first research question in this study was the following: What types of views about diversity awareness, as described using Vontress's theory (1979; 1988; 1996), exist among college students participating in theme housing with an ethnocentric or diversity programming emphasis? Three views were found to exist: *Empathy Orientation*, *Relationship Orientation*, and *Experiential Orientation*.

The first conclusion I drew from the results was that the ethnocentric or diversity programming may be, to some degree, helping students develop or maintain some type of diversity awareness. I based this conclusion on the finding that all three views described an awareness of diversity in ways that aligned with past research on diversity awareness, including the following characteristics: positive attitudes toward diverse others (Stewart et al., 2003); comfort with and respect for other cultures (Helm, Sedlacek, & Prieto, 1990); an ability to positively interact with diverse peers (i.e. Chang et al., 2006 and Whitt et al., 2001); a general attitude of openness to differences (Whitt et al., 2001); and involvement in and desire to attend diversity programming (i.e. Nelson Laird, 2005 and Whitt et al., 2001). While each of the three views included a unique description of diversity awareness, each view did represent some type of diversity awareness with none of the students having no diversity awareness at all. This was positive feedback for environments that program ethnocentrically, which have faced criticism in recent years for purportedly promoting homogeneity and intolerance (Afshar-Mohajer & Sung, 2002; Fonderaro, 2005; Siegel, 1997).

It is possible, therefore, that theme housing does not promote homogeneity or intolerance, but instead promotes diversity awareness. Based on the student descriptions

and follow-up interviews that describe positive interactions with diverse peers, it would seem that the theme housing in the study provides a chance for students to interact with familiar and similar peers, as well as with diverse peers, in ways that could challenge them and help foster an awareness of diversity, as called for by Hurtado (1999). Hurtado has contended that student interactions must be promoted intentionally in order to foster and develop citizenship skills. It would seem that the programming in the theme housing in this study assists in these interactions, exposes students to diverse peers, and helps create a democratic climate where diversity is valued. The types of diversity awareness described by students in this study involve overall attitudes of tolerance, awareness of difference, and a desire to gain exposure to diverse others, albeit through different methods.

A second conclusion that I drew from the results of this study was that ethnocentric or diversity programming may create or help maintain both awareness of, and comfort with, racial and ethnic diversity. In follow-up interviews and in the theoretical sorts for each view, students across all three views described a strong awareness of racial and ethnic diversity, as well as a desire to be inclusive and understanding. This supported past research that found that diversity programs promote diversity awareness (Nelson Laird, 2005; Stewart et al., 2003; Whitt et al., 2001). The awareness of racial and ethnic diversity especially made sense in the ethnocentric programming communities, where race and ethnicity are a programmatic focus. The fact that it extended to the community that programs about diversity may mean that any type of diversity programming could help foster diversity awareness related to race and ethnicity, perhaps as a general attitude of openness and acceptance. In general, students in

this study expressed that an awareness of racial and ethnic diversity was important to them, and their prevailing attitudes contradict literature that suggests that ethnocentric programming results in stereotyping and a desire for homogeneity (Afshar-Mohajer & Sung, 2002; Fonderaro, 2005; Siegel, 1997).

The finding that any student, regardless of demographic characteristics, was able to describe diversity awareness led to a third conclusion: that Vontress's (1979; 1988; 1996) theory and items from the M-GUDS (Miville et al., 1999) may be able to provide a viable way for students to describe their types of diversity awareness. The students were able to describe general attitudes that were accepting and aware of the similarities and differences that exist among people. While the three views of diversity awareness were unique, in all three views, recognition of universal humanness as well as recognition of diversity were operant. Vontress's theory was thus supported in the views. However, this was different from the traditional use of the M-GUDS. In the past objective use of the M-GUDS, levels of diversity awareness are addressed. In this study, the researcher was addressing descriptions of diversity awareness on the basis of different types. This was considered new information that could further the research on diversity awareness and help provide a more complete picture of college students' diversity awareness.

The students in this study were looking to build alliances with others, based on their similarities and differences. The *Experiential Orientation* view briefly highlighted the importance of knowing similarities, but perhaps this need was most poignantly described through the *Relationship Orientation* view. The *Relationship Orientation* view placed heavy emphasis on similarities when getting to know others and learning about diversity, as shown in the theoretical sort and described in follow-up interviews, which

may signal a new direction for the diversity awareness literature. Past studies have focused on differences (i.e. Berryman-Fink, 2006; Chang et al., 2006; and Hurtado, 2005), but recent literature has proposed that similarities may be an important, albeit overlooked, aspect of diversity awareness (Adams, 1992; Benjamin, 1996; Westbrook & Sedlacek, 1991). With the emergence of the *Relationship Orientation* and *Experiential Orientation* views, it may be that, at least to some students, similarities are extremely important to diversity awareness and comfort. Since Vontress's theory (1979; 1988; 1996) includes the necessity of similarities and differences in the human contract, the findings of this study suggest that Vontress's theory can be helpful in describing diversity awareness.

Based on the interpretation and post-sort interviews for *Empathy Orientation*, which revealed tolerance and empathy for global events, I concluded that some college students living in theme housing may describe their diversity awareness as tolerant of and empathic toward global events and circumstances. For *Empathy Orientation* students, a need to know what is happening around the globe evinces an emotional connection to the world. These students were very concerned with tolerance of difference, especially in terms of geography, and they are able to internalize global circumstances. Such empathy transcends mere knowledge of world events; it is a very real experiencing of circumstances that can cause emotional pain. For these students, diversity awareness was strongly emotional or affective. Past research on diversity awareness has minimally studied the role of global awareness in diversity awareness. The *Empathy Orientation* view indicated that future research should explore how global knowledge impacts diversity awareness.

Based on the interpretation and post-sort interviews for *Relationship Orientation*, which revealed the social nature of these students' diversity awareness that is predicated on an awareness of similarities and differences among people, I concluded that some college students who live in theme housing may describe their diversity awareness as the natural result of forming relationships with diverse others through knowledge of how these others are similar to and different from themselves. Using a base of similarities, these students could then feel close to and at ease with differences, perhaps more so than students with the other two views. To *Relationship Orientation* students, difference was not problematic once they have found commonality with someone else. Commonalities between themselves and others resulted in relationships involving a sense of trust and safety. The way these students came to know diverse others was very logical; they looked for very specific areas of commonality and then became comfortable enough to learn about differences. For these students, diversity awareness was highly social. Their emphasis on relationships and interactions supported past research that connects positive interactions with diverse peers to diversity awareness (i.e., Berryman-Fink, 2006; Chang et al., 2006; Hurtado, 2005).

