An investigation of racial identity attitudes, racism, sexism, and homophobia in students enrolled in undergraduate diversity courses.

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An Investigation of Racial Identity Attitudes, Racism, Sexism, and Homophobia in Students Enrolled in Undergraduate Diversity Courses

by

Judith R. Warchal

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Arnold R. Spokane, Ph.D.

2/22/99

Accepted Date

Committee Members:

Nicholas Ladany, Ph.D.

Joseph A. Lippincott, Ph.D.

Carol M. Richman, Ph.D.

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ABSTRACT

The purpose of this study was to investigate whether participation in an undergraduate diversity course influenced White participants' racial identity ego status, level of racism, and degree of sexism and homophobia. Participants in the study were 91 White undergraduates enrolled in one of four diversity courses (treatment) or one of three non-diversity courses (control) at a small, private college in the Northeast. Students were assessed during week one and week fourteen of the course. A 2 X 2 (Gender X Course) doubly (Pretest & Post-test) multivariate analysis of variance was used to analyze participant responses. A Chi-square analyses was used to evaluate participant responses to critical statements.

Instruments used in this study were the White Racial Identity Attitude Scale (WRIAS, Helms & Carter, 1990), The New Racism Scale (NRS, Jacobson, 1985), The Attitudes Toward Women's Scale (AWS, Spence & Helmreich, 1972, 1973), and the Index of Homophobia (IHP, Hudson & Ricketts, 1980) to assess levels of racial identity status, racism, sexism, and homophobia, respectively. Participants completed a demographic information sheet and a critical incidents report which was designed for this study.

The main effects of gender and course and the repeated measure of time were investigated. Interactions of course by time, gender by time, and gender by course on the variables of racial identity attitudes, racism, sexism, and homophobia were also examined. Results of the MANOVA indicated that the combined dependent variables were not significantly affected by the interaction of gender by course, the interaction of gender by

time, or the interaction of course by time. The results of the MANOVA indicated that the combined dependent variables were not significantly affected by course or time. The combined dependent variables were significantly affected by gender. Chi-square analyses of critical incidents were significant for issues of racism and sexism, but not for homophobia.

The hypotheses utilizing self report objective measures to investigate changes in White racial identify ego status, level of racism, and degree of sexism and homophobia were not supported. The hypotheses investigating participants' responses of critical incidents were supported for issues of racism and sexism, but not homophobia.

Chapter 1

Introduction

In the past thirty years, higher education in the United States has been faced with the challenge of making the undergraduate curriculum reflect the diversity in America (Altbach, 1991). Important social movements advocated the recognition of the rights and needs of minorities, women, gay males, and lesbians in this country (Wiley, 1993). These movements stimulated a reexamination of the existing theories and research across academic disciplines, resulting in questions about the dominant core curriculum. Recent increases of hostility and violence on college/university campuses have forced these institutions to scrutinize the goals and values of the college environment in general and the core curriculum specifically (Wiley, 1993). Diversity courses are a major aspect of a shift toward a more multicultural curriculum. The fundamental goal of diversity courses on college campuses is to promote an atmosphere of respect for all people (Carter & Chandler, 1991). Implicitly, these courses share the common goal of combating the rising tide of prejudices and racism in American society.

More than half of all colleges and universities have introduced diversity courses into their departmental offerings and one-third have a diversity requirement (Levine & Cureton, 1992). Despite this increase in diversity courses on college campuses, there is little consensus nationally about the nature or degree of curriculum change that is required to address the issues of diversity (Botstein, 1991). The purpose of this study is to examine the impact of four different courses which satisfy the diversity requirement at a small, private college with regard to racial identity attitudes, racism, sexism, and homophobia.

This study is important for several reasons. First, there is a substantial lack of empirical research in the area of outcome assessment of diversity training procedures in business, industry, and/or education. Morrison, Ruderman, and Hughes-James (1993) have suggested that the research community can contribute greatly to diversity interventions by examining the interventions that most effectively promote positive outcomes and the assessments that best capture those outcomes. Second, existing literature on prejudice reduction efforts indicates a relationship between the effectiveness of the intervention and the participants' level of prejudice before the intervention begins (Monteith, 1993). Research in this area may show that the choice of intervention may need to be tailored to the specific needs of the participants. Third, although most colleges have embraced diversity in some form, the impact of these programs on students is unclear.

Prejudice against minorities, women, gays, and lesbians and it's associated responses persists among Americans. Incidents of intergroup confrontations have been repeatedly documented in colleges and universities (Ponterotto, Lewis, & Bullington, 1990). According to Sherman (1990), the National Institute Against Prejudice and Violence recorded more than 400 intergroup conflicts at 175 colleges from 1986 to 1988. Reginald Wilson, in a testimony before the Unites States Civil Rights Commission's Campus Bigotry Subcommittee on May 18, 1989, stated that prejudice on campus is related to the fact that students are coming to college less prepared to accept people of different backgrounds (Stern, 1990). Sue and Sue (1990) encouraged educators to become more involved in the reduction of racism, sexism, and homophobia by accepting

the responsibility of understanding how oppression operates in America.

Colleges and universities are becoming increasingly aware of the components of self identity which shape the minds and experiences of young people. The issue is not "who" is on campus but "how" do the diverse groups view each other as a function of their personal experiences with social injustices and cultural orientations (Hardiman & Jackson, 1992). Manifestations of social oppression such as racism, sexism, and homophobia have a significant effect on worldview, self concept, self esteem, and behavior of both the oppressed and the oppressor (Hardiman & Jackson, 1992).

Addressing the issues of campus conflict begins with an understanding of the individuals involved in such events. Historically, when issues of racism or racial attitudes are confronted on college campuses, workshops and training seminars are designed to increase cross-cultural communication and interactions (Pope-Davis & Ottavi, 1992). Such efforts seldom encourage White students to explore what it means to be White (Carter, 1990). The identity development of both dominant and minority group members is influenced by White racism in the U.S.. Interactions within and between groups are influenced by the developmental stage of one's racial identity (Jackson, 1976).

White Racial Identity Theory

Hardiman (1982) defines racial identity as a sense of self in the context of one's racial group membership which includes all aspects of that group's culture. White Racial Identity Theory (Helms, 1984) proposes that as a consequence of being socialized in an environment in which group members are privileged relative to members of other groups, Whites learn to perceive themselves as entitled to similar privileges. In order to protect

such privilege, individual group members learn to deny and distort race-related reality and aggressively resist perceived threats to the racial status quo. Consequently, healthy identity development for Whites involves the capacity to recognize and abandon typical cognitive information processing strategies for coping with race (Helms & Piper, 1994). Helms (1995) suggests that White identity development occurs in a developmental process of "the dynamic interplays between cognitive, emotional, and behavioral processes that govern a person's interpretation of racial information". Originally proposed as a stage theory of identity development (Helms, 1990), Helms (1995) recently reformulated the theory as an evolution of successively mature ego statuses, which cognitively incorporate increasingly more complex management of racial material. The ego statuses proposed by the White Racial Identity Theory (Helms, 1990) and measured by the White Racial Identity Attitude Scale (Helms & Carter, 1990) develop in two phases. The task of the first phase, composed of the first three ego statuses, is the abandonment of racism. The task of the second phase, the last three ego statuses, is the establishment of a positive (nonracist) White identity. The identity statuses are proposed to evolve in the following sequence of ego statuses: (a) Contact (satisfaction with racial status quo, obliviousness to one's own racial group status, unaware of racism or one's participation in it), (b) Disintegration (disorientation and anxiety from unresolved moral dilemmas involving one's internal standards and societal norms about interracial interactions), (c) Reintegration (idealization of one's racial group, denigration and intolerance for other groups), (d) Pseudo-Independence (intellectualized commitment to one's own racial group and a deceptive tolerance of other groups), (e) Immersion/Emersion (search for understanding

of the personal meaning of racism and the ways one benefits from Whiteness, (f) Autonomy (positive White identity internalized with an appreciation for racial differences and similarities).

The White Racial Identity theory's conceptualization of developmental ego statuses and the corresponding expressions of distinguishable information-processing strategies makes it a feasible model to use when training college students to live and work in a multicultural society. Several studies have identified a relationship between White racial identity statuses and racism on college campuses and gender differences in ego status development (Carter, 1990; Pope-Davis & Ottavi, 1992). Sabnani, Ponterotto, and Borodovsky (1991) recommended the inclusion of a racial identity measure to assess the impact of a multicultural course on racial attitudes at the graduate level for counselors-in-training. Subsequently, Neville, Heppner, Louie, Thompson, Brooks, and Baker (1996) found support for the effectiveness of a diversity-related course in promoting more sophisticated White racial identity attitudes. Gushue (1993) suggests that racial identity models can be helpful in explaining racial discord in parental and student-teacher interactions. An understanding of where students are in their racial identity development may also help to explain their ongoing behavior. Carter (1990) suggests that educators who wish to address race relations on their campuses design programs to help White students explore and discover their racial identity.

Racism and Racial Attitudes

Efforts to address campus violence often focus on racism and racial attitudes. Attitudinal research on current expressions of prejudice has dealt primarily with racism

directed at African Americans (Swim, Aiken, Hall, & Hunter, 1995). Studies of racism have attempted to understand racism in terms of racial stereotypes (Dovidio, Evans, & Tyler, 1986), racial attitudes (Campbell, 1971), situational experiences (Ickes, 1984, McConahay, 1983), and the underlying causes of modern racist beliefs (Katz & Hass, 1988, McConahay, 1983, Gaertner & Dovidio, 1986). Racism in the U.S. has been defined as prejudicial or negative attitudes, opinions, feelings, and behaviors on the part of White Americans toward Black Americans (Pettigrew, 1975). Investigations of racial attitudes in the 1970's gave rise to the conclusion that negative stereotypes about Blacks in the U.S. had decreased (Farley, 1977; McConahay & Hough, 1976; Pettigrew, 1979). Researchers critical of this optimism about the elimination of racism noted that although old and overt forms of racism were diminishing, racism still existed in more covert and subtle forms (Kleipenning & Hagendoorn, 1993). Individuals appearing nonracist on the surface may secretly harbor negative affect or beliefs about African Americans (Swim et al., 1995). These newer forms of racism were identified as symbolic racism (Sears, 1988), aversive racism (Dovidio, Mann, & Gaertner, 1989), racial ambivalence (Katz, Wackenhut, & Hass, 1986), and modern racism (McConahay, 1986). Jacobson (1985) argued that new forms of racism are based on fear of unfair competition from Blacks and other minorities for limited goods and services. The New Racism Scale (Jacobson, 1985) was developed to measure racism attitudes elicited by reactions to symbolic issue such as busing, affirmative action, public welfare, and race riots.

On college campuses, the academic departments that prepare graduate-level counselors and other mental health professionals have taken the lead in establishing

training programs which specifically deal with multicultural issues. Training programs often focus on racial identity development and the social, cultural, and institutional aspects of racism (Carter, 1990; Helms, 1990). Hardiman and Jackson (1992) recommend that faculty and administrators should acknowledge and accept wherever a student is in his/her developmental journey, and should not allow racist activities which violate the rights of others because "it is just a stage they are going through". While Hardimon & Jackson (1992) recognize that some students may not progress beyond a particular stage, in White racial identity, the primary function of the diversity education movement on college campuses is to foster intellectual development and personal maturation (Astin, 1993). Goodstein (1994) further defines two goals of diversity training at the undergraduate level. The first is to provide students with additional factual information about unfamiliar groups or cultures, affecting change through the assimilation of new information . The second goal is to foster personal growth and social change (Banks, 1993) by offering students a forum for examining and confronting their own views on issues such as race, gender, and sexual orientation under the supervision of instructors with the knowledge and skills to deal with the sensitive nature of the topics and the intense reactions which follow. Both goals are designed to develop an awareness of racism, cultural biases, prejudices, and stereotypes (Locke, 1992). The intention of diversity courses is to foster respect among students and faculty and develop a body of college graduates, who as future leaders, will combat racism, strive for a unifying national identity, and understand the complexities of life in a global society (Carter & Chandler, 1991).

Sexism

Racism and sexism have a long history of association (Swim et al, 1995). Sexism, defined as prejudice and discrimination against women because of their gender, became a focus after the civil rights movement of the 1960's stimulated other victimized groups to action against discriminatory practices. The women's rights movement articulated and publicized how discrimination and institutionalized sexism limited the opportunities of women (Banks, 1993). The roots of sexism begin with the differential treatment of males and females at birth, forming the foundation of gender identity and sex-typing. The sex-role stereotypes which develop are structured mental categories about males and females that are based on exaggerated, inaccurate, and rigid generalizations reinforced through peers, schools, churches, and the media (McCormick, 1994). Spence & Helmreich (1972) developed the Attitudes Towards Women Scale to measure these stereotypes in both men and women and found that women have more liberal sex role attitudes than men. Evidence of sexism exists in education, business, politics, and the economy. In the elementary school, independence and initiative are encouraged more in males than females (Block, 1983). From preschool to college, teachers in the classroom hold different expectations for males than females (Sadker & Sadker, 1985; Wingate, 1986) and communicate differently with males and females (Harvard University, 1986), thus affecting the ability of females to achieve their full potential. Consequently, at the university level, there is a disproportionate percentage (86%) of male administrators (Metha, 1983). Only 27.6 % of all full-time faculty positions are held by women (Digest of Education Statistics, 1988). Thirty-three percent of corporate management jobs are held by women, however

only 1.65% of those are at the vice president/president level (Feminist Minority Report, 1989). Female vice presidents earned 42% less than their male counterparts (Greenberg, 1987). Prior to 1992, women made up only 5.2% of the U.S. Congress, but that number doubled in the '92 elections (Feminist Majority Report, 1992) and continues to rise slowly. Despite the increasing numbers of women working outside the home, women comprise the majority of the adult population in the federally defined poverty class (Jackman, 1987).

Diversity classes on college campuses can address the commonly accepted sex stereotypes by challenging the assumptions about what is appropriate and natural behavior for men and women. Sexism deprives men of the traits and attitudes which have been genderized as feminine (McCormick, 1994). When sexism is confronted, all students are empowered to develop their full potential and explore an array of options which may have otherwise been denied them.

Heterosexism and Homophobia

When sex role stereotyping is expanded to include rigid generalizations about appropriate sexual behavior for males and females, heterosexism results. Heterosexism is defined as the belief that values heterosexuality as superior to and/or more "natural" than homosexuality (Herek, 1989). The assumption of the universality of heterosexism is maintained by a set of institutional and cultural biases that reward people with greater value and privilege for appearing to be heterosexual and potentially punish people for appearing to be homosexual (Friend, 1993). Heterosexism, prejudice against homosexuality, often results in homophobia, which is defined as irrational fear, hatred, and intolerance by heterosexual individuals of homosexual men and women (Weinberg, 1972).

Hudson and Ricketts (1980) developed the Index of Homophobia to measure specific affective responses of disgust, anxiety, aversion, discomfort, fear, and anger with respect to contact or involvement with homosexual individuals.

Researchers have attempted to identify the etiology of homophobia. MacDonald (1976) suggested that homophobia results in anxiety elicited by homosexual individuals. West (1977) suggested that negative anxiety reactions to homosexuals may be the result of homosexual arousal which the individual denies. This hypothesis was recently supported by Adams, Wright, and Lohr (1996) and suggests that homophobic individuals experience anxiety and threat when confronting their own unwanted homosexual thoughts. Negative attitudes often lead to hostile verbal and physical attacks on gay individuals with little apparent motivation except a strong dislike (Herek, 1989). More than 90% of gay men and lesbian women report being the targets of verbal abuse or threats (Fassinger, 1991).

Homophobia impacts all students. Herek (1986) states that the social construction of heterosexual masculinity requires that, in order to be a "man" in American society, one must be homophobic. Researchers have consistently identified men as being more homophobic than women (D'Augelli & Rose, 1990; O'Hare, Williams, & Ezoviski, 1996; Van de Ven, 1994). Homophobia functions to limit same-sex intimacy and bonding that may not be sexual (Weis & Fine, 1993). Homophobia also gives permission to heterosexual students for intolerance and violence against gay and lesbian individuals. The challenge for educators in diversity classes is to confront prejudice on all levels and

provide an atmosphere for the open exploration of systems which silence and victimize all minorities.

Prejudice Reduction Efforts

Any discussion of prejudice reduction efforts should include the research of personality and social psychologists, who have been examining the cognitive, behavioral, and affective components of prejudice for years (Allport, 1954; Tajfel, 1981). College courses which promote dignity, respect, and responsibility directly or indirectly examine cultural biases, prejudices, and stereotypes (Locke,1992). Social psychologists have developed several theories for understanding the components of prejudice.

Prejudice has commonly been defined as a negative attitude toward members of a social outgroup (Stangor, Sullivan, & Ford, 1991). Studied as an attitude, prejudice contains both affective and cognitive components. Affective responses are thought to be based upon direct and highly self-relevant experiences with the target group members, whereas stereotypes are thought to be learned primarily from secondary sources (Stangor et al., 1991). Research has focused on the affective by-products of prejudice, particularly guilt (Allport, 1954; Devine, 1989). Another common affective reaction to prejudice involves feelings of compunction, defined as guilt and self criticism which arise when one's actual responses are in conflict with how the person believes he/she should respond (Allport, 1954). Personal beliefs have been identified as being a significant component in prejudice research (Monteith, Devine, & Zuwarink, 1993). In addition to the affective component and personal beliefs, cognitive mediators such as perception, attention, and memory have been identified as important factors in the identification and maintenance of

stereotypes (Dovidio, Evans, & Tyler, 1986). Thus many researchers have attempted to study the specific components of prejudice. Developing an awareness of stereotypes, guilt, and personal beliefs is a primary implicit, if not explicit, goal of diversity courses (Locke, 1992). The effects of this increased awareness of biases, prejudices, and stereotypes on students have not been studied. The affective and cognitive components of prejudice against minorities, women, gays, and lesbians are primary intervention targets in college diversity courses. The present study examined specific affective reactions involving racism, sexism, and homophobia.