Based on the interpretation and post-sort interviews for *Experiential Orientation*, which revealed the importance of cultural activities to these students' diversity awareness, I concluded that some college students who live in theme housing may describe their diversity awareness as predicated on involvement in cultural activities (i.e. events where they might meet people from different racial backgrounds, see foreign films, read translated books, go to dances that feature music of different countries) that expose them to difference. These students did or wanted to participate in activities that

are culturally-based and would expose them to difference in order to create diversity awareness. These were students who learn by doing. As with *Relationship Orientation* students, knowing how they were similar to diverse others was also important to students with the *Experiential Orientation* view, but knowing and getting exposure to difference eclipsed similarity for *Experiential Orientation* students. Students holding the *Experiential Orientation* view preferred activities in which to learn about diversity. For these students, diversity awareness was very much experiential. The *Experiential Orientation* view supported previous research on diversity awareness (i.e., Berryman-Fink, 2006; Chang et al., 2006; Hurtado, 2005; Whitt et al., 2001). These researchers found increases in diversity awareness, critical thinking, cultural awareness, tolerance, academic self-confidence, acceptance, and reduction in prejudice for students who were involved with diversity activities, programming, and interactions with diverse peers. Past research was supported by the fact that students with the *Experiential Orientation* view described their diversity awareness as resulting from participation in programming and activities, and described a very tolerant and accepting mindset.

The seven confounded sorts, which were confounded on *Empathy Orientation* and *Experiential Orientation*, should be noted. I concluded that perhaps some students would describe their diversity awareness using aspects of both views. Perhaps to some students, diversity awareness can be described using both empathy for global events and involvement in activities exposing them to differences.

Because three types of diversity awareness emerged in this study, all of which appeared tolerant and open-minded rather than predicated on homogeneity or intolerance (Afshar-Mohajer & Sung, 2002; Fonderaro, 2005; & Siegel, 1997), I concluded that

students in theme housing may not be learning just one thing about diversity. The finding that all three views had an awareness of racial and ethnic diversity that was not specific to any one racial or ethnic group supported this conclusion. The finding that all three views expressed an ability to interact positively with diverse others, as well as an openness to such interactions, further supported the conclusion. The students had multiple views, but all the views were aware and accepting of diversity. In essence, the programming seemed to be doing what we hoped it would do: It seemed to be helping create or maintain diversity awareness of various types. The views supported the idea that the students would have all scored highly on the M-GUDS (Miville et al., 1999, i.e. indicating a high level of tolerance, acceptance, and openness), but the M-GUDS scores alone would not be able to provide the descriptive information that each separate type of diversity awareness was able to give.

While past studies of diversity awareness have focused on levels or individual differences (i.e. Berryman-Fink, 2006; Helm, Sedlacek, & Prieto, 1998; Hurtado, 2005; Stewart et al., 2003), the current study took a new approach: describing types of diversity awareness. The finding that three types of diversity awareness emerged supported the conclusion that different types of diversity awareness may exist, with perhaps more types than indicated in this study. These types provided different information about diversity awareness than do levels, which indicate “high or low” or “good or bad” diversity awareness. The description of types recognized that everyone has some form of diversity awareness, but that such awareness may be described in different ways. This was considered new information for researchers to consider.

All three views indicated strong racial and ethnic diversity awareness. Statements about racial and ethnic diversity and identity were important in all three views. Follow-up interviews further supported this interpretation. The finding of the importance of racial and ethnic identity led to the conclusion that identity development will continue to be an important part of diversity awareness, particularly identity development related to race and ethnicity. The finding of the importance and value of racial and ethnic diversity in the students' types of views is supportive of identity development models that describe awareness of oneself in relation to others, as well as increasing exposure to diverse others in order to become more self aware (i.e., Cross, 1971; Helms, 1990; Kim, 1981; Ruiz, 1990). The fact that racial and ethnic identity played such a heavy role in the types of diversity awareness further supported connecting diversity awareness and identity development. It was concluded that racial and ethnic identity may be impacting these college students' diversity awareness.

Considering the criticism that ethnocentric programming have faced, it was important to note that the students in this study had diversity awareness in some form, whether they had one distinct view or held multiple views. I concluded from this finding that ethnocentric communities may not be a negative phenomenon. Such housing may help people feel comfortable enough to get outside of themselves and learn about others' differences. It was apparent that students living in ethnocentric communities did not seem to live in a vacuum. They had general attitudes of awareness and acceptance of difference, which appeared to make them open to other dimensions of diversity besides simply race and ethnicity. Because of the extreme emphasis on race and ethnicity

revealed in their types of diversity awareness, it seemed clear that their sociocultural environment was influencing them, but in positive ways that led to diversity awareness.

Research Question 2 Conclusions

The second research question in the study was as follows: What are the characteristics of the students whose views are described? None of the views were defined by a predominating student characteristic. The views were demonstrated across the demographics, with the exception that no American Indian students held the *Empathy Orientation* view, although there were only five American Indian students who held any one view (the rest were confounded). It should be noted that American Indian students who were confounded did hold the *Empathy Orientation* view. It should further be noted that one *Empathy Orientation* student listed his race as “white” but then listed his ethnic background as “Cherokee Indian.” This information led me to conclude that perhaps American Indian students could hold the *Empathy Orientation* view. It was tentatively concluded that perhaps any student could hold any of the three views. This was based on the finding that no demographic characteristic distinguished any particular viewpoint. Further researchers may bear this conclusion out.

Vontress’s (1979; 1988; 1996) theory was chosen in order to provide a more descriptive way to examine diversity awareness than has been provided in the past. Use of this theory precluded compartmentalization of identity aspects, as no one view was dominated by any one type of student or characteristic. The main finding related to demographics was that students from various backgrounds, of different ages and classifications, and who had attended different numbers of programs and different types of programs, held all three views. In other words, the views were not defined solely by

certain demographics. This lack of trait dominance aligned with Vontress's theory, which posited that humans are not defined by only one single worldview, such as the experience of being lesbian, African American, or female. This finding supported the conclusion that students may not be learning just one thing about diversity awareness based on their demographics because students were not confined to any one view on the basis of any one demographic. Employing a more universal approach to human beings than has been used in diversity awareness literature in the past, the study yielded the finding that no one characteristic dominated any one view. Any student could potentially use the statements from the M-GUDS (Miville et al., 1999) to describe his or her diversity awareness. The M-GUDS did not limit the descriptions of diversity awareness to any one type of student (i.e. African Americans or females). Students from all walks of life were able to describe their diversity awareness using this instrument. Living in theme housing did not, in this study, create just one view of diversity awareness. It was concluded that students living in theme housing were learning to, or continuing to, embrace multiple kinds of diversity awareness.

Implications for Theory and Practice

This study yielded several implications for theory and practice, informing the literature on diversity awareness as well as the literature on identity development, as shown in the next sections. The findings suggested that it may be time for a new focus in the literature. In addition to the implications for theory, there were several implications for programming resulting from this study.

Implications for Theory

The fact that no one demographic monopolized any view in the current study suggested that it may be time for a new era in diversity awareness literature, as well as in identity development literature. The findings were interpreted to suggest that any student could describe his or her diversity awareness using items from the M-GUDS (Miville et al., 1999). The types that emerged showed general attitudes of acceptance and awareness. It may be that a new theory of diversity awareness needs to be developed that can address types of diversity awareness. Although in my literature review for the current study, I could produce no general theory of diversity awareness, the topic has been broached in the literature through the use of identity development models. Perhaps a new model or theory, one focused on general diversity awareness that can apply across peoples and which would utilize the idea of types of diversity awareness, would yield enhanced information for the body of literature. A more complete picture of diversity awareness would include types as well as levels. A new development model for diversity awareness would have application for both theorists and practitioners in defining, describing, and investigating the increasing pluralism of our world.

The M-GUDS (Miville et al., 1999) items allowed students to describe the importance of similarities in addition to differences, which was a new theme for the future researchers to consider. Commonality stood out as important to students on two of the factors. For full descriptions of identity development and diversity awareness, the past focus solely on differences may be too confining. It may be that in order to truly describe diversity awareness or identity development, research must recognize that people share a

common worldview and that their identities are encompassed in the total experience of being human, as postulated by Vontress (1979; 1988; 1996). This universal aspect to humanity may allow for descriptions of diversity awareness and identity development that are more complete. The model of Myers et al. (1991), which posited a universal approach to identity development, and Vontress's theory, which prescribed a recognition of both the similarities and differences of humans, may be integral to future studies of identity development and, subsequently, diversity awareness. A new model or theory of diversity awareness would need to recognize that similarities exist in addition to differences, and that both play a role in a person's development of diversity awareness. In addition, Vontress's theory expresses the importance of similarities and differences in having successful human interactions. A new theory of diversity awareness would be important for explaining how people relate to one another and understand each other. Such a theory would align with the goal of higher education to create educated citizens who can live and work in an increasingly pluralistic world.

The three views were concerned with racial and ethnic diversity awareness. This finding was supportive of identity development models that describe a part of identity development as an awareness of oneself in relation to others, as well as increasing exposure to diverse others that helps create more self awareness (i.e., Cross, 1971; Helms, 1990; Kim, 1981; Ruiz, 1990). Past models of identity development which focus on race and ethnicity may be useful in developing a new theory or model of diversity awareness. A part of the model might include racial and ethnic awareness of oneself and others.

Vontress (1979; 1988; 1996), in addition to incorporating similarities into the understanding of humanity, also posited that there is a universal culture that can apply across people. Myers et al. (1991) advocated a pluralistic framework for identity development that could apply across the dimensions of diversity. A new theory or model of diversity awareness should likewise be able to apply across people and all people should be able to use it to describe their diversity awareness. The new model of diversity awareness may focus on all dimensions of diversity, and indicate a greater awareness of each as one progresses through the model. This new model should be able to apply to all people, utilizing Vontress's theory and the universal aspects of humanity. The new model will not need to segment parts of a person's identity, but will encompass all aspects of a person's identity and enable any person to move through the model, regardless of background, heritage, or experience, as proposed by Myers et al. Myers et al. have developed a model of identity development that could apply to all people. This model could be a precursor for a model or theory of diversity awareness based on identity. A comprehensive theory of diversity awareness may be able to cover more than identity and apply to all people at any time. Using the types from this study as a guide, the new model or theory of diversity awareness could have several key parts: It would encompass all identities; it would recognize the importance of similarities as well as differences; and it would cover affective, social, and cognitive components. It would be supported by the theories and research of Myers et al., Vontress, and Miville et al. (1999).

Past research on diversity programming has attempted to predict diversity skills or outcomes as a result of programming. Prediction would be useful for explaining what or how students learn about diversity awareness. Indeed, if diversity outcomes could be

predicted based on knowledge of types of diversity awareness that exist, such prediction enhancement would be important for a theory of diversity awareness, and would also have implications for programming.

Researchers, to this point, have lacked a clear theoretical framework for evaluating diversity awareness programs and students' diversity awareness. The information from this study could be used as a starting point for addressing this deficiency. We know that we need to promote diversity awareness. How we should do this and how well we are doing this are still at issue. A preliminary step in assessing the effectiveness of programs is compiling descriptions of what students are currently learning. This study provided a unified approach for describing *all* students' diversity awareness. And while models of identity development comprise the current theoretical framework most often applied to diversity awareness in the literature, this study encompassed that, but extended beyond the current theoretical limitations of focusing exclusively on differences and on particular aspects of identity.

Implications for Practice

Diversity training and programming has traditionally exposed students to differences, and efforts are not always successful and are sometimes even alienating or stigmatizing (Sedlacek, 1995; Stewart & Peal, 2001). In fact, diversity programming is sometimes criticized for causing people to “shut down” or “shut out” the message because they do not see how the topic relates to them when the emphasis is limited to appreciation of differences. When people do not see the relevance of the topic to themselves, the human tendency is to ignore or discard the message. Furthermore, programming is sometimes criticized for creating animosity among different people if

they feel they are overlooked or blamed for problems that exist in the world, such as racism, heterosexism, and stereotyping. In addition, when diversity programs merely emphasize differences, they may actually stigmatize those groups that are discussed (Benjamin, 1996; Westbrook & Sedlacek, 1991). While programs that call attention to the differences that exist among people have served a useful purpose in the past, in the present, focusing solely on differences is thought to polarize some people when they feel they cannot relate to the differences presented. Clearly, emphasizing the commonality of the human experience may help ease some of the tension that can be caused when discussing differences.

In the past, it was important to make people aware of differences because this exposure was eye-opening and new. However, the college campus has progressed, and plurality is increasingly the norm. This study revealed that similarities are important to students learning about diversity, so it may be important for future programming to emphasize commonalities. If developing a base of commonality is helpful in creating comfort and awareness of differences, as expressed in this study, then programming may better meet student needs if it capitalizes on this. Showing how people are similar even among their differences may help students relate to the programming, and improve the educational benefits of programming.

Follow-up interviews in this study revealed that some students feel that ethnocentric or diversity programming has nothing to do with them and so they do not attend. Many students indicated that they can better understand someone when they see how they are alike, as well as different, and programming based on commonalities such as, for instance, a common interest in soccer, may draw those disinterested students back

into programming if they see that they *can* relate. Similarities, then, can bring people together and give them a comfort base from which to grow open to learning about differences. Based on the results of this study, similarities seem critical to diversity awareness for some students. Programming should take similarities as well as differences into account and promote an awareness of both. Perhaps by learning commonalities first, more people will be open to learning about and embracing the value of differences. This was particularly true of students with the *Relationship Orientation* view, and was also expressed by those students with the *Experiential Orientation* view.

One problem that people who program always face is getting people to come to the programs in the first place. The information provided on types of diversity awareness in this study is extremely useful for programming and could be used to increase attendance. Past research has focused on levels of diversity awareness, and programming has aimed at increasing levels of diversity awareness. Perhaps it is now time to incorporate types into programming. The information on types provided different information about what students know or learn about diversity awareness. By evaluating this kind of information about students, programming can be better tailored to meet student needs and interests. For the purpose of illustration, each factor view was examined with potential programming that would be tailored for each type and would be more likely to draw the students out to programs.

Students with the *Empathy Orientation* view were very interested in learning about global events and the experiences of people worldwide. In order to best pique their interests, programming could be designed that emphasizes learning about the world and the experiences of people around the globe. Showing films that highlight the experiences

of people in other countries, discussing current events, describing the political systems across the globe, watching the news together, posting articles from the newspaper about world events—these are programs that would interest these students and best promote diversity awareness for them. When they learn about world events, *Empathy Orientation* students are able to empathize with other people on a very deep and emotional level. Programming could target empathy, particularly as it relates to people from around the world. Programming could then be extended to other areas to augment what they are learning. While these types of programs would be beneficial for students with the *Empathy Orientation* view, students with the *Relationship Orientation* view would benefit from very different programming.