In a study of controlled and automatic cognitive processes, Devine (1989) demonstrated that both high and low prejudice subjects possessed the same level of knowledge of racial stereotypes, but held different personal beliefs about those stereotypes. Devine suggests that stereotypes are automatically activated regardless of one's personal beliefs or attitudes. People low in prejudice appear to consciously inhibit their automatically activated negative responses and consciously activate nonprejudiced beliefs. Thus, nonprejudiced beliefs and prejudiced thoughts and feelings may coexist in the same individual. The nonprejudiced responses require a conscious decision to behave in a nonprejudiced fashion. In addition, new responses must be learned and well practiced before they can serve as competitive responses to the automatically activated stereotype response. Thus the change on the continuum from prejudice to non-prejudice does not occur quickly, but is a process during which a person low in prejudice is especially vulnerable to conflict between the enduring negative responses and the endorsed nonprejudiced beliefs (Devine et al., 1991). Diversity courses which challenge students to

an increased awareness of their prejudices may provide the forum for students to learn and practice nonprejudiced responses.

When faced with discrepancies between enduring negative responses and endorsed nonprejudiced beliefs, people high and low in prejudice differed not only in their affective reactions to the discrepancies, but also in their behavioral responses (Monteith, Devine, & Zuwerink, 1993). According to Monteith et al. (1993), people low in prejudice experienced feelings of global discomfort as well as specific negative affect toward the self (guilt and compunction). Individuals high in prejudice also experienced global discomfort in connection with their discrepancies, however, the negative affect they experienced was not directed at the self but at others. High prejudiced people felt angry, irritated, and disgusted with members of the specific out-group. Thus, diversity courses which challenge students high in prejudice to confront their prejudiced beliefs may have the adverse effect of increasing negative affective responses toward members of the outgroup.

In contrast to the widely held pessimistic view that all people are racist and little actual progress is being made to alleviate prejudice (Gaertner & Dovidio, 1986; McConahay, 1986; Rokeach, 1973); Devine et al. (1991), offer an optimistic alternative. These researchers suggest that many people are in the process of actively choosing to overcome the prejudice habit by learning to inhibit stereotype responses and intentionally replacing them with nonprejudiced responses. The low prejudiced individual involved in this process must intentionally decide to inhibit the old behavior, remember the resolution, and try repeatedly to eliminate the prejudiced behavior. In addition, the individual must develop new cognitive structures (attitudes and beliefs) that are consistent with the newly

determined pattern of responses. For this to be successful, each time the stereotype is activated, the person must mobilize a non-prejudice belief system. To the extent that the personal belief system becomes increasingly accessible, it will provide a rival response to the automatically activated stereotype. Over time, old associations of stereotypes will be weakened and new non-prejudiced responses will be strengthened.

Monteith, Devine, & Zuwerink (1993) suggest that prejudice reduction efforts may be somewhat less successful with high prejudice people. High prejudice people seek to resolve the discomfort they feel when their ambivalence is made apparent. Such individuals may react even more negatively to the target group. Similarly, Hass (1981) found that the emotional tension associated with discrepancy activation motivates the individual to reduce the tension, at times through extreme negative behavior toward the out-group. Taken together, these studies suggest that caution should be exercised before a prejudice reduction effort is begun with people high in prejudice. Because prejudice reduction is an implicit, if not explicit goal of most diversity courses, Monteith, Devine, & Zuwarink (1993) suggest that some prescreening of individuals participating in the courses may be needed for prejudice reduction strategies to be effective in reducing and not exacerbating prejudice responses.

Research in the area of White racial identity attitudes has also added important information concerning prejudice reduction. This research has shown that White participants who are in certain stages of racial development are more likely to express racist views (Carter, 1990). Additionally, this research suggests that White men and women express their racist views in different ways (Carter, 1990). Literature in the area

of social climate on college campuses, conducted by student services personnel, has identified a relationship between gender, White racial identity development, and racism (Pope-Davis & Ottavi, 1992). This relationship indicates that men and women who exhibit the White Racial Identity ego-status of Reintegration are more likely to express racist views, and therefore may not benefit from diversity training efforts designed to increase awareness of those racist views. The research proposed in this study will attempt to identify the effects of diversity training in the areas of racial identity development, racism, sexism, and homophobia.

Diversity in Higher Education

Since the '60s, the profile of the typical college student has changed dramatically (Stricker, Davis-Russell, Bourg, Duran, Hammond, McHolland, Polite, & Vaughn, 1990). Not only are more college age students applying for admission to college, but these students are coming from a greater variety of ethnic, cultural, racial, and religious backgrounds than ever before. American students are no longer primarily White Protestant sons of the wealthy (Banks, 1993). The tensions, resentments, fragmentation, and polarization of American society in general today is reflected in the college campus. Colleges are challenged to improve the social/political climate on campus to insure a safe and harmonious environment for all students (Garnets, Jones, Kimmel, Sue, & Travis, 1991). The restructuring of the curriculum to insure representation of issues relevant to a diverse population has become one of the most controversial areas for debate (Green, 1989). Students are best served when presented with a wide range of material which invites analysis through critical scholarship (Yarbrough, 1992). Ideally, the goals

developed at the beginning of a diversity intervention ought to specify how the effects of the intervention will be measured. In reality, the goals of diversity courses on college campuses are usually vague, focusing primarily on increasing cultural awareness (Astin, 1993). The college examined in this study is no different. The broad goal of it's diversity requirement is " (a) to increase awareness of the richness and variety of backgrounds that comprise the United States of America and (b) to recognize the need for more cooperation within a complex and increasingly interdependent global community" (Alvernia College, 1997).

Diversity in the Undergraduate Curriculum

For the past decade, higher education has been embroiled in a heated debate concerning the inclusion of diversity in the college curriculum. At the heart of this debate is "what constitutes appropriate curriculum content for a liberal education in the 20th century" (Banks, in Lynch, Modgil & Modgil, 1992). Defenders of the Western-centric curriculum argue that it deals with universal values and truths which are applicable to all people, cultures, and times (Cheney, 1992). Critics of the status quo contend that the curriculum is anchored in a male-dominated, Anglo-European perspective, ignoring the history and contributions of large segments of the population (Gates, 1990). In addition, this curriculum is riddled with a perceptual bias that devalues non-Anglo-European subjects or approaches to learning (Green, 1989). Opponents of the diversity movement, Bloom (1987) and Cheney (1992) decry what they perceive as an attempt to water down the curriculum and the substitution of a subversive political agenda, promoting disarray and cultural relativism.

Despite the fact that the controversy continues, many campuses across the United Sates have established academically legitimate ethnic and women's studies programs (Vazquez, 1993). Beyer (1994) offers three justifiable reasons for including diversity in the academic curriculum. They are:

1. The increasing multicultural face of American society makes the male dominated Anglo-European perspective less appropriate.
2. The focus on White male literatures causes the contributions of other groups to be overlooked or discounted, jeopardizing a well balanced educational experience.
3. When the contributions of nonpowerful individuals and groups are overlooked, the patterns of inequity that exist in American society are reinforced and promoted.

Clay and Sherrill (1991) agree and suggest that the practices and policies of higher education institutions reflect and reinforce-rather than correct-the national sentiment that covert racism is acceptable. Higher education as it exists today depends on the assumption that the notions of individuality, dignity, tolerance, and respect are still valuable and ought to be made concrete and meaningful (Botstein, 1991). The establishment of specific diversity courses has been seen as one way of insuring that all students confront their own beliefs about the dignity and value of all human beings (Botstein, 1991).

The Carnegie Foundation for the Advancement of Teaching (1992) reports that between 1970 and 1985, the percentage of four year colleges and universities with global education requirements for at least one course in international or global studies increased from 4.5 to 14.6 percent. At least a third of all colleges offer course work in ethnic and

gender studies, and more than half of all colleges have introduced multiculturalism into their departmental course offerings. While this increase is significant, the controversy of how to integrate race, gender, ethnicity, class, sexual orientation, and other dimensions of human identity into the core remain. An even more difficult question for colleges is how to measure the effectiveness of courses. This study examined to identify the effects of diversity training efforts on levels of racial identity ego statuses and attitudes toward racism, sexism, and homophobia.

Research Hypotheses

The purpose of this study was to examine the effects of a diversity course requirement on student's levels of racial identity, racism, sexism, and homophobia. Thus the following hypotheses were investigated:

HO_1: Interaction of Course and Time: Students enrolled in diversity courses will express more mature levels of ego status development and lower levels of racism, sexism, and homophobia on the post-test measures than students enrolled in non-diversity courses.

Ho_a: Students enrolled in diversity courses will score lower on the post-test as compared to the pretest of the WRIAS subscale of Contact than students in non-diversity courses.

HO_b: Students enrolled in diversity courses will score lower on the post-test as compared to the pretest of the WRIAS subscale of Disintegration than students in non-diversity courses.

HO_c: Students enrolled in diversity courses will score lower on the post-test as compared to the pretest of the WRIAS subscale of Reintegration than students in non-diversity courses.

Ho_d: Students enrolled in diversity courses will score higher on the post-test as compared to the pretest of the WRIAS subscale of Pseudo-Independence than students in non-diversity courses.

HO_e: Students enrolled in diversity courses will score higher on the post-test as compared to the pretest of the WRIAS subscale of Immersion/Emersion than students in non-diversity courses.

HO_f: Students enrolled in diversity courses will score higher on the post-test as compared to the pretest of the WRIAS subscale of Autonomy than students in non-diversity courses.

HO_g: Students enrolled in diversity courses will score lower on the post-test as compared to the pretest measure of racism than students in non-diversity courses.

HO_h: Students enrolled in diversity courses will score higher on the post-test as compared to the pretest measure of sexism than students in non-diversity courses.

HO_i: Students enrolled in diversity courses will score lower on the post-test as compared to the pretest measure of homophobia than students in non-diversity courses.

HO_2: Interaction of Gender and Time: Females will express more mature levels of ego status development and lower levels of racism, sexism, and homophobia on post-test measures than males.

Ho_a: Females will score lower on the post-test as compared to the pretest of the WRIAS subscale of Contact than males.

HO_b: Females will score lower on the post-test as compared to the pretest of the WRIAS subscale of Disintegration than males.

HO_c: Females will score lower on the post-test as compared to the pretest of the WRIAS subscale of Reintegration than males.

HO_d: Females will score higher on the post-test as compared to the pretest of the WRIAS subscale of Pseudo-Independence than males.

HO_e: Females will score higher on the post-test as compared to the pretest of the WRIAS subscale of Immersion/Emersion than males.

HO_f: Females will score higher on the post-test as compared to the pretest of the WRIAS subscale of Autonomy than males.

HO_g: Females will score lower on the post-test as compared to the pretest measure of racism than males.

HO_h: Females will score higher on the post-test as compared to the pretest measure of sexism than males.

HO_i: Females will score lower on the post-test as compared to the pretest measure of homophobia than males.

HO_3: Interaction of Gender and Course: Females enrolled in diversity courses will express more mature levels of ego status development and lower levels of racism, sexism, and homophobia than males enrolled in non-diversity courses.

Ho_a: Females enrolled in diversity courses will score lower on the WRIAS subscale of Contact than males in non-diversity courses.

Ho_b: Females enrolled in diversity courses will score lower on the WRIAS subscale of Disintegration than males in non-diversity courses.

HO_c: Females enrolled in diversity courses will score lower on the WRIAS subscale of Reintegration than males enrolled in non-diversity courses.

HO_d: Females enrolled in diversity courses will score higher on the WRIAS subscale of Pseudo-Independence than males enrolled in non-diversity courses.

HO_e: Females enrolled in diversity courses will score higher on the WRIAS subscale of Immersion/Emersion than males enrolled in non-diversity courses.

HO_f: Females enrolled in diversity courses will score higher on the WRIAS subscale of Autonomy than males enrolled in non-diversity courses.

Ho_g: Females enrolled in diversity courses will score lower on the measure of racism than males enrolled in non-diversity courses.

HO_h: Females enrolled in diversity courses will score higher on the measure of sexism than males enrolled in non-diversity courses.

HO_i: Females enrolled in diversity courses will score lower on measure of homophobia than males enrolled in non-diversity courses.

HO_4: Students enrolled in diversity courses will report more positive critical incidents related to issues of sexism than students in non-diversity courses.

HO_5: Students enrolled in diversity courses will report more positive critical incidents related to issues of racism than students in non-diversity courses.

HO_6: Students enrolled in diversity courses will report more positive critical incidents related to issues of homophobia than students in non-diversity courses.

Chapter 2

Literature Review

The literature on diversity courses identified numerous articles on the importance of developing cultural awareness in a pluralistic society and specific training methods in counselor education. College classrooms have been the training grounds to prepare students for life in a cross-cultural environment. However, only two unpublished dissertations and three recently published articles addressed the specific issue of outcome measures of diversity courses. No studies focusing on the dependent variables of this study (racism, sexism, racial identity attitudes, and homophobia) were found. The area of diversity training lacks empirical validation of the effectiveness of any training model or course format.

The literature reviewed here relates to issues concerning prejudice, racism, homophobia, and racial identity attitudes. Although not addressing outcome measures directly, the first section presents evidence of the potential risks involved when wholesale attempts to change attitudes are initiated. The next section of articles identifies relationships between racism and racial identity attitudes and offer suggestions for intervention procedures. Finally, literature which focused on specific outcome measures of diversity courses is discussed. The need for more systematic research on specific outcomes of required diversity courses in both undergraduate and graduate programs is apparent. This review is not intended as a criticism of interventions aimed at reducing prejudice or increasing multicultural awareness.

Rather, it suggests a need for more outcome based research to validate the effectiveness of those interventions.

Studies of Attitude Change Research

Devine (1989) describes three studies designed to determine how stereotypes and personal beliefs are involved in responses toward stereotyped groups based on an information processing model that distinguished between automatic and controlled processes. The model Devine presents proposes that a stereotype is a well learned set of assumptions that is automatically activated in the presence of a member of the target group. The model holds that this unintentional activation of the stereotype is equally strong and unescapable for high and low prejudice people. Another assumption of the model is that high and low prejudice individuals are equally knowledgeable of cultural stereotypes but differ in the personal beliefs they hold about the target group. High prejudice individuals are likely to have personal beliefs that overlap substantially with the cultural stereotype. Low prejudice people, on the other hand, have decided that the automatically activated stereotype is inappropriate and experience a conflict between the automatically activated stereotype and their personal belief system, which requires conscious attention to maintain. Thus, nonprejudiced responses require controlled processes which will both inhibit the automatically activated stereotype and intentionally activate nonprejudiced beliefs.

In a free response task involving controlled processes, Devine (1989) asked 40 White subjects to list the content of the cultural stereotype of Blacks regardless of their personal beliefs. After completing the list, subjects responded to the Modern Racism

Scale. Results showed that there was no difference between the high and low prejudice subjects' knowledge of the cultural stereotype. Devine (1989) also had 122 White subjects participate in an experiment to study the effects of automatic stereotype activation (through the use of a visual priming procedure) on the evaluation of ambiguous stereotype relevant behaviors using the "Donald" paragraph (a race unspecified target) developed by Srull and Wyer (1980). Results showed that when subjects ability to consciously monitor stereotype activation is precluded, both high and low prejudice subjects produce stereotype congruent responses.

Devine (1989) then tested the model's assumption that when controlled thought processes are activated, high and low prejudiced subjects will respond differently to a stereotype stimulus. Sixty-seven White subjects anonymously listed their thoughts about Blacks. Data analysis through ANOVAS indicated that low prejudice subjects seemed to censor and inhibit their automatically activated negative stereotypes and consciously replace them with thoughts of nonprejudiced values. High prejudiced subjects lists were congruent with the prevailing stereotypes. Collectively, Devine's studies were well designed and based on sound theoretical and methodological considerations. Numbers of subjects used in each study were adequate for the analysis conducted. ANOVAS used to analyze the data identified main effects as well as interaction effects. However, it should not be interpreted from these studies that all people are prejudiced. The first and second tasks did not allow for the possibility of nonprejudiced responses. Devine (1989) concluded that implicit stereotyping had occurred and that it occurred to the same degree for all participants regardless of their explicit prejudice, as measured by the MRS. It is

possible that the lack of difference between high and low prejudiced participants stems from a failure of the Modern Racism Scale to provide a valid measure of an individual's level of racism.

Together, the results of these studies provide some tangible guidelines for educators involved in attempting to change stereotypes. Devine suggests that inhibiting stereotype-congruent or prejudice-like responses and intentionally replacing them with nonprejudiced responses is much like breaking a bad habit. The individual must consciously decide to stop the behavior, remember the resolution, and try repeatedly to eliminate the habit. In addition, the person must develop a new cognitive (attitude and belief) structure that is consistent with the new pattern of responses. Thus the attitude and belief change process requires intention, attention, and time. Diversity courses may offer students the opportunity to explore personal inconsistencies between expressed attitudes and actual behaviors and practice new responses in a safe environment.

In a related effort, Devine, Monteith, Zuwerink, and Elliot (1991) designed three studies on the belief that Allport's concept of compunction (guilt and self criticism) is related to discrepancies between subjects actual responses regarding prejudice and their personal standards regarding prejudice. The goal of Devine et al.'s (1991) first study was to develop a sensitive measure of the personal standards and actual responses of both high and low prejudiced subjects. A total of 101 subjects initially selected based on their moderate or low score on the Modern Racism Scale responded to a "should-would" measure consisting of five different situations involving Blacks (high prejudice scorers were not available in this particular sample). Afterward, subjects were asked to complete

a thirty-five item affect scale reporting how they were feeling about their responses to the should-would task. The majority of the subjects reported "should-would" discrepancies. In addition, the relationship between discomfort and discrepancies was confirmed, supporting the theory that efforts to defeat prejudice involve a great deal of internal conflict between consciously endorsed nonprejudiced beliefs and stereotypic thoughts and feelings. The responses of subjects high in prejudice were not evaluated in this study because of insufficient numbers for analysis, therefore the magnitude of the "should-would" discrepancy for this group is not known.

In a second study, Devine et al. (1991) examined prejudice toward homosexual men. After a general screening of undergraduates who completed the Heterosexual Attitudes Toward Homosexuals Scale, 120 subjects who fell into the high, moderate, and low prejudice ranges were recruited. Subjects responded to a "should-would" measure and affect scale. Low and moderate prejudice subjects with large "should-would" discrepancies reported greater feelings of global discomfort and compunction than low and moderately prejudiced subjects with small discrepancies in their "should-would" measures. Interestingly, high prejudiced subjects also reported large discrepancies in their "should-would" measures. However, high prejudice subjects did not experience the same level of compunction-related feelings of guilt and self criticism that the low prejudice subjects with large discrepancies in their "should-would" measures experienced, suggesting that high and low prejudiced subjects have qualitatively different affective reactions to their discrepancies. Highly prejudiced subjects reported greater anger, irritation, and disgust with others than low prejudiced subjects.