Students who held the *Relationship Orientation* view expressed as paramount the building of relationships with diverse others by first finding commonalities and then opening up to learn about differences. Programs that bring students together and enable them to connect and form those relationships would be of interest to these students and would also increase their likelihood of attending programs about diversity. These students do not want to just watch a movie about diversity or read about what is going on somewhere far away. Their diversity awareness grows out of relational contacts. While they would not necessarily find the programming interesting that students with the *Empathy Orientation* view would, *Relationship Orientation* students would gravitate to programs that are very social, interactive, and engaging. Their kind of programming would allow time to talk to each other and learn about other people in a very personal way. For instance, programming might give them some assigned traits and have them go around the room and find people who share those traits, have students introduce

themselves and tell some things about themselves and then get in groups if they have anything in common and later find out if they have differences too. These students might enjoy having discussions before diversity films about the common experience of being human that is portrayed in the film, and discussions among diverse peers about the common experience of college. Once the need for relationships is met, programming could be broadened to encompass other ways of learning about diversity to expand these students' abilities and skills.

Students with the *Experiential Orientation* view valued being able to participate in programming that teaches them about differences. Programming does not need to evoke feelings of empathy or enable them to form relationships with others necessarily, but it does need to provide opportunities for activities that foster learning. Programs that might interest this group would include going to ethnic dinners that teach about culture, playing games that are popular in other countries, joining a book club that explores diversity, and watching movies about diversity. As long as the programming involves activities and learning, these students are likely to attend. After this need is being met, programs that highlight empathy or relationships might supplement what these students are learning to help better prepare them to live and work in a pluralistic world.

Prediction can be very useful for explaining what students are learning and for assisting students in learning more. It is possible that diversity programming outcomes could be predicted on the basis of types of diversity awareness. If this were possible, then programming could be tailored and modified to augment the types of diversity awareness students hold.

Clearly, racial and ethnic diversity were very important to the students whose views are described in this study. Such a finding made intuitive sense given where they lived: They were potentially exposed to programming featuring race and ethnicity. What this meant is that programming seemed to be successful in helping create or maintain awareness of racial and ethnic diversity. Perhaps to challenge students, programming can increasingly incorporate other dimensions of diversity (i.e. sexual orientation, sex, ability, age, socioeconomic status) so that students can become as aware and accepting of differences as possible. As programming includes other dimensions, the importance of commonalities should be highlighted. Making sure that programming meets the needs and interests of the types of diversity awareness students may have will ensure that they attend the programs and learn most effectively from them.

Information on types of awareness that could be useful for programming could also be easily translated to other educational environments, such as the classroom or training. This information could help teachers teach diversity curriculum more effectively and better address the range of student needs and interests. With such measures, it is likely that students will be more prone to invest themselves in learning about diversity and also see the value of it for them both personally and professionally. In addition, information on types of diversity awareness could inform training on diversity awareness and diversity skills, helping make it more encompassing and able to meet the needs and interests of all people. The information could be useful in recruitment and retention endeavors if it were used to demonstrate diversity awareness on campus or to satisfy the distinct needs of students on the basis of their types.

Higher education is committed to educating students to become citizens who can relate to and understand diverse people. The results of this study could assist higher education's efforts to instill in students an awareness of diversity so that they may be able to better communicate and work with a plurality of people. Programming that meets students wherever they are, by utilizing information on their types of diversity awareness, can best be modified to meet the needs of students and assist them in their journey. The information on types of diversity awareness, as well as information on levels, could help administrators gain a richer understanding of what students know and what they still need to learn. With more descriptive information, programming could be improved to help students become successful as they learn to navigate our increasingly diverse world. In addition, improved programming may help recruit and retain diverse students if they feel their needs are being addressed and if they are able to meet people who are both alike and different from them. Such programs could help students find their niche and persist. In addition, as diversity programming becomes increasingly more tailored and effective, it will showcase institutions' commitment to diversity and possibly assist in recruiting and retaining diverse students.

The implications of this study revealed the need for a theory of diversity awareness as well as new avenues for diversity programming. Recommendations for future research are discussed next.

Recommendations for Future Research

Researchers, to this point, have implied that the most important dimensions of diversity are race and ethnicity. Only recently have researchers begun to include research on sex and sexual orientation. Future researchers need to extend beyond the most

common dimensions of diversity, race and ethnicity, because all dimensions are necessary and important for diversity awareness and preparation to live and work in a pluralistic society. If diversity awareness need only apply to specific dimensions of diversity, we exclude people and their characteristics. Future researchers on diversity awareness must continue to expand and encompass all dimensions of diversity and promote all as equally important.

Future researchers on types of diversity awareness will be important for informing the creation of theme housing and for programming. Information on types can help campus leaders program more intentionally and better address student needs and interests, and better work with the perceptions of diversity awareness that exist among students.

If this study was any indication, then similarities will be an important part of future research on diversity awareness. Being able to identify with the diversity being presented in programming will enable many students to feel included and help them see how they share commonalities even among their differences. The recognition of similarities is a phenomenon which this study found to be helpful for students to feel more comfortable and more open to learning about differences.

Future researchers should examine how types of diversity awareness fit into student development theory. The types in this study emphasized intellectual/cognitive, social, and emotional components that may be capitalized on using student development theory. Students are in a time of change and upheaval, and are developing their own identities while they are in college. Theory and research on identity development in

college students could supplement information on types of diversity awareness to help students not only become more aware of diversity but also more aware of themselves.

It might be useful for future researchers to investigate the process of developing types of diversity awareness. For instance, are types determined by personality characteristics, past exposure to diversity, background experiences, programming, friends, or something altogether different? What qualities, characteristics, or experiences influence the views? A thorough investigation of the determinants of types might also aid in programming. Researchers could further examine whether types of diversity awareness can be predicted. If they could be predicted based on student characteristics and experiences, programming could be facilitated to best meet student needs. Along a similar line of inquiry, do the views influence other student characteristics, such as self-perception, academic self-confidence, persistence, critical thinking, and satisfaction with the institution, among other things? Such use of the data could provide interesting explorations.

It would be of interest to determine if residents who do not live in theme housing and residents who live off campus have similar types of diversity awareness to the students in this study or if they differ. Such study would provide useful information for programming for non-theme housing students and off campus students, as well as for recruitment and retention of those students.

Additionally, how do students perceive the culture or climate in theme housing? Can this information be used with information on types of diversity awareness to program, recruit, and retain students? Future researchers could explore this inquiry. It is possible that perceptions of diversity in theme housing could influence types of diversity

awareness and vice versa. It may become increasingly important to know both in order to work best with students.

What role does identity development truly play, if any, in types of diversity awareness? It may be that understanding types can facilitate a new model of identity development. It may also be possible that one's stage in an identity development model facilitates what type of diversity awareness one holds. How students particularly view themselves may be important to know, given the inextricable intertwine of diversity awareness and identity development.

Using the M-GUDS (Miville et al., 1999) items limited the study. The dimensions of diversity (Bucher, 2000) addressed using the items included race and ethnicity, the primary dimensions used in the past literature, and also included age and ability diversity, which broadened the past literature. The M-GUDS (Miville et al., 1999) items reflect a general attitude of openness and acceptance of similarities and differences, but using just these items may not address everything about diversity. Future researchers should examine ways to broaden the scope of diversity dimensions (Bucher, 2000) that are addressed, perhaps providing a more comprehensive way to describe types of diversity awareness.

I may not have discovered enough information regarding student participation in previous programs. Future researchers should ensure that students report prior involvement in activities and programs, particularly those programs related to diversity, and then could examine if some kind of relationship exists between prior involvement in diversity awareness.

Finally, given that this study could not make any generalizations about the consistency or enduring quality of the three views over time, future researchers should investigate the influence of time. Do other students hold these views, and do they remain stable over time? It will become more important to know this as our knowledge about types of diversity awareness grows.

Limitations

One of the limitations of this study was the focus on a specific context (theme housing) and on specific participants (college students). Generalizations cannot be made to other groups or contexts. Q methodology does not permit generalizations back to the population under study, but only to the phenomenon (diversity awareness). However, three views of diversity awareness were found to exist, and these findings had implications for theory and programming.

The study was limited by its use of items from the Miville-Guzman Universality-Diversity Scale (Miville et al., 1999) to address diversity awareness using Vontress's theory (1979; 1988; 1996). Using Vontress's theory may not be the most comprehensive way to describe diversity awareness. The M-GUDS items that were used do not represent all dimensions of diversity (Bucher, 2000) and do not represent a way to describe all the views about diversity awareness that may exist. However, using the M-GUDS items enabled study participants to communicate about diversity awareness in a unique way in the literature: by subjectively describing it in terms of both similarities and differences among people. In addition, using items from the M-GUDS enabled descriptions of diversity awareness that were more pluralistic than those of past studies, by using a

universal approach to humanity that applies to all people, which was thought to be a unique way to describe diversity awareness.

The majority of past studies of diversity awareness focused on racial and ethnic diversity, and this study was limited by its emphasis on those dimensions of diversity, which were the most prevalent in the populations under study. However, the past literature was expanded in this study by including abilities, age, and reactions to diversity activities or programming. While this study was a starting point for describing diversity awareness in a new way, it was limited in that it did not address all dimensions of diversity.

Concluding Comments

This research was considered a starting place. It did not provide objective information on levels of diversity awareness that students have, which was the common research method in the literature. Neither did this study provide an empirical test of diversity awareness. However, the study did contribute to the literature in a unique way by using Q methodology to describe participants' subjective views about their types of diversity awareness. The use of types of diversity awareness may be a rich medium that will potentially yield a better understanding of diversity awareness and even more effective programming. It is hoped that the literature will continue to explore these possibilities, and create more dialogue and research about diversity awareness as it continues to be a critical part of higher education.

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APPENDICES

APPENDIX A

Oklahoma State University Institutional Review Board

Date: Friday, March 09, 2007
IRB Application No: ED0738
Proposal Title: A Q Method Study: Describing College Students' Diversity Awareness

Reviewed and Processed as: Exempt

Status Recommended by Reviewer(s): Approved Protocol Expires: 3/8/2008

Principal Investigator(s)

Tawny Taylor 326 Student Union Stillwater, OK 74078	Diane Montgomery 424 Willard Stillwater, OK 74078
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The IRB application referenced above has been approved. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

The final versions of any printed recruitment, consent and assent documents bearing the IRB approval stamp are attached to this letter. These are the versions that must be used during the study.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved protocols are subject to monitoring by the IRB and that the IRB office has the authority to inspect research records associated with this protocol at any time. If you have questions about the IRB procedures or need any assistance from the Board, please contact Beth McTernan in 219 Cordell North (phone: 405-744-5700, beth.mcternan@okstate.edu).

Sincerely,



Sue C. Jacobs, Chair
Institutional Review Board

APPENDIX B

Solicitation Script

I would like to invite you to participate in a study investigating student perceptions toward diversity. Participation in this study will take about 30-45 minutes of your time. Your involvement is completely voluntary and you may withdraw your participation at any time. By participating in this research study, you will help foster an understanding of attitudes and perceptions toward diversity. Your time is greatly appreciated if you choose to participate.

APPENDIX C

Informed Consent Form

Project Title: A Q-Method Study Describing the Diversity Awareness of College Students in Theme Housing

Principle Investigator: Tawny Taylor, M.S.

Advisor: Dr. Diane Montgomery

Purpose: The purpose of this research study is to find out the views of students living in an environment that emphasizes cultural or diversity programming about diversity awareness. As a member of such a community, you are being invited to participate.

Procedures: You will be asked to sort a set of 45 statements as ones that are “most like me” and “most unlike me.” If you wish to help further my research, you may voluntarily leave your phone number on your answer sheet so that I may call you to get clarification on your answers. The activity will take approximately 30-45 minutes.

Risks of Participation: There are no known risks associated with this project which are greater than those ordinarily encountered in daily life.

Benefits: You will be contributing to the literature on college students, living environments, and diversity.

Confidentiality: The surveys are anonymous and will be kept in a secured office accessible only to the researcher. If subjects leave their first name and agree to be contacted for an interview about their specific answers, their name will not be associated with their data at any time. Data will be reported using group descriptions, statistics and follow-up interview questions. Data will be kept for two years after completion of data collection and then destroyed. Phone numbers and first names of subjects will not be kept on any computer files and will be destroyed May 2010. Consent forms will be collected and stored separately from the study data. The OSU IRB has the authority to inspect consent records and data files to assure compliance with approved procedures. The results of this project may be published in professional journals, but no individuals will be able to be identified.

Contacts: For questions about this research study, contact Tawny Taylor, 326 Student Union, 405-744-5470 or Dr. Diane Montgomery, 434 Willard, 405-744-9441. For information on subjects’ rights, contact Dr. Sue Jacobs, IRB Chair, 219 Cordell North, 405-744-1676.

Participant Rights: Your participation in this research study is completely voluntary. You have the right to withdraw at any point and for any reason.

Signatures: I have read and fully understand the consent form. I sign it freely and voluntarily. A copy of this form has been given to me.