In a third study, Devine et al. (1991) sought to empirically explore the differences in the high and low prejudices subjects's personal standards that could account for the different affective reactions. Seventy-one subjects were asked to complete measures on their personal standards, societal standards and how important it is for them to respond in ways that are consistent with their own or society's standards. Results showed that low prejudice subjects had personal standards which were highly internalized and they felt obligated to respond consistently to them. Transgressions of such internalized standards resulted in threats to the self concept and created feelings of compunction. High prejudice people appeared to derive their personal standards from society's standards. Transgressions led to feelings of discomfort but not compunction.

Devine et al. (1991) had access to large numbers of subjects based on screening measures involving hundreds of undergraduates. Data analysis examined all factors described by the authors as being important to the study. Where appropriate, ANOVAS, regression analysis, and factor analysis were used. However, the possible failure of the Modern Racism Scale to accurately identify an individual's level of racism may account for the absence of high prejudiced subjects in the first study. The results of these studies are important to the present study because of the affective reactions of subjects based on level of prejudice. Diversity classroom techniques which attempt to address prejudice implicitly or explicitly need to provide for the appropriate expression and exploration of affective reactions to the planned interventions. The present study used the New Racism Scale to attempt a more valid assessment of an individual's level of racism.

Monteith (1993) presented a theoretical concept model of self regulation of prejudiced responses. Briefly, the model suggests that prejudice-related discrepancies should facilitate a prejudice reduction process (an inhibitory response) among low prejudice individuals but not among high prejudice individuals. This model builds on previous work by Devine.

Monteith (1993) developed two experiments designed to provide empirical justification for the model she presented. In the first study, thirty-two heterosexual undergraduates were selected based on their high or low scores on the Heterosexual Attitudes toward Homosexual Scale and Devine's Would-Should Scale. Subjects were led to believe that they had evaluated a gay law school applicant negatively because of his sexual orientation. Subjects then completed a mood adjective questionnaire designed to measure general discomfort or specific negative self directed affect. Afterward, subjects were asked to read an essay explaining the various reasons for prejudice and stereotypes. Subjects were then asked to list everything they could recall from the essay. Using 2 x 2 x 2 ANOVAS (gender: male or female; prejudice: low or high; discrepancy activation: activated or not activated), data analyses indicated that low prejudiced subjects who believed that they had violated their own low prejudiced internalized standards for responding to a stereotype group experienced negative self directed affect, self focused attention specifically concerning personal discrepancy experiences and enhanced attention to discrepant-relevant information. High prejudice subjects also reported a discrepancy response, but did not experience self directed negative affect in conjunction with the discrepancies.

In the second study, Monteith (1993) investigated whether discrepancy experiences produce efforts to control discrepant responses, and ultimately, facilitate the inhibition of prejudiced responses. The data from 40 subjects was analyzed using 2 x 2 ANOVAS (prejudice: high or low: discrepancy type: prejudice discrepancy or Type-d discrepancy). Results indicated that low prejudiced subject's violation of their own low prejudice, internalized standards for responding to gay men resulted in these subjects being more effective at inhibiting prejudice responses in a joke rating task.

These studies confirm Monteith's proposal that prejudice responses based on the use of well learned stereotypes can be avoided if people bring their low prejudice attitudes to mind before responding. Although automatic activation makes this task difficult, this research suggests that the self regulatory process can facilitate the inhibition of prejudice responses so that less prejudice responses can be generated instead.

Monteith, Devine, and Zuwerink (1993) designed an experiment to replicate the Devine (1991) study and extend the line of research concerning high and low prejudice subject's responses to discrepancies in their reactions to target groups. The researchers devised a new series of studies to determine if thoughts and behaviors were subject to the same levels of discrepancies as affective responses. Monteith et al. (1993) suggest that thoughts, behaviors, and affect may vary in the level of control and responsibility the subject has over them. Monteith et al. (1993) attempted to identify if high prejudice subjects' standards for acceptable behaviors, thoughts, and affect are based on a self internalized (own) or "other" (significant others in the environment) orientation. These authors examined subjects' personal standards and their perception of society's standards

related to prejudice in the behavioral domain. They also investigated the magnitude of discrepancies from personal standards and the relationship between discrepancies and affect in each of the response domain (affect, behavior, and thoughts). A total of 62 subjects identified during an initial screening survey as being either high or low in prejudice were asked to complete a questionnaire that included items relevant to personal standards of behavior and society's standards of behavior. The results of a 2 x 2 x 2 x 2 ANOVAS (high or low prejudice, standard type: self or society, standard order: society-personal vs. personal-society, and gender: male vs. female) indicated that high-prejudiced subjects personal standards of behavior toward gay men were not based exclusively on the standard of prevailing societal norms.

Next, Monteith et al. (1993) examined whether the high prejudice subjects' standards of behavior were based on their "own" standards or on an "other" orientation in the affective, behavioral, and thought domain. Of the 299 students who participated in this part of the study, the low prejudiced subjects reported nonprejudice personal standards in all response domains. In contrast, the location of the high prejudice subjects' personal standards depended on the response domain. These subjects reported relatively nonprejudiced standards only in the behavioral domain. Discrepancies from personal standards led low prejudice subjects to experience feelings of global discomfort as well as negative affect directed toward the self (guilt and self criticism). Surprisingly, high prejudice subjects also experienced some global discomfort when faced with discrepancies. However, high prejudice subjects also experienced a specific type of negative affect directed at others. Monteith et al. (1993) propose that prejudice reduction efforts should

differ depending on the level of prejudice present at the onset. Thus, the present study examined levels of racism, sexism, and homophobia present at the onset of the diversity courses as well as at the conclusion of the courses.

Studies of Racism and Racial Identity Attitudes

Carter (1990) investigated the relationship between racism and White racial identity attitudes. Participants were 100 White college students enrolled in an introductory psychology class at a large Midwestern university. Participants were asked to complete a demographic data sheet, the White Racial Identity Attitude Scale (Helms & Carter, 1990), and the New Racism Scale (Jacobson, 1985). ANOVAS were conducted to determine if respondents White racial identity attitudes differed with respect to demographic variables. White racial identity attitudes did not differ with respect to self reported socioeconomic levels, class standing, or age. Men and women did differ significantly in three of the subscales of the instrument: Disintegration, Pseudo-Independence, and Autonomy. Men had higher levels of Disintegration, suggesting that White men in the sample were more confused about racial issues than were White women. The White women in the sample were found to have higher levels of Pseudo-Independence and Autonomy attitudes, indicating that the women in the sample may be more emotionally and intellectually understanding of racial differences that the men in the study.

Based upon the ANOVAS which suggest gender differences in White racial identity attitudes, Carter (1990) used a multiple regression analysis to determine if racism could be predicted by White racial identity attitudes. For White men, all racial identity

attitudes contributed to the prediction of racism with Reintegration being the most significant predicator of racism. The higher the Reintegration attitudes for White men, the higher the probability that racism will be exhibited. The overall regression analysis was significant for women also. It was found that Contact attitudes in women were predictive of racism in the negative direction. This indicates that the higher the Contact attitudes, the less likely White women are to endorse racist beliefs. However, since ignoring race as an important variable may in itself be racist, women high in the Contact stage may be eliminating an important aspect of their own and other's racial identities. Carter's results indicate that both White men and women may be expressing racist attitudes, but they do it in different ways. Additionally, White women in this sample seemed to be a higher levels of racial consciousness than White men. Carter (1990) suggests that socialization factors may be involved in the differences found between men and women in Pseudo-Independence and Autonomy attitudes. Women expressed higher levels of these attitudes, possibly related to a woman's tendency to be more interpersonally focused and more interested in interpersonal harmony (Gilligan, 1982). Intervention programs which address diversity on the college campuses may need to consider the complex interaction between White racial identity attitudes, racism, and gender. The present study attempted to identify whether White racial identity attitudes and racists, sexist, and homophobic attitudes were affected by participation in a diversity course and if those differences were consistent in males and females.

Pope-Davis and Ottavi (1992) investigated the relationship between White racial identity attitudes and racism among faculty members. Participants were 153 college

faculty randomly selected from a large Midwestern university. The sample consisted of 87 men and 66 women, all of whom had doctorates or professional degrees. The participants completed two inventories: The White Racial Identity Attitude Scale (Helms & Carter, 1990) and the New Racism Scale (Jacobson, 1985). Data were analyzed using ANOVAS and multiple regression. White racial identity attitudes did not differ significantly across age, highest degree held, faculty standing, and school affiliation, however, a significant difference was found in gender. Men had higher levels of Disintegration attitudes, suggesting that men were more uncomfortable and confused about racial issues than women. Given this finding, separate multiple regression analyses were used to investigate whether racism was predicted by the White Racial Identity Scale for men and women. The results indicated that racism was significantly predicted by White racial identity attitudes. Although all racial identity attitudes contributed to the prediction of racism, Reintegration attitudes of men were the only subscale that uniquely contributed to the prediction of racism in a positive direction, indicating that higher levels of Reintegration attitudes are associated with higher levels of racism. For White women, the higher the Reintegration attitudes, the more likely they were to hold racist beliefs. Conversely, the higher the Pseudo-Independence attitudes in White women, the less likely they were to hold racist beliefs. One limitation of the Pope-Davis and Ottavi (1992) study was it's self report nature. Participants may have responded in a socially desirable manner. Another limitation was the possible response bias given the voluntary participation of the sample. The results of the Pope-Davis and Ottavi (1992) study have wide implications for interventions that address racism on college campuses. Primarily, the results indicate that

White faculty men and women express racist attitudes in different ways. Before interventions are initiated, gender differences may have to be considered in the planning and delivery of such programs. Thus, a goal of the present study was to identify if gender differences in White racial identity development and racism existed after the intervention of a diversity course.

Pope-Davis and Ottavi (1994) replicated and extended their original research on the relationship between White racial identity attitudes and racism on the college campus. In this study, the researchers doubled the sample size of their previous research, recruited participants from three different undergraduate classes, and added age as an independent variable. Two hundred thirty four undergraduates completed the White Racial Identity Attitude Scale (Helms & Carter, 1990) and the New Racism Scale (Jacobson, 1985). Data were analyzed using MANOVA, ANOVAS, and multiple regression techniques.

The results indicated a significant main effect was found for sex and age. Follow-up ANOVAS for the individual subscales indicated significant sex main effects for all subscales except Contact. ANOVAs revealed significant age main effects were found for the subscales of Disintegration, Reintegration, and Autonomy. Simultaneous multiple regression analysis indicated that racism was significantly predicted by White racial identity attitudes. For both women and men, Reintegration was the only subscale that uniquely contributed to the prediction of racism in a positive direction, indicating that the higher the Reintegration attitudes, the more likely men and women are to hold racist beliefs. For women, Pseudo-Independence attitudes contributed to racism in a negative direction, indicating that higher levels of Pseudo-Independence attitudes are associated

with lower levels of racism in women. Both age groups showed that White racial identity attitudes significantly predicted racism. Thus the present study attempted to expand the literature to include an examination of gender differences in sexism and homophobia and the possible effects of diversity training on these constructs.

Studies of Sexism

Weber and Wade (1995) examined individual differences in response to overt and covert measures of sexism. Twenty-five White males and 16 White females enrolled in an introductory psychology class were asked to rate the negative content of sexist-statements in order to create a covert and overt measure of sexism. The statements were adapted from the Modern Racism Scale, substituting the word women for Black; the Sexist Attitudes Toward Women Scale, rewording the items to reflect an individual rather than group perspective; and additional items based on the readings and concepts of feminist literature. The final version of the measure contained 20 items grouped items into four types - overt modern sexism, covert modern sexism, overt traditional sexism, covert traditional sexism. Next 35 White men and 74 White women were asked to complete a questionnaire containing the 20 items developed previously, 7 race related statements, and statements about 19 other controversial issues, as well as a personal demographic questionnaire. Participants responded to the statements on a 7 point Likert scale.

The first ANOVA identified a significant main effect for sex, with males scoring higher than females on both the traditional and modern sexism subscales. Results also indicated no difference in the covert and overt measures of sexism for males. A MANOVA, analyzing the effect of year in college and sex of respondents, indicated a

main effect for sex, again with males scoring higher than females on both traditional and modern sexism. The interaction of sex and year in college was not significant. To determine if participation in a gender awareness course had an effect on sexist attitudes, a MANOVA analyzing the sex and type of course was conducted. Results indicated a significant sex by types of course interaction. Males in the gender awareness course scored higher than females on both the modern and traditional items. The patterns changed for the non-gender awareness course, with females scoring higher than males on the modern sexism items.

Contrary to the hypotheses of the authors, males did not differ in their expression of subtle and covert sexism. Also contrary to prior research which suggests a reduction in levels of sexism as education increases, this study found the same degree of overt and covert sexist attitudes for older/more educationally advanced students as for younger/not so educationally advanced students. Also surprising to the researchers was the finding that males enrolled in the gender awareness course scored higher on sexism measures than males in non-gender awareness courses. It is this aspect of the study which is most relevant to the present research. It is possible that when sexism issues become salient to males, women are perceived as more threatening and negative, sexist responses may intensify.

Studies of Heterosexism and Homophobia

D'Augelli and Rose (1990) investigated the homophobic attitudes and experiences of White freshmen on a university campus through the use of a demographic and attitudinal survey. From a random sample of 500 freshmen, 108 women and 110 men

completed the surveys and were included in the final analysis. Demographic information included personal religiosity, gender, hometown setting (suburban, rural, urban), and family background (conservative, moderate, liberal). The attitudinal questionnaire developed for the study consisted of seven items (three on gay men and four on lesbians) taken from the Attitudes Toward Lesbians and Gay Men Scale (ATLGM). Three additional questions on affectional orientation were added to the survey. All ten items were answered on a nine point Likert scale.

Data were analyzed using four separate one-way multivariate analysis of variances (MANOVA). The seven ATLGM items were analyzed using sex, hometown setting, family background and personal religiosity as independent variables. The MANOVA for all seven ATLGM items for sex was significant, whereas the MANOVAS for family background, hometown, and personal religiosity were not. Follow-up univariate tests comparing males and females found males to be significantly more negative on the seven items related to lesbians and gay men, thus supporting previous literature which found men significantly more homophobic than women. Increased knowledge of lesbians and gay men was associated with less negative views.

One limitation of this study is the self-report nature of the study, which may be result in socially desirable responses. Although the sample of 500 was assumed to be representative of the population, there is no way to verify this. Those respondents choosing to complete the surveys may have been biased. Homophobic attitudes among male freshmen may be so common as to be normative. Of particular importance to the present study is the finding that increased knowledge about lesbians and gay men led to

less negative views. The present study examined the differential effects of knowledge through specific course content on the homophobic attitudes of males and females.

In a study of the effectiveness of various teaching strategies on reducing homophobia, Wells (1991) examined the responses of 92 females and 42 males enrolled in two university undergraduate human sexuality classes. Each participant completed three assessment instruments five different times during the class. Questionnaires used were the Index of Homophobia, the Homosexual Behaviors Inventory, and the Self-Esteem Scale. The packet of three questionnaires were administered following classes 1, 24, 25, 26, and 27 to assess changes which may have been related to the different teaching strategies used in classes 24, 25, 26, and 27. Two-tailed *t*-tests were used to determine whether significant differences occurred on the total scores for the IHP, HPI, and the SES. Analysis compared scores between test #1 and test #2; test #2 and test #3; test #3 and test #4; test #4 and test #5; and test #1 and test #5.

Analysis of gender differences on the pre-test found females significantly more accepting of homosexuals and homosexuality than males. Results indicated that more positive attitudes were expressed by both males and females from pre-test (#1) to post-test (#5), however females made greater gains than males on all three scales. No significant differences were found related to particular teaching strategy, though the combined effort yielded a decrease in homophobia and increase in self-esteem.

Although the results of this study are encouraging with respect to the impact of a course on changing attitudes, the method of analyzing data through the use of five separate *t*-test for each of the dependent variables may have increased the Type I error

risk, leading the researcher to find differences where none really existed. The author did not report effect sizes. The results of this study support the previous research (Cerney & Polyson, 1984) which found that homophobia can be reduced through education. The present study differs from Wells (1991) in that the course content is related to diversity issues rather than sexuality issues. Thus, the present study was designed to determine whether similar changes in homophobic attitudes could result from a diversity courses.

Studies Investigating Diversity Course Outcomes

Roper (1988), in an unpublished dissertation, investigated the outcomes of a course on racism through pre and post-testing. Roper used Triandis' Social Distance Scale, Rokeach's Dogmatism Scale, a Weekly Record, and a Self Report Affective Reaction & Behavior Survey to measure potential outcomes. Seventy undergraduates and graduate students enrolled in a racism course participated in this study. Data were analyzed using repeated measure MANOVA's. Roper's results indicated that the only overall significant changes during the course occurred in the area of interracial behaviors.

White students exhibited significantly more interracial behaviors at the end of the course than they did at the beginning of the course. There were no significant differences on dogmatism scores, social distance scores, or affective reactions. Although not statistically significant, the study illuminated several important issues. The major findings indicated that all subgroups became slightly more dogmatic, more disillusioned about racism, but engaged in more interracial behaviors. Blacks and males moved in the direction of social distance, while females and White students moved toward less social distance. The results suggest that racism education may have different outcomes for

different students. One limitation of Roper's study was the absence of a control group. A total of eight variables and 20 different ethnic groups were analyzed with a sample size of 70, raising questions about the statistical power of the study. The present study is designed to incorporate a control group into the analysis. Additionally, the number of participants needed for adequate power has also been identified.

Cameron (1989), in an unpublished dissertation, investigated the effectiveness of multicultural courses in graduate counselor training programs. The study was designed to determine whether multicultural counseling courses influenced participants' measured openness to belief systems, cultural knowledge, and cultural awareness or sensitivity. One hundred forty subjects from fifteen universities were selected to participate in the study. Subjects were assigned to one of three groups: an optional multicultural course, a required multicultural course, or a control group which was a non-multicultural course. Each group was tested pre-course and post-course on three measures: the Dogmatism Scale (Rokeach, 1973), the Culture Shock Inventory (Reddin, 1975), and the Test of Cultural Knowledge (devised by Cameron for use in this study).

Results of the ANOVA analysis indicated no significant difference between participants in the treatment and the control groups on the Dogmatism Scale and the Culture Shock Inventory. However, significant effects of the multicultural training between the treatment and control groups on The Test of Cultural Knowledge were reported. This difference may be of little practical value since the author did not subject the test to any standard psychometric analyses of reliability and validity. This study suggests a need for more systematic exploration of the outcomes of multicultural courses.