Signature of Participant

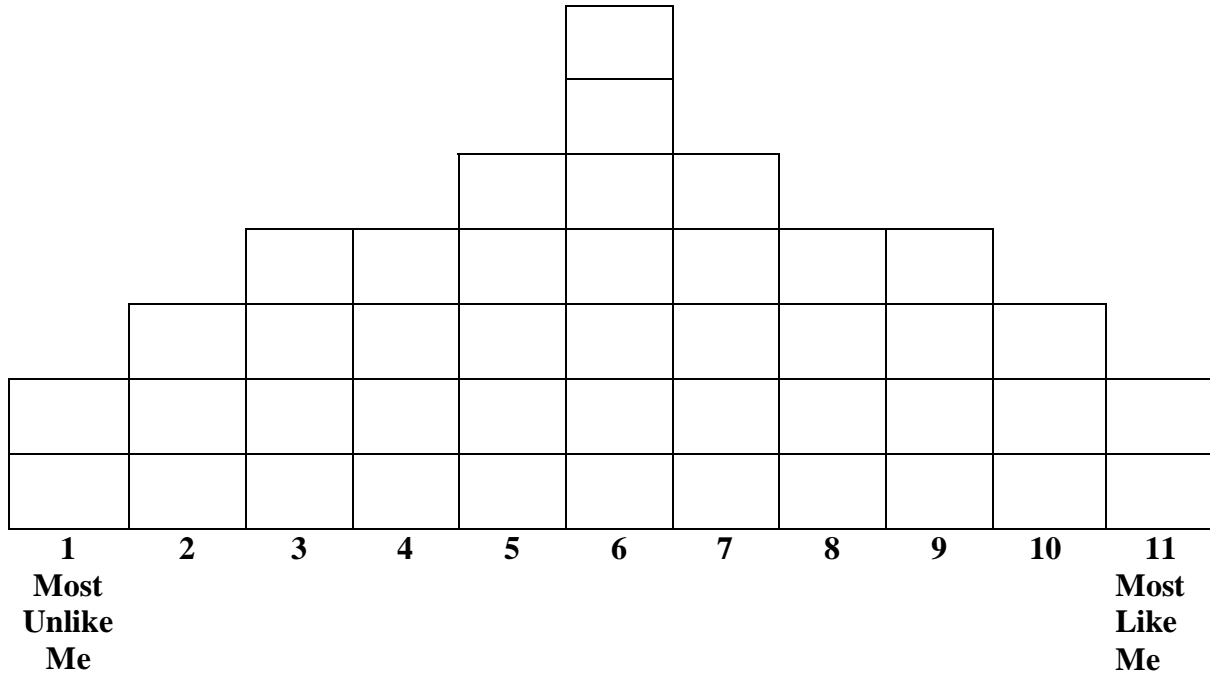
Date

I certify that I have personally explained this document before requesting that the participant sign it.

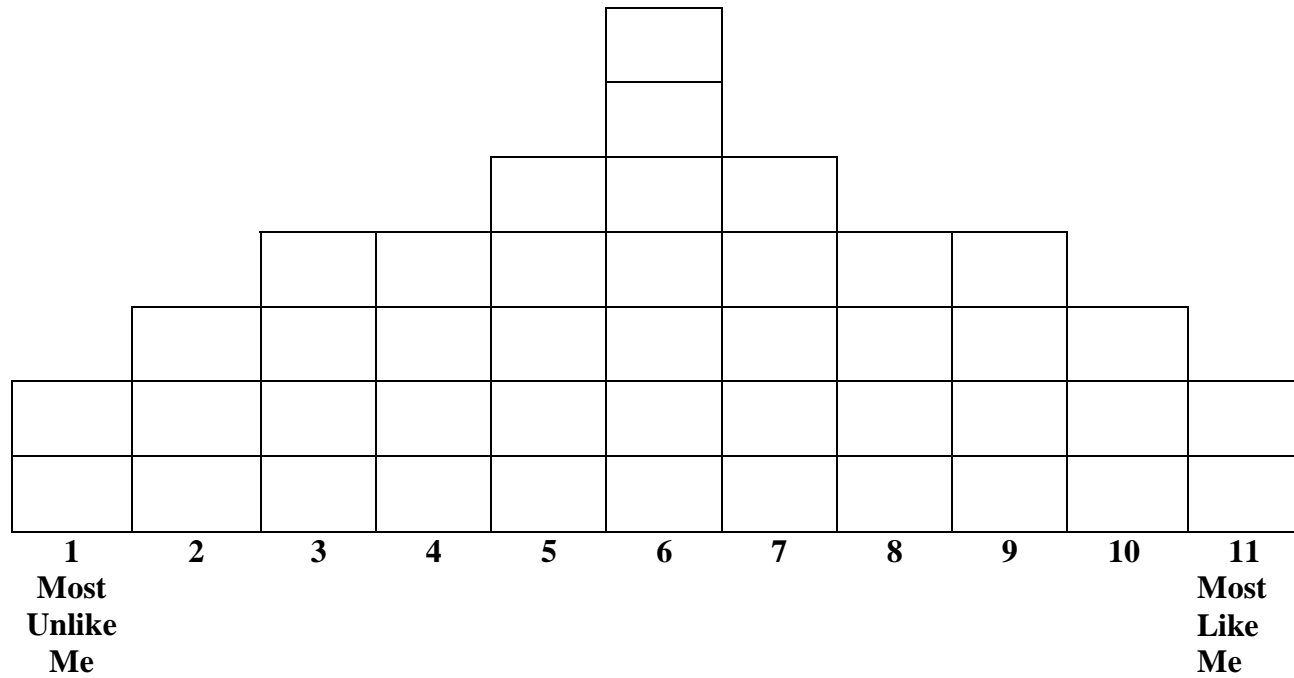
Signature of Researcher

Date

APPENDIX D



APPENDIX E



APPENDIX F

Telephone Script

Hello, this is Tawny Taylor, and I am calling for (First Name of Subject). May I speak to him/her?

Hello, (First Name of Subject). You recently participated in a research study I conducted in your hall and left your name and phone number stating I could contact you to further discuss the study. I was wondering if you would like to provide any clarification or more information on any of your choices for the sorting procedure?

Thank you very much for your time, (First Name of Subject). I truly appreciate your help!

APPENDIX G

Post-Sort Demographic Survey

A Q-Method Study Describing the Diversity Awareness of College Students in Theme Housing

Please answer the following questions:

- 1) What is your age? _____
- 2) What is your academic classification (e.g. freshman, sophomore, etc.)?

- 3) Are you Spanish/Hispanic/Latino?
 - a. No, not Spanish/Hispanic/Latino
 - b. Yes, Mexican, Mexican American, Chicano
 - c. Yes, Puerto Rican
 - d. Yes, Cuban
 - e. Yes, Other Spanish/Hispanic/Latino (please write group)
 - i. _____
- 4) What is your race? (Please mark one or more races)
 - a. White
 - b. Black, African American, Negro
 - c. American Indian or Alaskan Native (write name of principle tribe)
 - i. _____
 - d. Asian Indian
 - e. Chinese
 - f. Filipino
 - g. Japanese
 - h. Korean
 - i. Vietnamese
 - j. Native Hawaiian
 - k. Guamanian or Chamorro
 - l. Samoan
 - m. Other Asian (please write race)
 - i. _____
 - n. Other Pacific Islander (please write race)
 - i. _____
 - o. Some other race (please write race)
 - i. _____
- 5) What is your ancestry or ethnic origin? (please type)
 - i. _____

- 6) What is your gender? (please check) _____ Male _____ Female
- 7) In what country were you born? _____
- 8) Where do you live? (please check)
 _____ University Apartments _____ Jones Hall _____ Zink Hall
- 9) How long you have lived in your current hall? _____
- 10) Please check by approximately how many programs you have attended this academic year: ___ 0 _____ 1-3 _____ 4-6 _____ 7+
- 11) Approximately how many campus programs you have attended focused on culture? _____
- 12) How many campus programs have you attended that focused on other types of diversity besides cultural diversity? _____
- 13) Did you choose to live in your community (please check)? ___ yes _____ no
- 14) If you chose to live here, why did you choose this hall?

- 15) What activities or clubs are you involved in on campus? _____

- 16) What else would you like me to know about the way you arranged your statements? Please write below.

APPENDIX H

Statement List with Z-Scores and Array Positions

Statement	Factor 1		Factor 2		Factor 3	
	Z-Score	Array Position	Z-Score	Array Position	Z-Score	Array Position
1. I am interested in knowing people who speak more than one language.	0.84	3	-0.38	-1	0.57	2
2. It deeply affects me to hear persons from other countries describe their struggles of adapting to living here.	0.72	2	-0.80	-2	-0.27	-1
3. I attend events where I might get to know people from different racial backgrounds.	0.25	1	-0.69	-2	1.04	3
4. I feel a sense of connection with people from different countries.	0.62	2	-0.01	0	-0.24	-1
5. I am not very interested in reading books translated from another language.	-0.33	-1	-1.26	-4	-1.24	-3
6. Knowing about the experiences of people of different races increases my self understanding.	0.45	1	0.95	3	0.73	2
7. I sometimes am annoyed at people who call attention to racism in this country.	-0.64	-2	1.43	3	-0.41	-2
8. Knowing someone from a different ethnic group broadens my understanding of myself.	0.00	0	0.12	1	0.09	0

9. Knowing how a person differs from me greatly enhances our friendship.	0.09	0	1.55	4	-0.47	-2
10. I don't know too many people from other countries.	-1.04	-3	0.58	2	-1.47	-3
11. I place a high value on being deeply tolerant of others' viewpoints.	1.98	5	0.60	2	0.62	2
12. It's really hard for me to feel close to a person of another race.	-1.20	-3	-0.82	-2	-1.43	-3
13. It grieves me to know that many people in the Third World are not able to live as they would choose.	1.12	3	0.71	2	-0.07	-1
14. I would like to join an organization that emphasizes getting to know people from different countries.	-0.24	-1	-0.87	-3	0.64	-1
15. In getting to know someone, I try to find out how I am like that person as much as how that person is like me.	0.47	1	1.87	5	0.16	0
16. When I hear about an important event (e.g. tragedy) that occurs in another country, I often feel as strongly about it as if it had occurred here.	0.25	1	-0.37	-1	0.19	0
17. It's hard to understand the problems that people face in other countries.	-0.65	-2	-0.71	-2	-0.69	-2
18. I can best understand someone after I get to know how he/she is <u>both</u> similar and different from me.	-0.13	0	1.51	4	0.33	1

19. I often feel irritated by persons of a different race.	-1.72	-4	-1.19	-3	-1.51	-4
20. It does not upset me if someone is unlike me.	2.27	5	1.35	3	0.50	1
21. I would like to know more about the beliefs and customs of ethnic groups who live in this country.	0.14	0	-0.35	-1	1.08	3
22. It's often hard to find things in common with people from another generation.	-0.92	-2	-0.68	-1	-1.35	-3
23. When I listen to people of a different race describe their experiences in this country, I am moved.	0.65	2	-0.76	-2	-0.20	-1
24. I often feel a sense of kinship with persons from different ethnic groups.	-0.01	0	-0.56	-1	0.22	1
25. I would be interested in participating in activities involving people with disabilities.	-0.28	-1	0.21	1	0.21	0
26. Knowing about the different experiences of other people helps me understand my own problems better.	0.75	3	0.46	2	0.22	0
27. Persons with disabilities can teach me things I could not learn elsewhere.	0.50	2	-0.05	0	0.04	0
28. I am often embarrassed when I see a person with disabilities.	-0.96	-2	-2.01	-5	-1.60	-4
29. I am only at ease with people of my race.	-1.82	-5	-1.54	-5	-0.83	-2
30. I would like to go to dances that feature music from other countries.	-1.32	-4	-0.16	0	1.17	3

31. For the most part, events around the world do not affect me emotionally.	-1.73	-5	0.04	0	-0.65	-2
32. Placing myself in the shoes of a person from another race is usually too tough to do.	-0.65	-2	0.40	2	-1.49	-4
33. I often listen to the music of other cultures.	-1.22	-2	-1.46	2	1.84	-4
34. If given another chance, I would travel to different countries to study what other cultures are like.	1.25	4	0.18	1	1.41	4
35. I have friends of different ethnic origins.	0.99	3	0.34	1	1.24	4
36. Knowing how a person is similar to me is the most important part of being good friends.	-0.43	-1	1.32	3	-0.34	-1
37. It is important that a friend agrees with me on most issues.	-1.21	-3	1.71	4	0.21	0
38. In getting to know someone, I like knowing <u>both</u> how he/she differs from me and is similar to me.	0.58	2	2.13	5	0.62	2
39. Getting to know someone of another race is generally an uncomfortable experience for me.	-1.19	-3	-1.32	-4	-1.85	-5
40. I would be interested in taking a course dealing with race relations in the United States.	0.22	0	-0.94	-3	0.77	3
41. Becoming aware of experiences of people from different ethnic groups is very important to me.	0.42	1	0.06	0	0.50	1

42. I am interested in learning about the many cultures that have existed in this world.	0.04	0	0.09	0	1.49	4
43. I am interested in going to exhibits featuring the work of artists from different minority groups.	-0.30	-1	0.01	0	0.42	1
44. I feel comfortable getting to know people from different countries.	1.83	4	0.32	1	1.80	5
45. I have <u>not</u> seen many foreign films.	1.53	4	-0.99	-3	-2.00	-5

APPENDIX I

Theoretical Sorts with Array Positions by Factor with Consensus and Distinguishing Statements

Statement	Factor 1		Factor 2		Factor 3	
	Statement Type	Array Position	Statement Type	Array Position	Statement Type	Array Position
1. I am interested in knowing people who speak more than one language.		3	**	-1		2
2. It deeply affects me to hear persons from other countries describe their struggles of adapting to living here.	**	2	*	-2	*	-1
3. I attend events where I might get to know people from different racial backgrounds.	**	1	**	-2	**	3
4. I feel a sense of connection with people from different countries.	**	2		0		-1
5. I am not very interested in reading books translated from another language.	**	-1		-4		-3
6. Knowing about the experiences of people of different races increases my self understanding.	C	1	C	3	C	2
7. I sometimes am annoyed at people who call attention to racism in this country.		-2	**	3		-2
8. Knowing someone from a different ethnic group broadens my understanding of myself.	C	0	C	1	C	0

9. Knowing how a person differs from me greatly enhances our friendship.	*	0	**	4	*	-2
10. I don't know too many people from other countries.		-3	**	2		-3
11. I place a high value on being deeply tolerant of others' viewpoints.	**	5		2		2
12. It's really hard for me to feel close to a person of another race.	C	-3	C	-2	C	-3
13. It grieves me to know that many people in the Third World are not able to live as they would choose.		3		2	**	-1
14. I would like to join an organization that emphasizes getting to know people from different countries.	**	-1	**	-3	**	2
15. In getting to know someone, I try to find out how I am like that person as much as how that person is like me.		1	**	5		0
16. When I hear about an important event (e.g. tragedy) that occurs in another country, I often feel as strongly about it as if it had occurred here.	C	1	* C	-1	C	0
17. It's hard to understand the problems that people face in other countries.	C	-2	C	-2	C	-2
18. I can best understand someone after I get to know how he/she is <u>both</u> similar and different from me.	*	0	**	4	*	1