The present study examined the variables of racism, sexism, and homophobia, which had not been measured by existing studies.

Brown, Parham, and Yonker (1996) examined the influence of a graduate level multicultural course on 35 White graduate counselors-in-training. The White Racial Identity Attitude Scale was administered on the first and last day of class. The authors performed a two way ANOVAS (sex by pre- and post-test) with repeated measures on each of the WRIAS subscales. A main effect for gender was found on the Disintegration and Pseudo-Independence subscales as well as pre- and post-test main effects for the Pseudo-Independence and Autonomy subscales. The results indicated that the racial identity attitude status of counselor trainees did change in response to a course in multicultural issues. The authors suggest that the interaction of the pre- and post-test changes on the Psuedo-Independence and Autonomy subscales with gender provide the most meaningful understanding of the changes which occurred as a result of the course. Female students increased in Pseudo-Independence scores, indicating that they were in the process of trying to internalize their Whiteness, while possibly camouflaging personal feelings of discomfort with racial differences. Male students who obtained higher Autonomy scores at the end of the semester may be characterized as working to refine their racial identity and espousing a respect, acceptance and appreciation for both Whites and people of color.

The generalizability of this study to other multicultural courses is limited by the small sample size, the self report nature of the study, the fact that the teacher and researcher were the same person, and the composition of the class. Counselor trainees

may be more receptive to increased knowledge and training in the area of multiculturalism than the general population. The present study examined gender differences on the WRIAS in undergraduates from a variety of majors who might not have been as receptive to multiculturalism as graduate level counselor trainees.

Neville, Heppner, Louie, Thompson, Brooks, and Baker (1996) explored the changes in perceived multicultural competencies in counseling and level of White racial identity development following a multicultural course for 38 graduate counselor trainees. Participants were administered the Multicultural Awareness, Knowledge, and Skills Survey, and the White Racial Identity Attitudes Scale at the beginning and end of the class and again at one year after completion of the course. To assess the process of change, participants were asked to complete a modified version of Heppner and O'Brien's (1994) Guided Inquiry thirteen times during the course of the semester. A one-way MANOVA with repeated measures on the three MAKSS subscales was used. The analysis revealed significant improvement in each of the three subscales over time. Pairwise Bonferroni t-tests were conducted on the five pre- and post-test WRIAS subscale scores. A significant increase in Pseudo-Independence and Autonomy subscales was found and maintained at the one year follow-up. Thus, a one semester course on multicultural issues appears to be related to an increase in counseling competencies, knowledge, and skills, and the adoption of more positive, nonracist attitudes for White participants. Results of the qualitative Guided Inquiry data identified variables which may influence the change process. Students identified exposure to different people and their cultures through panel discussions,

videotapes, reading, and lectures as particularly helpful. Students also gave high rating to class discussions and debates of critical issues.

While a preliminary study in the area of outcomes of diversity courses, this study has a major strength in that both quantitative and qualitative data were analyzed. Another strength of this study was the one year follow-up. Ironically, the authors cite the one-year follow-up as a limitation of the study as well, because of attrition. Other limitations include the small sample size which decreases it's statistical power and limits generalizability. The self report nature of the instruments is always problematic. The authors did not examine gender differences in this study. The present study explored the efficacy of a diversity course in helping individuals adopt more sophisticated racial identity ego statuses (Helms, 1995) and gender differences in that process.

A study of undergraduates enrolled in a multicultural course investigated the variables of knowledge and awareness of multicultural issues at pretest and post-test time using a treatment and control group (Robinson & Bradley, 1997). The treatment group consisted of 23 undergraduates enrolled in a multicultural course. The control group consisted of 21 students enrolled in a course unrelated to multicultural issues. Students in both the treatment and control groups completed the Awareness and Knowledge subscales of The Multicultural Awareness-Knowledge-and Skills Survey (MAKSS; D'Andrea et al. 1991). Results of a two-way ANOVA, with the treatment and control groups as independent variables and the scores on the Knowledge and Awareness subscales as dependent variables, indicated that the scores of undergraduates enrolled in the multicultural course differed significantly from those of undergraduates enrolled in a non-

multicultural course. On the Knowledge subscales, $F(3, 85) = 22.17, p < .0001$. On the Awareness subscale $F(3,85) = 4.35, p < .0065$.

This study was important in that it examined the changes on two subscales of the MAKSS (D'Andrea et al., 1991) using both a treatment and control group. Limitations of this study include the small sample size, which prevented the examination of gender differences. A second limitation of the study was that the courses surveyed were three week summer courses. The results might have been enhanced or diminished if the variables were studied over a fifteen week semester. A third area of consideration is that the multicultural course was designed specifically to present content related to the Awareness and Knowledge subscales of the MAKSS (D'Andrea et al., 1991). This can be viewed as both a strength and limitation of the study. It is a strength in that the study demonstrated changes when course content is consistent with the evaluation criteria. It is a limitation in very few actual courses are designed in a way that ties course content to an objective, preexisting measurement tool. The present study examined diversity and non-diversity courses which are not specifically designed to be evaluated by a preexisting evaluation tool. The present study also involved a larger sample size and examined gender differences.

Summary:

A review of the literature on attitude change with regard to prejudice and homosexuals identified that inhibiting a prejudice response is much like breaking a bad habit. The individual must consciously decide to stop the behavior, remember the resolution and try to eliminate the habit. Diversity interventions based on this theory may

need to provide for the appropriate expression and exploration of affective reactions to the interventions. In addition, this line of research suggests that initial screening of individuals enrolled in prejudice reduction efforts may be necessary to avoid an increase in negative affect toward a target group.

The literature on racial identity attitudes and racism suggests that men and women express racism in different ways. To initiate effective intervention programs, gender differences should be considered. Literature on educational interventions in the attitudes of sexism and homophobia also identify significant differential reactions by males and females to the interventions designed to reduce negative attitudes. Research on educational interventions also indicates that a one semester course on multicultural issues appears to be related to an increase in counseling competencies, knowledge, and skills, and the adoption of more positive, nonracist attitudes for White graduate students. The present study attempted to extend this line of research to White undergraduates and assess the impact of diversity courses on the dependent variables of racial identity development, racism, sexism, and homophobia in males and females. Diversity courses on college campuses need to be evaluated to determine the effects of such intervention programs on the students who take them.

Chapter 3

Methodology

The curriculum committee of a small private college in the Northeast established as the objectives of the diversity requirement " (a) to increase awareness of the richness and variety of backgrounds that comprise the United States of America and (b) to recognize the need for more cooperation within a complex and increasingly interdependent global community". This college has implemented the separate course model of diversity education. The separate course model allows for the addition of one course to the existing core curriculum. Courses which satisfy the diversity requirement must " (a) incorporate and devote significant attention in course content, scholarship, and analysis to the interaction of two or more cultures and (b) discuss at least two components of culture, such as race, ethnicity, religion, class, gender or age" (Alvernia College, 1997). Four of fifteen different courses which have been approved by the committee as satisfying this requirement were used in this study. Three different non-diversity courses were used as a control group. The course syllabi are presented in Appendix A. The diversity courses and their corresponding catalog description are:

> Psychology 215: Multicultural Issues in Psychology. A study of the universals of human behavior as well as the differences brought about by the specific needs, experiences, and characteristics of diverse populations. The course examines communication, understanding, and awareness among culturally different people.
>
> Psychology 308: Psychology of Gender. Focuses on research in gender-related differences and gender development from a variety of perspectives in psychology.

The biological, cognitive, behavioral, and social factors which influence the emergence of an individual's gender will be examined. Special emphasis will be placed on an analysis of stereotypes and gender roles for individuals, relationships, psychological inquiry, and society as a whole.

Criminal Justice 218: Multicultural Issues in Criminal Justice. Examines diversity issues as they impact the criminal justice agency both internally and externally on subjects of race, sex, religion, ethnicity, and related topics. Racism, stereotyping, and scapegoating themes will be developed. Western cultural values will be examined within the framework of a policing effort that serve a multicultural community.

Theology 225: Global Ethics. Ethical concerns in war, peace, global and domestic policy, and other social issues. Addresses both Roman Catholic teachings and writings from other religions and cultures. Focuses on social ethics, the field of moral theology concerned with the morality of economic and political systems.

The non-diversity courses and their corresponding catalog descriptions are:

Math 100: Elementary Algebra. This course is designed for students who need to develop their algebraic skills. Topics include: review of arithmetic, real number concepts, linear and quadratic equations, and inequalities.

Math 208: Introductory Statistics. Applications of statistics and probability designed for such areas as sociology, business, economics, medicine, and psychology. Topics included are: nature of statistics, descriptive statistics, data organization, and graphical methods, rules review of probability, linear correlation

and regression, binomial and normal distributions, sampling, and statistical inference.

Math 209: Probability and Statistics. Theoretical principles and methods of probability and statistical analysis useful for natural science and education majors. Topics include organization and analysis of data, descriptive statistics, laws of probability, probability, binomial and normal distributions, random sampling.

The present research focused on the responses of White students enrolled in the courses, although all students were invited to complete the measures. This research attempted to identity the post-course outcomes of White students on the variables of racial identity ego status, racism, sexism, and homophobia.

Participants

Participants in the treatment group were students enrolled in the following courses: PSY 215, PSY 308, CJ 218, and THE 225. These courses were determined by the curriculum committee at a small private college in the Northeast as satisfying the diversity requirement of the college's core curriculum. Four groups of students enrolled in three non-diversity courses, MAT 100, MAT 208, and MAT 209, served as the control group. The minimum enrollment for each of these classes was twelve. The students in both the diversity and non-diversity courses represented the entire spectrum of majors offered at the college and included Freshmen, Sophomores, Juniors, and Seniors. Ages of the participants ranged from 18 - 51. A total of 169 White students were surveyed in both the diversity and non-diversity courses. Of the original 169 White students surveyed, 43 were eliminated from the study because they failed to complete either the pretest or post-test.

Another 5 students were eliminated because they completed the surveys in two courses. Only their first responses were retained and included in the study. During the analysis of the data, another thirty participants were dropped from the study because of missing data. After adjusting for missing data and duplication of responses, the total number of participants with complete pretest and post-test instruments was 91. Of the 91 participants whose responses were analyzed, 50 were from diversity courses and 41 were from non-diversity courses. In the diversity courses, 19 participants were male and 31 participants were female. In the non-diversity courses, 12 participants were male and 29 were female.

Instruments

The four dependent variables chosen for the study were (a) racial identity ego status, (b) a measure of racism, (c) a measure of sexism, and (d) a measure of homophobia (Appendix B). The White Racial Identity Attitude Scale (WRIAS, Helms & Carter, 1990), a paper and pencil self-report 60 item measure, is designed to assess attitudes reflective of the six ego statuses of White racial identity development. The scale originally contained the five stages (now called statuses) of Contact, Disintegration, Reintegration, Pseudo-Independence, and Autonomy. Helms (1990) expanded her model to include a sixth status, Immersion/Emersion, which is postulated to occur between Pseudo-Independence and Autonomy. An additional 10 items developed by Corbett, Helms, and Regan (1992) have been added to the theory to evaluate the sixth status. Participants respond to all 60 items using a 5-point Likert scale, ranging from strongly disagree (1) to strongly agree (5). Each of the original five subscales is measured with 10 items. The

sixth subscale is measured by 10 items. Items left blank are scored as zero values in the total score. Subscale scores may range from 10-50, and are divided by 10 to yield the value of the subscale score, with higher scores representing greater levels of each ego status.

Subscale scores on the WRIAS are intended to measure discrete statuses of White racial identity development, therefore subscale internal consistency reliability coefficients should be relatively high. Helms and Carter (1990) reported Cronbach's alpha coefficients for Contact (.55), Disintegration (.77), Reintegration (.80), Pseudo-Independence (.71), and Autonomy scales (.67). Pope-Davis and Ottavi (1994) report internal consistency estimates ranging from .50 (Contact) to .76 (Reintegration). For the Immersion/Emersion subscale, Corbett et al (1992) reported alphas ranging from .77-.82. Evidence of criterion-related validity of the WRIAS has been established through multiple regression procedures (Carter, 1990; Carter & Helms, 1987).

The New Racism Scale (NRS; Jacobson, 1985) will be used to assess level of racism. The scale was based on previous measures of racism (Harris & Associates, 1978; McConahay & Hough, 1976) and contains seven items that measure White's attitudes toward Blacks. Scale scores range from a low of 7 to a high of 25. High scores indicate endorsement of racist attitudes. Jacobson (1985) reported an internal consistency alpha coefficient of .70. Pope-Davis and Ottavi (1992) reported a reliability coefficient for their sample of .60. Jacobson reported the New Racism Scale as being significantly related to affirmative action attitudes with a beta of .31. Additionally, the correlations of the New

Racism Scale with factors of racism from the Self Interest Scale were the stereotype scale (.65) and the personal intimacy index (.65).

The Attitudes Toward Women Scale (ATW, Spence & Helmreich, 1972, 1973), a short, 25-item, version of the scale developed by Spence & Helmreich (1972, 1973) will be used to assess level of sexism, defined by the authors as the attitudes toward the rights and roles of women in society. The Likert scale contains statements about the rights and roles of women in vocational, educational and intellectual activities, dating behavior, sexual behavior and martial relationships. Each item has four response alternatives ranging from agree strongly to disagree strongly. Each item is given a score from 1 to 4, with 1 representing the most traditional response and 4 representing the most contemporary response. The total score is obtained by summing the values for each item. Tests of internal consistency reliability (Cronbach's alpha) ranged from .78 to .85 (Daugherty & Dambrot, 1986). Construct validity was determined by the scales's ability to discriminate among subgroups expected to have significantly different sex role attitudes (Kilpatrick & Smith, 1974). The differences were significant and in the hypothesized direction for all subgroups (e.g., women, men, older people, and younger people) (Lunneborg, 1974).

The Index of Homophobia (IHP; Hudson & Ricketts, 1980) is a 25 item Likert scale with a score range of 0-100 designed to assess an individual's affective response to either proximal or distal contact with gay men and lesbian women. People who are comfortable with gay men or lesbian women tend to obtain very low scores on the IHP.

People who experience considerable discomfort with gay men or lesbian women tend to score high on the IHP.

Hudson and Ricketts (1980) assessed the reliability of the IHP was by computing the coefficient alpha, which was found to be .901. The standard error of measurement was found to be 4.75 which indicated that on the average, an individual's IHP score will fall within a range of plus or minus 9.5 points of their true score about 95% of the time. Because of the IHP's high reliability and low standard error of measurement, it appears to be an excellent measure of homophobia. The construct validity of the IHP was examined by correlating the scale with the Sexual Attitudes Scale (SAS). The SAS is a reliable and valid measure of an individual's liberal vs. conservative beliefs about the expression of human sexuality. Hudson and Ricketts (1980) believed that persons who are conservative in their attitude toward the expression of human sexuality will tend to be more homophobic than persons who maintain a more liberal attitude. The correlation between the IHP and SAS was $r = .53$, $p < .0001$.

The Critical Incident Technique developed by Flanagan (1954) was designed to isolate situations which are perceived by the respondent to be a significant factor in changing the way the respondent thinks, feels, or behaves. Thus, the same event may be a critical incident for one individual, but not for another. This technique has been used to explore high school counseling trends (Neely, & Iburg, 1989), problems in work groups (di Salva, Nikkel, & Monroe, 1989), multicultural counseling supervision (Fukuyama, 1994; Heppener & Roehlke, 1984), applications in multicultural counseling training

(Leong & Kim, 1991), job analysis (Ross & Altmaier, 1990), and counselor development and supervision (Roehlke, 1988; Shovholt & McCarthy, 1988; Ellis, 1991).

In this study, critical incidents were assessed at post-test time to determine respondent's perceptions of significant situations which impacted their perceptions of racism, sexism, and homophobia while enrolled in diversity non-diversity courses. A descriptive analysis of the data was used to identify the number and type of critical incident. Three categories of critical incidents were used to determine type of incident. These categories were identified as positive, negative, and neutral. An incident was categorized as positive if it promoted inter-group relationships, improved competence in interpersonal interactions, increased personal awareness of issues, fostered critical self-reflection, or challenged previously held assumptions about a target group. An incident was categorized as negative if it disparaged intergroup relationships, decreased competence in interpersonal relationships, caused a decrease in interest in the issues, fostered criticism of a target group, caused denigration of a target group, or reinforced previously held negative stereotypes. Incidents were categorized as neutral if they did not fall into the positive or negative category. The anecdotal, self-reported critical incidents collected in this study were intended to provide some insight into one sample of college student's perceptions of course events related to racism, sexism, and homophobia.

Procedures

Human subject research approval for this study was obtained at both Lehigh University and the private college involved. The cooperation of faculty teaching the courses involved in this study was solicited. Students were informed of the research

project on the first day of class. They were assured that participation was strictly voluntary. Those who agree to participate were asked to sign an informed consent. A Demographic Information Questionnaire was administered first, followed by the five measures. The treatment consisted of the course content as described in the syllabi. Students in the non-diversity courses were provided the phone number of the campus counseling center and encouraged to contact a counselor if they experienced any cognitive or emotional discomfort from completing the instruments (Appendix C). Students in the diversity courses were given the opportunity to discuss their reactions to the instruments in class.

Participants were initially identified by the course prefix and number and the last six numbers of their Social Security number. After data were entered into the computer, each participant was assigned a code and the original list of Social Security numbers was destroyed to insure anonymity in the study.

During the last week of class, the participants were asked again to complete the questionnaire packet. The post-test questionnaires differed from they pretest packet in that the demographic information sheet was not repeated and the critical incidents form was added. At the conclusion of the semester, course instructors were asked to complete a validity checklist of topics covered in the course (Appendix D).

Design and Analysis

This study incorporated a quasi-experimental nonequivalent control groups design with pretest and post-test (Cook & Campbell, 1979). The quasi-experimental design is most appropriate when the researcher seeks to identify possible relationships in situations

where random assignment to groups is not possible or feasible. That situation existed in this study where intact, predetermined classes comprised the groups and thus prevented random assignment to groups. A demographic and means analysis of the groups was conducted to evaluate the group differences at pretest time. The design diagram was:

Non R O_1 X O_2

Non R O_1 O_2

A 2 (Gender: Male & Female) X 2 (Course: Diversity & Non-Diversity) doubly multivariate (Pretest & Post-test) between and within group design with the six subscales of the WRIAS and measures of racism, sexism, and homophobia as dependent variables was used to test hypotheses one, two, and three. The doubly multivariate analysis of variance (MANOVA) produced an interaction effect between course (Diversity & Non-Diversity) and time (Pretest & Post-test), an interaction effect of gender (Male & Female) and time (Pretest & Post-test), and an interaction effect of gender (Male & Female) and course (Diversity & Non-Diversity). Wilks' lambda was used to determine the significance of the hypothesis. The sub-hypotheses were analyzed using MANOVA tests, also.

The last three hypotheses were analyzed by using a non-parametric Chi-square analysis of the number of positive, negative, and neutral critical incidents in diversity and non-diversity courses (Appendix E).

Chapter 4

Results

A 2 (Gender: Male & Female) X 2 (Course: Diversity & Non-Diversity) doubly multivariate (Pretest & Post-test) analysis of variance (MANOVA) was performed using the six subscales of the White Racial Identity Scale (Contact, Disintegration, Reintegration, Pseudo-Independence, Immersion/Emersion, Autonomy), and measures of racism, sexism, and homophobia. SPSS for Unix (6.1) was used to analyze the data. A MANOVA was used to test for an interaction between course (Diversity & Non-Diversity) and time (Pretest & Post-test), an interaction of gender (Male & Female) and time (Pretest & Post-test), and an interaction of gender (Male & Female) and course (Diversity & Non-Diversity). Reported effect sizes and ETA ^{2} values were computed using the SPSS for Unix (6.1) program. Total N of 121 was reduced to 91 after the elimination of cases with missing data. Wilks' lambda was used to determine the significance of the hypotheses. To insure that the assumptions of the design were satisfied, the number of cases per cell were examined. In each cell, the number of cases exceeded the number of dependent variables. Normality was evaluated by examining the data for the presence of outlines, which did not exist. The dependent variables were judged to be normally distributed in the population. The inequality of the cell sizes calls the homogeneity of variance - covariance assumption into question. The larger number of dependent variables than cases per cell is important to this assumption. The use of Pillai's criterion, instead of Wilks' Lambda for evaluating significance is likely improve the robustness of the test. Although Wilks' Lambda was used and reported in this analysis,

the results of a follow-up analysis using Pillai's criteria were the identical to the significance of F with Wilks' Lambda, strengthening the conclusion that the assumption of the homogeneity of variance-covariance matrix was met.

Descriptive Results

Pretest and post-test scores on the six subscales of the White Racial Identity Scale (Contact, Disintegration, Reintegration, Pseudo-Independence, Immersion/Emersion, Autonomy), and measures of racism, sexism, and homophobia were highly intercorrelated (Table 4.1). The strongest positive correlations were found on the pretest and post-test scores of Racism, Sexism, Disintegration, Pseudo-Independence, Autonomy, and Homophobia ($p < .01$). Pretest and post-test correlations were not significant ($p > .05$) for the measures of Contact and Immersion-Emersion. The pretest scores for the White Racial Identity subscale of Disintegration was significantly correlated with the post-test score of Racism ($p < .001$). The pretest score for the White Racial Identity subscale of Reintegration was also significantly correlated with the post-test score of Racism ($p < .001$). These findings are consistent with previous research (Pope-Davis and Ottavi, 1994) which found a relationship between high scores on the Disintegration and Reintegration subscales and the expression of racist attitudes.

TABLE 4.1

Correlation of Coefficients of White Racial Identity Subscales, Racism, Sexism and Homophobia

	PRETEST								
	RACISM	SEXISM	CONTACT	DISINTEGRATION	REINTEGRATION	PSEUDO-INDEPENDENCE	IMMERSION EMERSION	AUTONOMY	HOMOPHOBIA
POST-TESTS									
RACISM	.733**	-.350**	-.289**	.545**	.650**	-.375**	-.065	-.234	-.402**
SEXISM	-.311**	.769**	.130	-.515**	-.368**	.275**	.043	.170	.478**
CONTACT	-.314**	.184	.594	-.253**	-.134	.506**	.117	.304*	.039
DISINTEGRATION	.372**	-.372**	-.062	.649**	.486**	-.374**	.030	-.294*	-.426**
REINTEGRATION	.449**	-.369**	-.086	.599**	.644**	-.410**	.087	-.280*	-.346**
PSEUDO-INDEPENDENCE	-.379**	.310*	.371**	-.475**	-.423**	.722**	.117	.492**	.271*
IMMERSION/EMERSION	.053	-.021	.223	-.068	.080	.249*	.612	.042	.033
AUTONOMY	-.404**	.290*	.283*	-.458**	-.388**	.628**	.210	.582**	.168
HOMOPHOBIA	-.369**	.437**	.134	-.402**	-.317**	.229	-.044	.125	.852**

Note: *p < .01 **p < .001

Note: High scores on the White Racial Identity subscales represent greater levels of each ego status.
High scores on Racism indicate endorsement of racist attitudes.
Low scores on Sexism indicate more traditional responses.
High scores on Homophobia indicate endorsement of homophobic attitudes.

An examination of the means of the six subscales of the White Racial Identity Scale (Contact, Disintegration, Reintegration, Pseudo-Independence, Immersion/Emersion, Autonomy) and measures of racism, sexism, and homophobia indicate differences in the pretest scores of males and females, but no differences in the pretest scores of students in diversity and non-diversity classes. Both the diversity and non-diversity (math) classes are required courses in the college curriculum, therefore no appreciable differences in the means of students enrolled in either group of courses were anticipated. (Table 4.2)

TABLE 4.2

Pre and Post-Test Mean Levels and Standard Deviations of White Racial Identity Subscales, Racism, Sexism, and Homophobia in Diversity and Non-Diversity Class for Males and Females

	Diversity Classes				Non-Diversity Classes			
Gender	M		SD		M		SD	
Male	Pre	Post	Pre	Post	Pre	Post	Pre	Post
Contact	3.14	3.15	.465	.535	3.24	3.14	.678	.688
Disintegration	2.45	2.30	.523	.556	2.55	2.65	.417	.458
Reintegration	2.36	2.30	.573	.615	2.49	2.56	.573	.575
Pseudo-Independence	3.61	3.66	.477	.551	3.59	3.56	.664	.840
Immersion/Emersion	2.83	2.78	.545	.377	3.09	3.04	.254	.382
Autonomy	3.62	3.60	.322	.549	3.70	3.50	.531	.579
Racism	1.96	1.97	.481	.399	2.10	2.06	.431	.383
Sexism	3.04	3.02	.413	.484	2.98	2.94	.236	.262
Homophobia	33.0	38.1	15.3	14.3	28.5	27.1	11.6	13.1
Female								
Contact	3.34	3.43	.424	.417	3.38	3.33	.396	.458
Disintegration	2.06	2.00	.411	.415	2.31	2.44	.397	.567
Reintegration	2.16	2.06	.384	.421	2.13	2.26	.530	.546
Pseudo-Independence	3.96	3.96	.335	.417	3.81	3.77	.418	.441
Immersion/Emersion	2.99	3.13	.552	.384	3.15	2.94	.493	.699
Autonomy	3.82	3.85	.417	.419	3.81	3.76	.338	.509
Racism	1.78	1.74	.374	.306	1.82	1.88	.351	.402
Sexism	3.42	3.42	.211	.257	3.31	3.29	.306	.273
Homophobia	42.0	42.7	13.4	13.1	33.5	36.1	16.1	15.7

Note: N = 91 total
N = 19 males in diversity classes; N = 12 males in non-diversity classes
N = 31 females in diversity classes; N = 29 females in non-diversity classes

Comparison of Participants Included in the MANOVA Analyses and Participants Not Included in the MANOVA Analyses

Of the total sample of 169 students who originally agreed to participate in the study, 48 participants were eliminated from the study because they failed to complete either the pretest or post-test measures. Several students dropped the courses; others did not attend class on the day the pretest or post-test was administered. Of the original 169, 85 students were enrolled in non-diversity courses and 84 students were enrolled in diversity courses. Of the 85 students in non-diversity courses, 49 completed both pretest and post-test instruments. Of the 84 students enrolled in diversity courses, 72 completed both pretest and post-test instruments. This resulted in a 71.59% completion rate of matched pretests and post-tests. Of the 121 participants with completed pretest and post-test packets, 30 participants were dropped from the MANOVA analysis because of missing data on one or more of the scales. Final analyses involved 53.8% of the total sample. A MANOVA that accounted for unequal cell sizes was conducted.

An analysis of the gender of the 91 participants included in the MANOVA and the 30 participants dropped from the MANOVA was conducted. In the sample of 121 participants with completed pretest and post-test packets, 33.9% were male and 66.1% were female. Of the 91 participants included in the MANOVA, 32% were male and 68% were female. Of the 30 participants dropped from the analysis, 36% were male and 64% were female.

A *t*-test was conducted on the mean age of the 91 participants included in the MANOVA (X= 23.84) and the mean age of the 30 participants dropped from the analysis

(X=24.1) . The t-test was non-significant (t_{119} = -0.136, p > .05).

Test of Hypotheses: Multivariate Analysis of Variance

HO_1: Interaction of Course and Time: Students enrolled in diversity courses will express more mature levels of ego status development and lower levels of racism, sexism, and homophobia on the post-test measures than students enrolled in non-diversity courses.

The combined dependent variables were not significantly affected by the interaction of course by time, F (9,79) = 1.18, p >.05 (Table 4.3). The analysis yielded a non-significant Wilks' lambda (.881, p >.05). Effect size was .119 with an observed power of .54.

HO_2: Interaction of Gender and Time: Females will express more mature levels of ego status development and lower levels of racism, sexism, and homophobia on post-test measures than males.

The combined dependent variables were not significantly affected by the interaction of gender by time, F (9, 79) = .327, p > .05 (Table 4.3). The analysis yielded a non-significant Wilks' lambda (.964, p > .05). Effect size was .036 with an observed power of .16.

HO_3: Interaction of Gender and Course: Females enrolled in diversity courses will express more mature levels of ego status development and lower levels of racism, sexism, and homophobia than males enrolled in non-diversity courses.

The combined dependent variables were not significantly affected by the interaction of gender by course, F (9,79) = .438, p > .05 (Table 4.3). The analysis yielded

a non-significant Wilks' lambda (.952, $p > .05$). Effect size was .048 with an observed power of .20.

The main effects of gender, course, and time were also analyzed. The combined dependent variables were significantly affected by gender, $F(9, 79) = 3.85$, $p < .001$. The MANOVA yielded a significant Wilks' lambda (.694, $p < .001$). The effect size was .305 with an observed power of .99. The MANOVA yielded a non-significant effect for course (Diversity, Non-diversity), $F(9, 79) = 1.76$, $p > .05$. Wilks' lambda for the main effect of course was non-significant (.832, $p > .05$). Effect size was .168 with an observed power of .76. The MANOVA yielded a non-significant main effect for time (Pretest, Post-test), $F(9, 79) = 1.11$, $p > .05$ (Table 4.3). Wilks' lambda for the main effect of time was non-significant (.887, $p > .05$). Effect size was .112 with an observed power of .51.

TABLE 4.3

MANOVA results for the I.V.'s of gender, course, time and the interaction of gender by time, gender by course, and course by time on the combined D.V.'s

Main/Interaction Effects	F(df) P
Gender	F (9,79) = 3.85 p<.001
Course	F (9,79) = NS
Time	F (9,79) = NS
Gender x Time	F (9,79) = NS
Gender x Course	F (9,79) = NS
Course x Time	F (9,79) = NS

Additional Analyses

Separate repeated measures MANOVAS were conducted to determine the effect of the interaction of gender by time, gender by course, and course by time on the individual dependent variables. In examining the interaction of gender by time, MANOVA F tests for all dependent variables were nonsignificant. For the interaction of gender by course (MANOVA F tests), all dependent variables were nonsignificant except for Immersion/Emersion, $F(2, 106) = 3.36, p < .05$. With respect to the interaction of course by time, the MANOVA F tests conducted on the dependent variables were nonsignificant with the exceptions of Disintegration, $F(1, 108) = 5.34, p < .05$, Reintegration, $F(1, 110) = 4.12, p < .05$, and Immersion/Emersion, $F(1, 109) = 7.63, p < .01$. On these three subscales (Disintegration, Reintegration, and Immersion/Emersion), post-test scores of students in diversity classes demonstrated changes in the hypothesized direction, indicating more sophisticated levels of the White racial identity development at the end of a diversity course. In contrast, post-test scores of students in the non-diversity courses changed in the opposite direction, indicating lower levels of White racial identity development at the end of a non-diversity course.

Analysis of Critical Incidents

Two female psychology majors who were unaware of the purpose of the study rated the critical incidents as positive, negative, or neutral. Each critical incident was independently rated by each judge. The raters received one hour of training to evaluate the critical incidents according to the criteria listed in the Methodology Section. The interrater agreement for the total number of critical incidents was 91.2%. Discrepancies

in rating were resolved through discussion and consensus. Participants were asked to respond to three statements involving critical incidents. There were 51 responses to the first statement which was:

> Please describe any critical incidents (major turning points) which occurred as a result of course requirements and resulted in a change in the way you think, feel, or behave toward persons of the opposite sex.

Of the 51 responses, 26 were rated as positive, 22 as neutral, and 3 as negative. Examples of responses rated as positive were:

1). The research project made me realize the importance of body language, and how men and women see things differently.

2). The book we read and the discussions we had in class changed the way I think about men and women.

Examples of responses rated as neutral were:

1). Nothing has changed.

2). Course has not changed the way I think or feel about men and women.

Examples of responses rated as negative were:

1). Incident which occurred was that I worked hard in turning many articles in and a person from the opposite sex then got a passing grade when he only turned in one article.

2). A kid in my class feels that men are superior and he is always right.

The second statement, which received 57 responses, was:

> Please describe any critical incidents (major turning points) which occurred as a result of course requirements and resulted in a change in the way you think, feel, or behave toward people whose racial background is different than yours.

Of the 57 responses to this statement, 31 were rated as positive, 23 as neutral, and 3 as negative.

Examples of responses rated as positive were:

1). In understanding the fears which accompany racism I can understand how some of the patterns of current thought arose.

2). There is an African American girl in the class who always shares stories about her home life with the class. I realize how tough she has it.

Examples of responses rated as neutral were:

1). There were no incidents.

2). No significant change.

Examples of responses rated as negative were:

1). Someone of a different race kept getting postponements in his major paper. I didn't think it was fair.

2). In some cases in the classroom, certain individuals of different racial backgrounds other than myself were treated more fairly than I. Especially those who are involved in sports.

The third statement, which received 40 responses, was:

> Please describe any critical incidents (major turning points) which occurred as

a result of course requirements and resulted in a change in the way you think, feel, or behave toward people whose sexual orientation is different than yours.

Of the 40 responses to the third statement of critical incidents, 11 were rated as positive, 27 as neutral, and 2 as negative.

Examples of responses rated as positive were:

1). I became friends with a gay male.

2). Learned to be more open minded.

Examples of responses rated as neutral were:

1). Sorry, I didn't experience any of these.

2). There have not been any such incidents.

Examples of responses rated as negative were:

1). I do not like homosexuals.

2). I am not tolerant because of religious beliefs.

A Chi-square analysis was conducted on each statement to evaluate the number of positive, negative, and neutral critical incidents reported by students in diversity and non-diversity courses. The Chi-square analysis of responses to the first statement addressing sexism was significant X^2 (2, N = 51) =16.16, $p < .01$. The Chi-square analysis of responses to the second statement involving racism was significant X^2 (2, N =57) =21.47, $p < .01$. Results of the Chi-square analysis on the third statement of critical incidents addressing homophobia revealed no significant difference in the number of positive,

negative , or neutral critical incidents reported by students in diversity or non-diversity courses X^2 (2, N = 40) = 4.43, $p > .05$.

Analysis of Internal Consistency

To assess the internal consistency of the measures used in this study, the Cronbach's alpha was calculated for each of the scales and subscales (Table 4.4). Reliability coefficients ranged from a high of .9062 on the pretest of the Index of Homophobia to a low of .5012 on the pretest of the WRIAS Autonomy Subscale. In general, the Cronbach's alpha coefficients of the WRIAS subscales in this study were lower than those reported by Helms and Carter (1990). The alpha coefficient for the New Racism Scale in the present study was consistent with alpha's reported by Jacobson (1985) and Pope-Davis and Ottavi (1992). The alpha coefficients for the Attitudes Toward Women Scale (Spence & Helmreich, 1973) and the Index of Homophobia (Hudson & Ricketts, 1980) were also consistent with previous studies (Hudson & Ricketts, 1988; Daugherty & Dambrot, 1986).

Table 4.4

Reliability Coefficients of White Racial Identity Subscales, Racism, Sexism, and Homophobia

	Instrument	Cronbach's Alpha
Pretest	Contact	.5358
Post-test	Contact	.5658
Pretest	Disintegration	.6004
Post-test	Disintegration	.6003
Pretest	Reintegration	.7427
Post-test	Reintegration	.7021
Pretest	Pseudo Independence	.6945
Post-test	Pseudo Independence	.7522
Pretest	Immersion/Emersion	.6844
Post-test	Immersion/Emersion	.7205
Pretest	Autonomy	.5012
Post-test	Autonomy	.6942
Pretest	New Racism Scale	.6911
Post-test	New Racism Scale	.6764
Pretest	Attitudes Toward Women Scale	.8036
Post-test	Attitudes Toward Women Scale	.8225
Pretest	Index of Homophobia	.9062
Post-test	Index of Homophobia	.9014

Analysis of Treatment Validity

An analysis of the instructor validity checklists (Appendix B) revealed that the instructors in the non-diversity courses discussed content areas related to diversity issues 0% of the time in their courses. Average times reported by the instructors in the diversity

courses were computed for the eleven content areas identified on the checklist (Table 4.5). Average time reportedly spent on content areas by instructors in the diversity courses ranged from a low of 4.4% of time spent on theories of cultural identity development to a high of 40% spent on majority/minority status issues. Average time spent on each topic was 14.4%.