19. I often feel irritated by persons of a different race.	C	-4	C	-3	C	-4
20. It does not upset me if someone is unlike me.	**	5	**	3	**	1
21. I would like to know more about the beliefs and customs of ethnic groups who live in this country.	*	0	*	-1	**	3
22. It's often hard to find things in common with people from another generation.		-2		-1		-3
23. When I listen to people of a different race describe their experiences in this country, I am moved.	**	2	*	-2	*	-1
24. I often feel a sense of kinship with persons from different ethnic groups.		0	*	-1		1
25. I would be interested in participating in activities involving people with disabilities.	* C	-1	C	1	C	0
26. Knowing about the different experiences of other people helps me understand my own problems better.	C	3	C	2	C	0
27. Persons with disabilities can teach me things I could not learn elsewhere.	* C	2	C	0	C	0
28. I am often embarrassed when I see a person with disabilities.	**	-2		-5		-4
29. I am only at ease with people of my race.		-5		-5	**	-2
30. I would like to go to dances that feature music from other countries.	**	-4	**	0	**	3

31. For the most part, events around the world do not affect me emotionally.	**	-5	**	0	**	-2
32. Placing myself in the shoes of a person from another race is usually too tough to do.	**	-2	**	2	**	-4
33. I often listen to the music of other cultures.		-4		-4	**	5
34. If given another chance, I would travel to different countries to study what other cultures are like.		4	**	1		4
35. I have friends of different ethnic origins.		3	**	1		4
36. Knowing how a person is similar to me is the most important part of being good friends.		-1	**	3		-1
37. It is important that a friend agrees with me on most issues.	**	-3	**	4	**	0
38. In getting to know someone, I like knowing <u>both</u> how he/she differs from me and is similar to me.		2	**	5		2
39. Getting to know someone of another race is generally an uncomfortable experience for me.		-3		-4	*	-5
40. I would be interested in taking a course dealing with race relations in the United States.	*	0	**	-3	*	3
41. Becoming aware of experiences of people from different ethnic groups is very important to me.	C	1	C	0	C	1

42. I am interested in learning about the many cultures that have existed in this world.		0		0	**	4
43. I am interested in going to exhibits featuring the work of artists from different minority groups.		-1		0		1
44. I feel comfortable getting to know people from different countries.		4	**	1		5
45. I have <u>not</u> seen many foreign films.	**	4	**	-3	**	-5

Statement Type

C = Consensus Statement

* = Distinguishing Statement $p < .05$

** = Distinguishing Statement $p < .01$

APPENDIX J

Consensus Statements

Statement	Factor 1		Factor 2		Factor 3	
	Array Position	Z-Score	Array Position	Z-Score	Array Position	Z-Score
6. Knowing about the experiences of people of different races increases my self understanding.	1	0.45	3	0.95	2	0.73
8. Knowing someone from a different ethnic group broadens my understanding of myself.	0	0.00	1	0.12	0	0.09
12. It's really hard for me to feel close to a person from another race.	-3	-1.20	-2	-0.82	-3	-1.43
16. When I hear about an important event (e.g. tragedy) That occurs in another country, I often feel as strongly about it as if it had occurred here.	1	0.25	-1	-0.37	0	0.19
17. It's hard to understand the problems that people face in other countries.	-2	-0.65	-2	-0.71	-2	-0.69
19. I often feel irritated by persons of a different race.	-4	-1.72	-3	-1.19	-4	-1.51
25. I would be interested in participating in activities involving people with disabilities.	-1	-0.28	1	0.21	0	0.21

26. Knowing about the different experiences of other people helps me understand my own problems better.	3	0.75	2	0.46	0	0.22
27. Persons with disabilities can teach me things I could not learn elsewhere.	2	0.50	0	-0.05	0	0.04
41. Becoming aware of experiences of people from different ethnic groups is very important to me.	1	0.42	0	0.06	1	0.50

APPENDIX K

Participant Characteristics By Race, Sex, Age, and Theme Housing

Factor	Race						Sex		Theme Housing			Average Age
	B	W	I	AI	C	K	M	F	N	A	D	
1— <i>Empathy Orientation</i>	1	5	0	1	1	1	4	5	0	5	4	23.4
2— <i>Relationship Orientation</i>	1	3	2	0	2	0	3	5	2	3	3	22.1
3— <i>Experiential Orientation</i>	2	1	3	0	3	0	4	5	3	1	5	22.8

W = White

B = Black

I = American Indian

AI = Asian Indian

C = Chinese

K = Korean

N = Native American Interest Community

A = African American Interest Community

D = Community Emphasizing Diversity Programming

M = Male

F = Female

APPENDIX L

Age Demographics

Factor	<u>Classification</u>					Age Range
	Freshman	Sophomore	Junior	Senior	Graduate	
1— <i>Empathy Orientation</i>	0	3	2	1	3	19-34 years
2— <i>Relationships Orientation</i>	4	2	0	0	2	18-31 years
3— <i>Experiential Orientation</i>	3	2	0	0	4	19-29 years

APPENDIX M

Programming Demographics

Factor	Total Students on Factor	Average Number of Programs Attended	Average Number of Cultural Programs Attended	Average Number of Other Diversity Programs Attended
1— <i>Empathy Orientation</i>	9	4-6	3	0.9
2— <i>Relationship Orientation</i>	8	4-6	1.6	0.9
3— <i>Experiential Orientation</i>	9	4-6	2.4	3

VITA

Tawny Taylor

Candidate for the Degree of

Doctor of Philosophy

Thesis: A Q-METHOD STUDY DESCRIBING THE DIVERSITY AWARENESS OF COLLEGE STUDENTS IN THEME HOUSING

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Name: Tawny Taylor

Date of Degree: December, 2007

Institution: Oklahoma State University

Location: Stillwater, Oklahoma

Title of Study: A Q-METHOD STUDY DESCRIBING THE DIVERSITY
AWARENESS OF COLLEGE STUDENTS IN THEME HOUSING

Pages in Study: 212

Candidate for the Degree of Doctor of Philosophy

Major Field: Educational Psychology

Scope and Method of Study: The purpose of this study was to describe college students' types of diversity awareness using Vontress's theory (1979; 1988; 1996) in the context of participation in three types of theme housing. Thirty-nine students participated in the study. Data were analyzed using Q methodology. Phone follow-up interviews were conducted with 10 students.

Findings and Conclusions: Three distinct factor viewpoints emerged from the data analysis: *Empathic Orientation*, *Relationship Orientation*, and *Experiential Orientation*. The first view, defined by eight sorts, was named *Empathy Orientation* because participants with this view feel a strong connection to and understanding of others' circumstances, even when they are geographically distant. The second view was defined by eight sorts and was named *Relationship Orientation* because participants with this view understand others with whom they have some kind of relationship, and these relationships are built upon a recognition of similarities and then differences. The third view was defined by nine sorts and was named *Experiential Orientation* because participants with this view participate or would like to participate in cultural activities. Any student in the study was potentially able to describe their diversity awareness using Vontress's theory (1979; 1988; 1996) and participants from all demographic backgrounds held the three views (i.e. no one demographic dominated any viewpoint). Several conclusions emerged from this study: theme housing may help create or maintain diversity awareness in some form; different types of diversity awareness may exist among students; and similarities may be a very important piece of diversity awareness for some students.

ADVISER'S APPROVAL: Diane Montgomery