TABLE 4.5

Instructor Checklist Averages (Self Report)

	Content Area	Average Time Discussed in Class	Range
1.	Race, culture, and ethnicity	26.%	(10–57%)
2.	Theories of cultural identity development	4.4%	(0–10%)
3.	Theories of gender development	13.6%	(0–50%)
4.	Theories of sexual racism	8.2%	(0–18%)
5.	Theories of sexual orientation	6.8%	(0–20%)
6.	Gender stereotypes	20.4%	(0–100%)
7.	Sexual orientation stereotypes	5.4%	(0–20%)
8.	Racial stereotypes	10.6%	(5–18%)
9.	Theories of prejudice and discrimination	16.6%	(5–20%)
10.	Institutionalized racism	7%	(0–18%)
11.	Majority/minority status	40.2%	(1–100%)

Summary

In summary, results indicate that the main effect of course (Diversity and Non-Diversity) was non-significant [$F(9,79)=1.76, p>.05$). The repeated measure of time (Pretest and Post-Test) was also non-significant [$F(9,79)=1.11, p>.05$). The main effect for gender (Male & Female) was significant [$F(9,79)=3.85, p>.05$]. The combined dependent variables were not significantly affected by the interaction of gender by course [$F(9,79)=.438, p>.05$], the interaction of gender by time [$F(9,79)=.327, p>.05$)] or the interaction of course by time [$F(9,79)=1.189, p>.05$].

Separate repeated measures MANOVAS conducted on the individual dependent variables no significant differences for the interaction of gender by time. For the interaction of gender by course, all dependent variables were non-significant except for Immersion/Emersion [$F(2,106)=3.36, p<.05$]. With respect to the interaction of course by time, all dependent variables were non-significant with the exception of Disintegration [$F(1,108)=5.34, p<.05$], Reintegration [$F(1,110)=4.12, p<.05$], and Immersion/Emersion [$F(1,109=7.63, p<.01$]. The Chi-Square analyses of critical incident responses to issues of sexism and racism were significant. The Chi-square analysis of critical incident responses to issues of homophobia was non-significant.

Chapter 5

Discussion

The purpose of this study was to investigate whether participation in undergraduate diversity courses would effect change in White participants' racial ego status, level of racism, and degree of sexism and homophobia. The first three hypotheses, which utilized objective, self report measures to assess changes in White racial identity attitudes, racism, sexism, and homophobia, were not supported. The last three hypotheses, which evaluated participant responses to statements concerning critical incidents of racism, sexism, and homophobia, were supported with respect to racism and sexism, but not homophobia.

The results of this study raise serious concerns regarding the attempt to assess attitude changes in students who participate in a diversity course. The contrast of non-significant findings on objective self-report measures of racism, sexism, and homophobia with the findings of significance on student responses of critical incidents regarding issues of racism and sexism, though not homophobia, is compelling. These results call into question the ability of the instruments used in this study to reliably measure the constructs they purport to measure. The results also support the view that the general linear measurement model may not be adequate to assess complex and dynamic constructs such as White racial ego status, racism, sexism, and homophobia.

The finding that students in diversity courses reported significantly more positive critical incidents with respect to racism and sexism than students in non-diversity courses is important. This finding suggests that the objective measures used in this study

may not have captured the nature of the changes in student reactions to issues of gender and race. Though the findings were non-significant with regard to the interaction of course by time, the effect size was large. Helms' (1997) suggests that WRIAS respondents may not have had enough interracial contact to perceive the distinctions between WRIAS subscale items. Given the large effect size, a larger sample may have produced significant findings. When given the opportunity to express themselves in their own words, students in diversity courses responded with more positive reports of critical incidents than students in non-diversity courses. The report of more positive critical incidents does not necessarily translate into more sophisticated levels of White racial ego status or lower levels of racism, sexism, and homophobia. These findings raise the possibility that diversity courses may actually have an effect on participants, though this study did not capture the effect in significant findings.

Limitations of the Study

The limitations of this study are many, as are the possible reasons for the finding of non-significance in the first three hypotheses. Therefore, caution is advised in the interpretation of these results. Limitations will be examined using Cook and Campbell's (1979) proposed classes of validity.

The first class of validity proposed by Cook and Campbell (1979) is statistical conclusion validity. One of the most serious threats to statistical conclusion validity is low statistical power, which is determined in part by sample size and effect size. In this study, the effect sizes for the analyses of the first three hypotheses varied from small to large effects for the interactions of gender by course, gender by time, and course by time,

relative to other studies in counseling psychology literature (Ellis et al., 1996). The levels of statistical power in this study are significantly below acceptable standards. The issues of effect size and power raise the following three important questions. Does participation in a diversity course have an effect on attitudes of participants? What is the nature of the effect? Would a larger sample capture an effect? A replication of this study with a larger sample might produce very different results.

A second serious threat to statistical conclusion validity is the unreliability of the measures. Ellis, Ladany, Krengel, and Schult (1996) recommend reliability coefficients of .80 or higher. Only the reliability coefficients for the measures of sexism and homophobia met the criteria of .80. Additionally, recent investigations of the White Racial Identity Attitude Scale have suggested that the instrument may not accurately measure the constructs proposed by Helms' White Racial Identity Theory (Behrens, 1997). Helms (1997) also suggested that her White racial identity theory is a complex nonlinear process which may not be assessed most accurately by the general linear measurement model. To this end; Behrens and Rowe (1997) caution the use of the WRIAS for the purpose of evaluating the effectiveness of cross-cultural courses.

A third serious threat to statistical conclusion validity is the unreliability of treatment implementation. The four diversity courses in this study were taught by five different faculty in the areas of psychology, theology, and criminal justice. As demonstrated by the validity checklist each instructor was asked to record, the amount of time spent in the diversity courses on content specifically related to the attitudes investigated in this study varied widely. Unlike other studies, where the instructor and the

researcher were the same person (Brown et al., 1996), the instructors in these diversity courses were not aware of the instruments being used or the constructs being evaluated. Presumably, they could not "teach to the test". This is both a strength and a limitation of this study. It is important to note that nowhere in the stated objectives of this college's diversity course proposal does it specify that issues of racial identity development, racism, sexism, or homophobia should be addressed specifically. Therefore, it can be argued that the results of this study do not accurately reflect a legitimate evaluation of the goals and objectives of the diversity requirement. The purpose of this study, however, was to determine whether courses with broadly stated goals, such as those outlined by the curriculum committee of this one college, could affect levels of White racial identity development or reduce levels of racism, sexism, and homophobia in it's participants. The results are important because they demonstrate that complex changes in student attitudes may be better assessed using a combination of quantitative and qualitative methods. Roper (1988) suggested that even though it is possible for students to grasp the course material and perform well in a particular course, there may be little impact on the affective reactions of the students to the course content. Cognitive learning of course material and evaluations of affective change appear to be unrelated (Roper, 1988). Students enrolled in the courses investigated in this study undoubtedly met and achieved the goals of each individual instructor (Appendix A). However, the objectives measures used in this study may have been inadequate to capture a true effect.

Another class of validity proposed by Cook and Campbell (1979) is internal validity. A major threat to internal validity involves the selection of participants. In this

study, intact, predetermined classes comprised the groups, preventing random assignment to groups. A second threat to internal validity involves history. This study did not attempt to assess the influence of personal events occurring outside the classroom in the time between pre and post-testing.

External validity also need to be considered. In this study, the generalizability of the results is limited to White undergraduates enrolled in other small, private, liberal arts colleges in the Northeast. If this study were replicated at a larger university with a more diverse student population, the results might be different. Limitations noted with any typical survey design also exist, such as the accuracy of self-report responses and the difficulty of ascertaining whether beliefs and attitudes reported are indicative of actual behaviors.

Contributions to the Literature

Despite the many limitations, this research does add to the literature in several unique ways. Few empirical studies on the effects of diversity training on it's participants exist. The present study differed from previous research in that it investigated the attitudes of undergraduates, not graduate students, enrolled in courses which met the diversity requirement in the college's core curriculum. In contrast, studies which have demonstrated changes in racial identity attitudes (Neville et al., 1996; Brown et al., 1996) have focused primarily on graduate-level multicultural therapy courses for counselors-in training. It may be argued that graduate level counselors-in-training differ from the general undergraduate population in that they deliberately chose advanced training in a helping profession, perhaps making them more sensitive or more receptive to diversity

issues from the beginning. Only one study (Robinson et al., 1997) has investigated the effects of a multicultural course on undergraduates, and that study did not investigate gender differences because of the small sample size (Robinson et al., 1997). Robinson et al. (1997) found that undergraduates enrolled in a multicultural course increased their "awareness" and "knowledge", however the study did not investigate attitude change. Brown et al. (1996) found that a graduate level cross-cultural counseling course changed racial identity attitudes of White counselors-in-training, but did not investigate racism, sexism, or homophobia. This study attempted to extend the literature in the field by assessing attitude changes White racial identity, racism, sexism, and homophobia of undergraduate students at both pretest and post-test time with the addition of a control group (non-diversity courses). The number of participants in this study was greater than that of any previous study investigating diversity course outcomes.

Despite the fact that the overall MANOVA analysis for the interaction of course by time was non-significant, investigations of the course by time interactions on the individual dependent variables provide some interesting results. The MANOVA *F* tests conducted on the dependent variables of Disintegration, Reintegration, and Immersion/Emersion indicated that post-test scores of students in diversity classes demonstrated changes to more sophisticated levels of the White racial identity statuses at the end of a diversity course, whereas post-test scores of students in the non-diversity courses changed in the opposite direction, indicating less sophisticated White racial identity statuses at the end of a non-diversity course. The findings of significance on the MANOVA *F* tests, combined with the effect sizes for the analyses, support the possibility

that the diversity courses may have an effect on changing attitude. A larger sample size might have yielded different results.

Previous researchers who studied graduate-level courses for counselors-in-training (Brown et al., 1996) found changes in the subscales of Pseudo-Independence and Autonomy. One possible explanation for the changes found on the subscales of Disintegration, Reintegration, and Immersion/Emersion for the undergraduates in this study may be that graduate level counselors-in-training begin the course at a higher level of racial identity development, or at the very least, at a different level of sensitivity and receptivity to diversity issues. Any positive changes in undergraduates, who may be more representative of the general population than graduate-level counselors-in-training, as a result of participating in a course in diversity issues, may be regarded as important.

A final contribution to the literature comes from the finding of significance in the investigation of critical incidents. In this study, the critical incidents technique, a qualitative tool, was used in combination with a quantitative analysis, the Chi-square. The results indicated that students in diversity courses responded with significantly more positive critical incidents on issues of racism and sexism than students in non-diversity courses, despite the non-significant MANOVAS when the measures of racism and sexism were analyzed separately. This finding tends to support the idea that the objective measures used in this study were either inadequate to capture the true nature of the changes which might have occurred as a result of student participation in a diversity course or that a larger sample size was needed to measure the effect. The finding of significance on the Chi-square analysis of critical incidents lends support to the proposed

by both Behrens and Rowe (1997) and Helms (1997) that alternative psychometric methods for analyzing complex dynamic constructs is needed.

Recommendations for Future Research

Colleges and universities often state their goals and missions in terms of social responsibility. Most colleges and universities also have a "diversity requirement". It would seem important for these colleges and universities to seriously evaluate the goals of a "diversity requirement", the relationship of those goals to the overall mission of the college, their effectiveness in meeting those goals, and most importantly, the methods of assessing those goals.

A definite decision must be made as to whether the goal of diversity course is to provide students with factual information about unfamiliar cultures or to promote personal development and social change (Goodstein, 1994). If the goal of diversity courses is personal growth and social change, the implicit objective is to reduce levels of prejudice in American society and promote respect among all people. This study suggests that the implicit goal of reducing prejudice and promoting respect is not being met. Most institutions of higher learning recognize that "awareness" of diversity and "exposure" to diversity issues is no longer sufficient. However, the question of designing courses which effectively promote personal growth and social change, specifically in the area of prejudice reduction, is complex.

Social psychologists have examined the cognitive, behavioral and affective components of prejudice extensively (Allport, 1954; Harding et al., 1969; Tajfel, 1981), and concluded that prejudice can be overcome, but the process involves great effort and

planning. The cognitive, affective, and behavioral components of prejudice and attitude change must be addressed simultaneously. In the 1950's, Allport (1954) insisted that increasing social contact between members of different social groups could reduce prejudice. Events of the past four decades have demonstrated that social contact alone will not produce a reduction in prejudiced attitudes. Spangerberg and Nel (1983) found that to reduce prejudice, contact must be between group members of equal status. If contact is between group members of unequal status, the prejudice may actually increase. A second method found effective in reducing prejudice is intergroup cooperation (Desforges, Lord, Ramsey, Manson, van Leeuwen, West, Lepper, 1991). Grack and Richman (1996) found a 17% reduction in levels of homophobia in their study of intergroup cooperation between homosexual and heterosexual college students.

Cook (1978) suggested that prejudice reduction an informal, congenial atmosphere. The task of encouraging students to examine their behavior and attitudes about issues of racism, sexism, and homophobia requires faculty to create safe and responsive environments that provide students with the opportunity to articulate their views and their reactions to the views of others (Goodstein, 1994). The implementation of effective prejudice reduction strategies will require that faculty members accept the goal of diversity courses as promoting social change. Faculty will also need to be receptive to additional training in prejudice reduction techniques. The challenge for educators is to realize that "exposure" to new ideas about culture and increased knowledge about diverse groups in our society is insufficient to effect attitude change. If serious attention is to be given to the reduction of prejudice on college campuses, diversity initiatives must be

redesigned and tests repeatedly until the most effective interventions are found and consistently implemented. Ponterotto (1998) provides a comprehensive list of the characteristics of effective multicultural trainers, the characteristics of promising multicultural trainees, and the characteristics of effective multicultural environments. Though specific to graduate counselor training programs, many of Ponterotto's (1998) characteristics can be adapted to the undergraduate curriculum. To begin the process of redesigning diversity courses, the following recommendations are offered.

The first recommendation suggested by the results of this study would be a critical evaluation of the assessment of diversity courses on college campuses. Most institutions of higher learning recognize that "awareness" of diversity and "exposure"to diversity issues is no longer sufficient. Most have accepted the challenge of preparing students to live and work in an increasingly diverse society. Now is the time to make a clear decision as to whether assessment of diversity interventions is important, and how best to conduct that assessment. The question of designing courses which effectively promote personal growth and social change and authentically measuring those changes is complex.

A second recommendation suggested by this study is to continue to develop alternative methods of evaluating the effects of diversity interventions. The nature and extent of the effect of diversity interventions on participants remains unanswered. Additional research into identifying the type of changes which are likely to occur in participants and measuring those changes is needed. Self report measures could be supplemented with behavioral observations of intergroup contact, qualitative analysis of

journal entries, and structures situations designed to promote intergroup cooperation, such as the jigsaw method (Aronson & Bridgeman, 1979).

A third recommendation suggested by this study would be to replicate the study with a larger sample size. As stated earlier, the finding of significance on several MANOVA F tests, combined with the effect sizes for the analyses, support the possibility that diversity courses may have an effect on changing attitude. A larger sample size might have yielded significantly different results.

A fourth recommendation would be to develop and /or utilize objective measures of attitude change which have greater internal consistency. Given the recent investigations of Behrens (1997) on the internal reliability of the White Racial Identity Scale, it might be wise to suspend the use of that instrument in attempts to assess course competencies. The low reliability coefficients of the other instruments used in this study call their effectiveness into question, as well.

A fifth recommendation is to assess the impact of specific curricular components (e.g. experiential exercise, enhancing personal comfort through direct contact, field experiences vs readings, videos, and lectures) on the students' progress toward more sophisticated levels of racial identity development and reduced levels of racism, sexism, and homophobia. Social psychologists, who have examined the cognitive, behavioral, and affective components of attitude change extensively (Allport, 1954; Harding et al., 1969; Tajfel, 1981), concluded that attitudes can be changed, but the process involves great effort and planning. The cognitive, affective, and behavioral

components of attitude change must be addressed simultaneously. Methods of assessing those changes must be tied directly to the goals of the interventions

A sixth recommendation suggested by the results of this study and those of previous researches (Monteith et al., 1993) would be to evaluate participants' preexisting level of prejudice prior to the initiation of prejudice reduction interventions. Prejudice reduction interventions and diversity training initiatives could then be tailored to the needs of the individuals, reducing the likelihood of exaggerating the prejudiced attitudes of those who enter diversity programs already high in their levels of prejudice..

Conclusions

Cultural diversity training is a complex, multidimensional process. There is no "quick fix". Issues of racial identity development, racism, sexism, and homophobia and can no longer be addressed effectively by a single course, workshop, or hour long presentation on tolerance or assessed adequately with strictly quantitative methods. Sue (1991) states that "moving toward multiculturalism is more than the acquisition of knowledge and skills. If that were the case we would have eradicated racism years ago. Our biases, prejudices, and stereotypes run deep and die hard!" More comprehensive, well defined programs are needed to address diversity intervention goals with predetermined methods of assessing the stated goals.

As we approach the 21st century, White Americans will no longer constitute a majority. It will be increasingly important for Whites to explore their own cultural identity. Courses in diversity may be the vehicle which promotes self-exploration, and encourages the movement from"tolerance"and "exposure" to "acceptance" and "respect."

The issue is not whether there is a need for diversity training, but how that training can be implemented and assessed more effectively. .The results of this study, when integrated with existing literature in the field, suggest that college courses in diversity training may have the potential to effect change in their participants. The nature of the change and the best way to assess the change remains unanswered.

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Appendix A
ALVERNIA COLLEGE
PSYCHOLOGY DEPARTMENT

Psy 308 - PSYCHOLOGY OF GENDER
FALL, 1994 OFFICE B.H. # 133
Dr. ANA RUIZ PHONE # 796-8337

COURSE DESCRIPTION

The focus of this course is on current, research-based, and comprehensive view of sex and gender from a variety of perspectives. Biological, psychological, social roles and cultural factors which influence the emergence of an individual's gender will be examined.

COURSE OBJECTIVES

The objectives of this course are to:

1. Examine traditional theories and research on gender.
2. Explore current findings, issues and controversies.
3. Analyze institutions that play a central role in a discussion of sex and gender.
4. Apply concepts discussed in class to the understanding of everyday life situations.

REQUIRED TEXT

Doyle, J. A. & Paludi, M.A. (1994). Sex and Gender. IA: Wm. C. Brown Publishers. Third Edition.

CLASS FORMAT

The class will be primarily lecture. Small group projects and discussion will also be utilized. In order to participate in class discussion, students must complete their reading assignments prior to class.

OFFICE HOURS

If you want to talk to me:

(1) we can talk before or after class,
(2) we can set up an appointment, or
(3) you can stop by during my office hours:
Monday from 5:20 pm to 6:00 pm;
Tuesday from 1:00 pm to 2:30 pm;

Wednesday from 8:30 am to 9:00 am, and from 12:40 pm to 2:30 pm; and
Thursday from 1:00 pm to 2:30 pm.

COURSE REQUIREMENTS

Attendance and Participation

Each student is expected to attend class regularly. Grade points are given for class participation; therefore, it is important for you to attend class. If it is necessary for you to miss class for an extended time, please notify the instructor to discuss your situation. Excessive absences will seriously affect your grade.

Quizzes

Two (2) quizzes will be given throughout the course, with dates and chapters covered noted in the syllabus. NO MAKE UP QUIZZES WILL BE GIVEN. Of the two quizzes, students will drop the lowest one. Examination will consist of identification, compare/contrast, short answers, and/or essay questions.

FINAL EXAM will be given during FINALS WEEK.

Written Report

All written work is to be TYPED on one side only of standard size paper. Multiple pages should be stapled together. The report should have Title Page (with a title, your name, the name of the class and date), Introduction (with the goal, structure and content of the paper), Method (steps you used in conducting the project, if applicable), Results (write this section if you have data to report), Discussion (comments on your results, your general observations, and evaluation of this project in terms of its educational value), and References (if any were used). A report handed in LATE will receive a lower grade. Suggested length of the report between 5 and 10 pages. Only one report is to be completed, individually or in groups of two students.

1. Children's books: Choose 10 children's books at random from the children's book section of a library. Look at the illustration and the text in each book and answer the following questions: (a) Who are the leading characters in the story?, (b) How do you know?, © What are the leading characters doing in the story?, (d) Are the characters doing things that are typical of one gender more than the other? (Are boys being active in sports or girls seen in the kitchen, playing with dolls, etc.?), (e) Are the characters in stereotypical roles?, (f) What messages do the characters and the story line convey to boys and girls about gender roles?, (g) Do these reflect

contemporary reality or traditional stereotyping? You may wish to look for books published at different times. Are there differences between the earlier and more recent published books with regard to gender stereotypes?

2. Gender on TV: Watch 20 commercials with another person (who does not have to be from the class). Use a separate rating sheet for each commercial (and each person) (see page 5). Do not comment about the scoring with the other person while doing it. Partners should agree exactly when they will start and stop. For example, start with the first commercial, skip the second, do the third, and so on. Only every other commercial that comes on is scored so that the partners can score one commercial while another is showing. Eliminate commercials with more than two central figures - to avoid confusion - and do not use carton figures. If there is a narrator, that person counts as one central figure.

   Working with a partner allows you to evaluate the reliability of your observations. The two must agree about the central figures in the commercials, but the agreement on the central figure's role does not have to be perfect. Reliability will increase if the partners do a few practice observations together before beginning and discuss discrepancies and definitions of categories with each other. You can sample different channels, different viewing times, different programs (for men and for women), etc. In your report you have to present the reliability (percentage of agreement or disagreement between the partners), and your findings: percentage of women and men in each of the coding categories. (Reference of the research that inspired this activity: McArthur, L. Z. & Resco, B. G. (1975). The portrayal of men and women in American television commercials, Journal of Social Psychology, 9'7, 209-220.)

3. Gender Roles and Toys: Visit a toy store (or toy section in a department store) that has a wide range of toys. Survey the toys and make observations that will allow you to answer the following questions: (a) Was it common that boys' and girls' toys were related to adult roles?, (b) Was there subtle gender-role stereotyping apparent in the placement of toys (e.g., tea sets near dolls, and microscopes near trucks)?, © Did gender-role stereotyping occur more often in toys for a particular age range?, (d) Were there many gender-neutral toys relative to the number of boys' and girls' toys?, (e) What were the two most common themes among boys' toys?, and (f) What were the two most common themes among girls' toys?

   After the general observation, you should select three toys that are believed to exemplify each of the following categories: girls' toys, boys' toys and gender-neutral toys (nine toys altogether). What caught your eye and motivated you to list the toy in one of the three categories. Pay attention to the package also, because they are likely to have pictures, labels, or messages that can be analyzed for gender role-stereotyping.

4. Film review: Choose a movie in which the same person plays both male and female roles (e.g., Tootsie). Discuss the gender differences in behavior. Give examples of the differences in behavior such as smiling, eye contact, gestures, walk, posture, language, relationships, views of the opposite sex, etc. Then, discuss the concept of androgeny.

Students Presentation

The students will present their written assignment to the class (See Course Schedule). Each student will have between 8 to 10 minutes to present his/her material. The class is encouraged to discuss the contents of the presentations.

Questions

Prepare a multiple choice question for each chapter discussed in class. The questions should follow the minimum requirements: (a) be grammatically correct; (b) be less than 40 words long; © have four response options, each with 10 words or less; (d) have only one correct answer; (e) have a brief (one-sentence) explanation as to why each response is correct or not; (f) be typed; and (g) AVOID: questions that involve names or dates associated with particular experiments, and responses such as "a and b" or "none of the above". Each question handed in late will receive a lower grade. Of the 10 questions, the students will drop the lowest score.

GRADING

Each student will receive a final grade on a point system. Points are given for class participation, quiz, written reports, student presentation, questions, and a final exam.

Quiz	(1 @ 50 points)	50
Written report	(1 @ 95 points)	95
Student presentation		50
Questions	(9 @ 15 points each)	135
Class participation		70
Final Exam		100
		500

In order to pass the course, all requirements must be completed satisfactorily. Course content, schedule and policies are subject to change, if necessary.

COURSE SCHEDULE

Dates	Lectures on Topics	Quiz Schedule & Extra Activities Due

August	30	Chapter 1	Overview	
September	1	Chapter 1		Question for Ch. I
	6	Chapter 2	Biological perspective	Question for Ch. 2
	8	Chapter 2		
	13	Chapter 3	Psychological perspective Ch. 3	Question for
	15	Chapter 3		
	20	-----		Quiz I (Ch. 1, 2 & 3)
	22	Chapter 4	Social roles perspective	Question for Ch. 4
	27	Chapter 4		
	29	Chapter 5	Cultural perspectives	Question for Ch. 5
October	4	Chapter 5		Written Assignment
	6	-----		Quiz 2 (Ch. 4 & 5)
	11	Game		
	13	Chapter 6	Interpersonal power	Question for Ch. 6
	18	Chapter 6		
	20	Chapter 7	Communicating	Question for Ch. 7
	25	Chapter 7		
	27	Chapter 8	Education and work Ch. 8	Question for
November	1	Chapter 8		
	3	Chapter 10	Mental health	Question for Ch.10
	8	Chapter 10		
	10	Students presentations		

	15	Students presentations	
	I7	Students presentations	
	22	Students presentations	
	24	Thanksgiving	
	29	Chapter 11	Question for Ch. 11
December	I	Chapter 11	
	6-10	FINAL	

TV Commercial Coding Sheet
(To be added as Appendix to the Written Report #2)

Name of Product:
Date and Time:

1. Central Figure: Male Female

   - Do not use a commercial that has more than two central figures.
   - The narrator counts as one figure.
   - Score below for each figure.

   Central figure is: narrator
   product user
   authority

   Central figure's role is: spouse
   parent
   homemaker
   boyfriend or girlfriend
   interviewer or narrator
   worker
   celebrity
   professional

2. Location of the scene: home
   office
   store
   other

3. Type of argument given by each central figure:
   scientific (facts)
   nonscientific (opinions or testimonials)
   none

4. Type of product: home
   food
   body
   other _____

ALVERNIA COLLEGE
PSYCHOLOGY DEPARTMENT

PSYCHOLOGY 215-01
MULTICULTURAL ISSUES IN PSYCHOLOGY **OFFICE: BH #133**
SPRING, 1995 **(610) 796-8371**
DR. A. SKLEDER

OVERALL DEPARTMENTAL OBJECTIVES

All courses in the Psychology Department are designed to foster the Core Franciscan Values of service, humility, peacemaking, contemplation, and collegiality as set forth by Alvernia's Mission Statement, as well as to promote the General Objectives as outlined in the College catalog.

COURSE DESCRIPTION

This course will focus on the "universals" of human behavior as well as the differences brought about by the specific needs, experiences and characteristics of diverse populations. The course examines communication, understanding, and awareness among culturally different people.

COURSE OBJECTIVES

1. To examine the many ways in which culture and ethnicity interact with human behavior, thought, and action, by examining the empirical research conducted in cultural and cross-cultural psychology on topics such as human development, moral reasoning, intelligence, memory and perception, personality, and mental health.

2. To question the use of "universals" to describe aspects of human behavior and mental health based on research and practice conducted from a Euro-American perspective with Western Samples.

3. To understand the dynamics and implications of personal prejudice and institutionalized racism on a local and global scale.

4. To develop an awareness of our own cultural identity and the associated assumptions and to better understand their affect on us in school, work, our community and in interpersonal relationships.

5. To explore the universal experience of being different.

REQUIRED READINGS

Goodchilds, J. D. (Ed.) (1991) Psychological Perspectives in Human Diversity in America. American Psychological Association.

This volume includes four Master Lecturer essays, which will be assigned. for each topic you will also be responsible for reading selected book chapters and journal articles on reserve at the library. These are noted on the attached reading list, and will be announced in class.

CLASS FORMAT

The class will consist of lecture, discussion, group projects, audiovisual presentations, and guest speakers.

COURSE REQUIREMENTS

1. Journal: You will be required to keep a journal of your thoughts and feelings about material presented in class and in the readings. These will be shared only with the instructor. the journals should be turned in on: March 2 and April 22. The length of each is not important, but you should aim for one typed page per week of class (after the first week). The date and class topic should be noted for each entry. This journal should be a place to develop your thoughts, record your insights and reactions, not a place to repeat course material as in your notebook. Grading will be based on the depth of thought reflected, not on your point of view.

2. Diversity Week. Each student is required to attend at least one Diversity Days event and write a reaction paper due two weeks after.

3. Examinations. Each student is required to take three examinations, consisting of multiple-choice, short answer and essay questions.

4. Class Attendance is very important in this (and all) courses. You will start with 25 points (5% of your grade) and lose five points for every absence after two.

5. Participation. Participation is vital to the success of the course. Your participation is worth 25 points - 5% of your grade.

GRADING

The grades will be assigned as follows:

1. Journal	25 x 2	50
2. Reaction Paper		100
3. Exams	100 x 3	300
4. Attendance		25
5. Participation (including classwork)		25
		500

Schedule of Topics, Assigned Reading, and Exams

Jan 17 Intro/History of Cultural & Cross-Cultural Psychology
19 Research Methods in Cultural/Cross-Cultural Psychology
24 Overview of Ethnic Diversity in the United States
26 The Universal Experience of Being different: The African-American Experience (film)
31 ...continuation of The Universal Experience of Being different: The African-American Experience (film)

Feb 02 The Hispanic Experience
07 Asian-American Experience
09 The American Indian Experience

13-17 Diversity Days

14 Psychological Models of Race and Ethnicity
16 ... continuation of Psychological Models of Race and Ethnicity

21 **Examination I**
23 ... continuation of Psychological Models or Race and Ethnicity
28 Cultural Variables on some Common Human Dimensions

Mar 02 ... continuation of Cultural Variables on some Common Human Dimensions

Journal I Due

Mar 7-9 SPRING BREAK: ENJOY

14 Culture's Influence on Basic Psychological Processes
Reaction Paper Due
16 continuation....of Culture's Influence on Basic Psychological Processes
21 Everyday Behavior as Shaped by Culture
23 continuation.... Everyday Behavior as Shaped by Culture

28 **Examination II**
30 Culture's Influence on Social & Developmental Processes

Apr 04 continuation.... Culture's Influence on Social & Developmental Processes
06 continuation....Culture's Influence on Social & Developmental Processes
11 Stress and Strains of Cultural Transition
13 **Easter Break: Enjoy**
18 continuation...Stress and Strains of Cultural Transition
20 Health and Mental Health and Culture
Journal II Due
25 continuation....Health and Mental Health and Culture
27 continuation....Health and Mental Health and Culture

May 02 Cross-Cultural Counseling
04 continuation....Cross-Cultural Counseling

Final examination will be given as scheduled during finals week May 8 - May 11).

*Course content, schedule and policies in this syllabus are subject to change. Any changes will be announced in class.

READING LIST

For each unit on the syllabus, read the following articles:

The Diversification of the United States

Sue, S. (1991). Ethnicity and culture in psychological research and practice. In J. D. Goodchilds (Ed.), Psychological Perspectives on Human Diversity in America. Washington, D. C: The American Psychological Association.

The Universal Experience of Being Different

Jones, James M. (1994). The African American: A duality dilemma?*

Gerardo, M. (1994). The Experience of being a Hispanic in the United States.*

Lee, D. J. and Hall, Christine, C. I. (1994). Being Asian in North American.*

Bennett, S. K. (1994). The American Indian: a psychological overview.*

Psychological Models of Race and Ethnicity

Jones, J. M. (1991). Psychological models of race: What have they been and what should they be? In J. D. Goodchilds (Ed.), Psychological Perspectives on Human Diversity in America. Washington, D. C: The American Psychological Association.

Cultural Variables on Some Common Human Dimensions

Eckensberger, L. H. (1994). Moral development and Its measurement across cultures.*

Fernea, E. and Fernea, R. (1994). Cleanliness and culture."

Rudmin, F. (1994). Property.*

Taylor, D. M. and Porter, L. E. (1994). A Multicultural view of stereotyping.*

Trimble, J. E. (1994). Cultural variations in use of alcohol an drugs.*

Ward, C. (1994). Culture and altered states of consciousness.*

Culture's Influence on Basic Psychological Processes

Adamopoulos, J. and Lonner, W. J. (1994). Absolutism, relativism, and universalism in the study of human behavior.*

Kleinfeld, J. (1994). Learning styles and culture.*

Mistry, J. and Rogoff, B. (1994). Remembering in cultural context.*

Segall, M. H. (1994). A Cross-cultural research contribution to unraveling the nativist-empiricist controversy.*

Serpell, R. (1994). The cultural construction of intelligence.*

Everyday Behavior as Shaped by Culture

Devine, P. G. and Zuwerink, J. R. (1994). Prejudice and guilt: The internal struggle to overcome prejudice.*

Feather, N. T. (1994). Values and culture.*

Keating, C. F. (1994). World without words: Messages form face and body.*

Triandis, H. C. (1994). Culture and social behavior.*

Culture's Influence on Social & Developmental Processes

Dasen, P. R. (1994). Culture and cognitive development from a Piagetian perspective.*

Wade, C. and Tavris, C. (1994). The longest ware: Gender and culture.

Munroe, R. H. and Munroe, R. L. (1994). Patterns of parenting: The warmth dimension in worldwide perspective.*

Super, C. M. and Harkness, S. (1994). The developmental niche.*

Tavris, C. (1991). The Mismeasure of Woman: Paradoxes and perspectives in the study of gender. In J. D. Goodchilds (Ed.), Psychological Perspectives on Human Diversity in America. Washington, D.C: The American Psychological Association.

Tietjen, A. M. (1994). Children's social networks and social supports in cultural context.*

Stress and Strains of Cultural Transition

Amir, Y. (1994). The contact hypothesis in intergroup relations.*

Berry, J. W. (1994). Acculturative stress.*

Bochner, S. (1994). Preparing to live and work elsewhere.*

Cvetkovich, G. T. and Earle, T. C. (1994). Risk and culture.*

Hickson, J. (1994). Re-entry shock: Coming "home" again.*

Health and Mental Health and Culture

Beardsley, L. M. (1994). Medical diagnosis and treatment across cultures.*

Sartorius, N. (1994). Description of WHO's mental health program.*

Snowden, L. R. and Hines, A. M. (1994). Reaching the underserved: Mental health services systems and special populations.*

Berry, J. W., Poortinga, Y. H., Segall, M. H., and Dansen, P. R. (1992). Cross-Cultural Psychology: Research and Applications. (Chapter 15: Health Behavior)

Cross-Cultural Counseling

Manson, S. M. (1994). Culture and depression: discovering variations in the experience of illness.*

Pederson, P. (1994). A culture-centered approach to counseling.*

In Atkinson, D. R., Morten, G., and Win Sue, Derald (Eds.), Counseling American Minorities: a cross-cultural perspective. (4th ed.) Dubuque, IA: Wm. C. Brown Communications, Inc:

Wilson, L. L., and Stith, S. M. Culturally Sensitive Therapy with Black Clients.

Thomason, T. C. Counseling Native Americans: An introduction for non-native American counselors.

Root, M. P. P. Guidelines for facilitating therapy with Asian American clients.

Rogler, et al. What do culturally sensitive mental health services mean? The case of Hispanics.

Counseling racial/ethnic minorities: An overview,*

*In W. J. Lonner and R. Malpass, R. (Eds). (1994). Psychology and culture. Needham Heights, MA: Allyn and Bacon.

MATH 110
BUSINESS MATHEMATICS
SPRING, 1998
DR. JOHN ROCHOWICZ, JR.

TEXT

Mathematics with Applications (6th ed.), 1995

AUTHORS

Lial, Hungerford and Miller

COURSE DESCRIPTION

This course is designed to provide a secure foundation in the fundamentals of business mathematics. Prerequisite: Satisfactory score on the Mathematics Placement Test.

MAJOR TOPICS

Fundamentals of Algebra
Linear Equations, Functions and Graphs
Polynomial and Rational Functions
Exponential and Logarithmic Functions
Mathematics of Finance
Depreciation
Statistics

COURSE OBJECTIVES

At the conclusion of this course, the student should be able to:

Chapter 1 Fundamentals of Algebra

1. Understand the real number system.
2. Define and apply linear equations and inequalities.
3. Simplify algebraic expression.
4. Solve algebraic expressions.
5. Simplify exponential expressions.

Chapter 2 Liner Equations, Function and Graphs

1. Find the slope of a line.
2. Find the y-intercept of a line.

3. Define the terms relation and function.
4. Distinguish between relations and functions.
5. Graph functions.
6. Determine the domain and range of various functions.

Chapter 3 Polynomial and Rational Functions

1. Define quadratic functions.
2. Find the maximum or minimum point for quadratic function.
3. Determine whether the graph of a quadratic function opens upward or downward.
4. Define polynomial functions.
5. Graph polynomial functions.
6. Determine the various characteristics of polynomial graphs.
7. Define rational functions.
8. Graph rational functions.
9. Find asymptotes of rational functions.

Chapter 4 Exponential and Logarithmic Functions

1. Define exponential functions.
2. Define logarithmic functions.
3. Graph these functions.
4. Simplify exponential and logarithmic expressions.
5. Identify the analytical characteristics of each of these functions.

Chapter 5 Mathematics of Finance

1. Define various terms of finance.
2. Calculate simple interest and compound interest.
3. Calculate annuities using finance formulas.
4. Determine the difference between future and present value of an annuity.
5. Amortize a loan.
6. Distinguish the difference between interest and depreciation.

Chapter 10 Statistics

1. Define various statistics terms.
2. Read and interpret tables and graphs.
3. Organize numerical data.
4. Compute various descriptive statistics.
5. Approximate the amounts of data in specified intervals using the normal distribution.

Additional Objectives

1. Calculate depreciations using a variety of methods.
2. Apply all mathematical concepts learned to relevant situations.
3. Apply technology wherever necessary to the solutions of problems.

ATTENDANCE POLICY

All students are expected to attend class. In case of absence, the student is responsible for making up the lost work. There will be no makeup exams etc., except in the cases of illness or extraordinary circumstances.

GRADING POLICY

There will be three major tests plus a set of four to six 25 point quizzes of which the best four will be used to obtain a fourth major grade. These four grades will account for 80% of the final grade. A cumulative final exam will contribute 20% to the final grade.

PLAGIARISM POLICY

Certain assignments require independent and individual thought, discovery, and conclusions. Any student discovered cheating on a test or a quiz; stealing another's assignments or ideas; copying verbatim from a textbook will receive an F on that particular item. A second time will result in an F for the course. Depending on the given assignments, any item thought to be stolen and not done by the individual efforts of the student will be considered an act of plagiarism.

COURSE OUTLINE

CHAPTER 1	Fundamentals of Algebra
CHAPTER 2	Linear Equations and Graphs
TEST 1	
CHAPTER 3	Polynomial and Rational Functions
CHAPTER 4	Exponential and Logarithmic Functions
TEST 2	
CHAPTER 5	Mathematics of Finance and Depreciation
TEST 3	
CHAPTER 10	Statistics
FINAL EXAM	

BIBLIOGRAPHY

1. Charles D. Miller and Vern E. Heeren. Mathematical Ideas. (7th ed.). New York: Harper Collins College Publishing, 1993.
2. Karl J. Smith. Finite Mathematics (3rd ed.). CA: Brooks/Cole Publishing Company, 1992.
3. Frank S. Budnick. Applied Mathematics for Business, Economics, and the Social Sciences. (4th ed.). New York: McGraw-Hill, Inc., 1993.
4. Raymond A. Barnett and Michael R. Ziegler. Essentials of College Mathematics for Business, Economics, Life Sciences and Social Sciences. (3rd ed.). Ne Jersey: Prentice Hall, 1995.
5. Raymond A. Barnett and Michael R. Ziegler. Applied Mathematics for Business, Economics, Life Sciences, and Social Sciences. (5th ed.). New York: Macmillan Publishing Company, 1994.
6. Ernest F. Haeussler, Jr. and Richard S. Paul. Introductory Mathematical Analysis for Business, and the Life and Social Sciences. (7th ed.). New Jersey: Prentice Hall, 1995.

MATH 100 - ELEMENTARY ALGEBRA
SPRING, 1998
J. GIERINGER

BOOK

Elementary Algebra, 5th edition
Author: Mckeague

CATALOG DESCRIPTION

"This course is designed for students who need to develop their algebraic skills. Topics include: review of arithmetic, real number concepts, linear and quadratic questions, and inequalities. It carries transcript credit, but does not count in the credits applied toward graduation.

MATERIAL COVERED

Chapter 1	The Basics
Chapter 2	Linear Equations and Inequalities
Chapter 3	Graphing and Linear Systems
Chapter 4	Exponents and Polynomials
Chapter 5	Factoring
Chapter 6	Rational Expressions
Chapter 7	Roots and Expressions
Chapter 8	More Quadratic Equations
Chapter 9	Additional Topics

GENERAL COURSE OBJECTIVES

1. To establish good study habits as they relate to mathematics.
2. To overcome math anxiety.
3. To see connections between mathematics and day-to-day activities.
4. To prepare the student for further course work in mathematics.

REFERENCES

Goodman, Ratti, Finite Mathematics with Applications, Macmillan Pub. Co.

Grossman, College Algebra, Saunders College Pub.

Thomas & Thomas, Finite Mathematics, Allyn & Bacon Pub. Co.

Youse, Mathematics: A World of Ideas, Allyn & Bacon Pub. Co.

EVALUATION

9 tests (100 pts. each) corresponding to each of the nine chapters of the text.

FINAL EXAMINATION

Chapter 9 test

GRADING

See grading scale in the AC Student Handbook.

CLASS ATTENDANCE

Class attendance is mandatory. Thinking skills taught in class cannot usually be acquired through textbook reading.

ACADEMIC INTEGRITY

All work submitted must be your own. No aids may be used during testing periods. Failing to comply with this rule will result in a failing grade.

ASSISTANCE

Tutoring is available through Student Academic Support. Consult the schedule. Office hours will be announced and posted during the first week of class. Assistance can also be obtained by appointment.

OFFICE: BH RM 117
OFFICE PHONE: 796-8301

Math 209 - PROBABILITY AND STATISTICS
SPRING, 1998
Dr. JOHN A. ROCHOWICZ, JR.

TEXT: INTRODUCTION TO PROBABILITY AND STATISTICS, 1994 (9TH ed.)
AUTHOR: William Mendenhall & Robert J. Beaver

COURSE DESCRIPTION

Theoretical principles and methods of probability and statistical analysis useful for natural science and education majors. Topics include: organization and analysis of data, descriptive statistics, laws or probability, linear correlation and regression, binomial and normal distributions, random sampling, statistical inference, estimation and tests of hypothesis for large samples. Students earning credit for this course cannot earn credit for Math 208. Prerequisite: high school algebra and satisfactory score on the Mathematics Placement Test.

MAJOR TOPICS

Frequency Distributions
Descriptive Statistics
Linear Correlation and Regression
Probability and the Rules of Probability
Probability Distributions
The Binomial Distribution
The Normal Distribution
Sampling Distribution
Statistical Inference

COURSE OBJECTIVES

At the conclusion of this course, the student should be able to:

Chapter 0 An Invitation to Statistics

1. Identify statistical inference as the objective of modern statistics.
2. Define the basic concepts used in statistics.
3. Describe what statistics is.

Chapter 1 Describing Sets of Measurements: Graphical Techniques

1. Interpret statistical graphs and tables.
2. Construct relative frequency and frequency distributions.

3. Construct histograms and stem and leaf plots.

Chapter 2 Describing Sets of Measurements: Numerical Techniques

1. Phrase an inference about a population based on sample data.
2. Compute the measures of central tendency and of variation.
3. Apply these descriptive statistics to real problems.
4. Apply the Empirical Rule to mound shaped data.
5. Apply Chebyshev's theorem to any type of data.

Chapter 10 Linear Regression and Correlation

1. Define linear correlation and regression.
2. Calculate linear correlation coefficients.
3. Calculate regression equations.
4. Apply correlation coefficients and linear regression equations.
5. Distinguish the difference between unvariate and bivariate data.
6. Draw scatter diagrams.

Chapter 3 Probability and Probability Distributions

1. Determine the role of probability in statistics.
2. Calculate simple and compound probabilities.
3. Apply methods of counting to large numbers of items.
4. Apply the probability rules to a variety of probability problems.
5. Identify discrete and continuous random variables.
6. Define and compute the expected value of a random variable.
7. Define a probability distribution.
8. Calculate the mean, variance, and standard deviation for a discrete probability distribution.
9. Identify the relationship between random variables, samples and statistical inferences.

Chapter 4 Several Useful Discrete Distributions

1. Determine the types of data that fit the binomial distribution.
2. Apply the defining formula for the binomial distribution to calculating probabilities.
3. Calculate the expected value and variance of binomial random variable.
4. Apply the binomial distribution to making inferences.
5. Calculate binomial probabilities by tables.

Chapter 5 The Normal Probability Distribution

1. Determine the types of data that fit the normal distribution.

2. Find the probability that a normal random variable will fall in a particular interval.
3. Apply the normal distribution.
4. Realize there are various probability distributions.
5. Use the normal distribution to approximate the binomial distribution.
6. Apply normal probability tables.

Chapter 6 Sampling Distributions

1. Define random sampling.
2. Apply the Central Limit Theorem to developing the properties of the sampling distribution of a sample mean.
3. Calculate the mean and standard deviation for a sampling distribution of the sample mean.
4. Calculate the mean and standard deviation for a sampling distribution of the sample proportion.

Chapter 7 Large-Sample Estimation

1. Describe various estimators and measure their variability.
2. Define confidence intervals.
3. Compute confidence intervals for various population parameters.
4. Choose the required sample size for estimating population parameters.
5. Estimate a variety of population parameters including the population mean, the difference between two means, a binomial proportion, and the difference between two binomial proportions.
6. Estimate population parameters in various ways.

Chapter 8 Large-Sample Tests of Hypothesis

1. Develop an understanding of statistical tests of hypothesis.
2. Apply tests of hypothesis to tests about population means, proportions, differences in means, and the differences in proportions.
3. Distinguish between a test statistic and a critical statistic.
4. Decide on the rejection or failure to reject the null hypothesis dependent upon the comparison of the test statistics and the critical statistic.
5. Apply p-values in determining whether the null hypothesis can be rejected.

Chapter 9 Inferences from Small Samples

1. Apply the t-distribution to making inferences about population parameters for small samples.

2. Make inferences concerning population means, differences between two means, population variances, and differences between two population variances.

MISCELLANEOUS OBJECTIVES

1. Apply the concepts and techniques discussed in the classroom to relevant statistical problems.
2. Apply computing technologies to all possible statistics concepts.
3. Apply computing software to the analysis of various types of data.

ATTENDANCE POLICY

All students are expected to attend class. In case of absence, the student is responsible for making up the lost work. There will be no makeup exams, etc., except in the eases of illness or extraordinary circumstances.

GRADING POLICY

There will be three major tests plus a set of four to six 25 point quizzes of which the best four will be used to obtain a fourth test grade. These four grades will account for 80% of the final grade. A cumulative final exam will contribute 20% to the course grade.

PLAGIARISM POLICY

Certain assignments require independent, individual thought, discovery, and conclusions. Any student discovered cheating on a test or a quiz; stealing another's assignments or ideas; copying verbatim from a textbook will receive an F on that particular item. A second time will result in an F for the course. Depending on the given assignments, any item thought to be stolen and not done by the student will be considered an act of plagiarism.

COURSE OUTLINE

CHAPTER 0	Introduction: An Invitation to Statistics
CHAPTER 1	Describing Sets of Measurements: Graphical Techniques
CHAPTER 2	Describing Sets of Measurements: Numerical Techniques
CHAPTER 10	Linear Regression and Correlation
TEST 1	
CHAPTER 3	Probability and Probability Distributions
CHAPTER 4	Several Useful Discrete Distributions
TEST 2	
CHAPTER 5	The Normal Probability Distribution

CHAPTER 6	Sampling Distributions
TEST 3	
CHAPTER 7	Large-Sample Estimation
CHAPTER 8	Large-Sample Tests of Hypothesis
CHAPTER 9	Inferences from Small Samples
FINAL EXAM	

THE 225: GLOBAL ISSUES: The Gospel Perspective
SPRING, 1998
Dr. GERALD S. VIGNA
OFFICE: FRANCIS HALL, ROOM 232
PHONE: 796-8365

DESCRIPTION

Christian moral thinkers continue to emphasize that moral behavior extends beyond the realm of personal acts to the area of social systems and to stress the effect those systems have on human dignity. This course focuses on social ethics, the field of moral theology concerned with the morality of economic and political systems.

OBJECTIVES

1. Reclaim God's scriptural command to be concerned for "the least of these" and address fundamental human political and economic rights.
2. Redirect our prevailing conception of morality from one focused almost exclusively on personal probity to one that makes both the individual and the world, especially the world's systems, objects of moral scrutiny.
3. Master Roman Catholic thought on peace, war, and economic justice.
4. Learn the essence of the word catholic, namely, universal, by showing that these issues are addressed by all reasoning, well-intentioned human beings in all faiths and cultures.

Essential to the approach of this course is the thesis that theology is not done in a vacuum, but that it must take into account the progress of the natural and social sciences in continuing to explicate the command of the Gospel.

COURSE REQUIREMENTS

Three tests (including Final) = 60%
Research paper = 30%
Class participation = 10%

Tests will be a combination of short id's and essay questions.

The research paper must be 8 pages long, exclusive of title page and bibliography. You must submit a topic for my approval by the date noted on this syllabus. Your bibliography must contain serious academic sources for the most part.

Class participation requires you to attend class and to have read and absorbed the reading assignment. Lack of preparation will result in a lowered grade for the course. When you

have done the reading, I note it in my rollbook and it counts against your grade.

ATTENDANCE POLICY

You are expected to attend every class and to be prepared well enough to contribute extensively to the entire group's understanding of the material. I will lower your grade for what I consider excessive absence and may even fail you. As a rule of thumb, after four absences your grade for class participation will begin to suffer and quickly approach zero.

DOCUMENTATION

You must acknowledge the work of others with appropriate footnotes. Plagiarism and cheating are the most serious academic offenses. They will be handled through procedures established by the college.

OFFICE HOURS

T-Th 8:30-10:00, 2:30-4:00. If you have any questions about the material, the direction of the course, or your performance, please come to my office and talk to me.

REQUIRED TEXTS

Fahey, Joseph J. and Armstrong, Richard, eds. A Peace Reader: Essential Readings on War, Justice, Non-Violence and World Order. 2nd ed. Mahwah, N.J.: Paulist Press, 1992.

Kammer, S.J., Fred. Doing Faithjustice. Mahwah, N.J.: Paulist Press, 1991.

Thompson, J. Milburn. Justice and Peace: A Christian Primer. Maryknoll, N.Y.: Orbis Books, 1997.

COURSE OUTLINE

Code: F/A = Fahey & Armstrong
T = Thompson
K = Kammer

Assigned Readings	Topic	Date
	Introduction	1-20
K: 5-11	Theological Assumptions	1-22

K:	13-40	Hebrew Scriptures	1-27
K:	40-59	Jesus of Nazareth	1-29
T:	179-187		2-3
			2-5
T:	187-197	Magisterial Teachings	2-10
K:	60-76, 115-120		2-12
TEST		TEST	2-17
T:	7-27	A Starting Point:	2-19
		U.S. and World Poverty	
T:	29-49		2-24
F/A:	138-140		2-26
K:	121-146		
T:	49-60		
K:	146-160		3-3
F/A:	141-151		3-5
T:	88-111	Racial and Ethnic Conflict	3-17
F/A:	333-338		
F/A:	230-250	The Holocaust	3-19
F/A:	113-129	Racism	3-24
			3-26
T:	113-140		3-31
T:	142-163	Militarism	4-2
F/A:	51-60, 255-257		
TEST		TEST	4-7
F/A:	99-104, 171-175, 460, 391-404, 267-278	A Vision of Justice, Peace, and Nonviolence	4-14
F/A:	176-197, 205-212	Christian Pacifism	4-16
F/A:	20-32, 345-355, 80-85, 198-204	Realpolitik Just War Theory	4-21
T:	61-87	An Alternative	4-23
T:	142-163		4-28
F/A:	356-361		
F/A:	439-442, 445, 454-457, 461-472, 480-481	Conversion	4-30 PAPE RS
K:	161-188		
K;	189-207	Discipleship	5-5
T:	197-205		
F/A:	159-167, 482-483		
		Conclusion	5-7
FINAL		FINAL	FINAL

THEMATIC COURSE OUTLINE

Introduction

I. Foundations — Interpretive Theory

- a. Methodological Foundations
  - 1. Theological Assumptions
- b. Material Foundations
  - 1. Hebrew Scriptures
  - 2. Jesus of Nazareth
  - 3. Magisterial Teachings

II. Social Sins — Examination of Data

- a. Poverty
  - 1. Global
  - 2. Domestic
- b. Anti-semitism
- c. Racism
- d. Ethnic Hatred
- e. Militarism

III. Theological Solutions — Interpretation of Data

- a. Reign of God (A Vision of Peace, Justice, and Nonviolence {Theory})
- b. Catechesis (Learning the Theory)
  - 1. Thinking Differently (Imaging Peace)
  - 2. Teaching Differently (Educating to Peace)
- c. Christian Pacifism
- d. Pessimistic Visions
  - 1. Realpolitik
    - a. Just War Theory
    - b. An Alternative

IV. Constructing a Personal Theological Agenda — Recommendation

- a. Conversion
- b. Discipleship

CJ 218 - MULTICULTURAL ISSUES IN CRIMINAL JUSTICE
SPRING, 1998
THOMAS B. CUPPLES

TEXT: Shusta, R. Levine, D. Harris, P., & Wong, H. (1995). Multicultural law enforcement strategies for peacekeeping in a diverse society. Englewood Cliffs, New Jersey: Prentice Hall.

REQUIRED READING

Brislin, W., & Yoshida, T. Eds. (1994). Improving intercultural interactions: models for cross-cultural training programs. Thousand Oaks, CA: Sage Publications.

Price, B., & Sokoloff, N. (1995). The criminal justice system and women: Offenders, victims, and workers. (2nd ed.). New York: McGraw-Hill Inc.

American Psychological Association (1994). Publication manual of the American psychological association (4th ed.). Washington, DC: Author.

Crank, J.P. (1998). Understanding police culture. Cincinnati, OH: Anderson Publishing.

COURSE DESCRIPTION

This course will examine diversity issues as they impact the criminal justice agency both internally and externally on the subjects of race, sex, religion, ethnicity, and related topics. Racism, stereotyping, and scapegoating themes will be developed. Western cultural values will be examined within the framework of a policing effort that serves a multicultural community with emphasis on developed historical perceptions that impact current policing problems. Police training, recruiting, retention, promotions, and management concerns will be discussed as current diversity issues. Cultural specific behavior, and traditions will be presented through a group seminar format. Cross-cultural communication for law enforcement practitioners will be presented. Strategies for appropriate positive contact with minority groups will be presented. Students will be provided with the tools, incentives, and environment to form positive attitudes toward diversity in criminal justice systems, as well as, a model for the implementation of management practices that meet the needs of a pluralistic society.

COURSE REQUIREMENTS

TESTS

There will be two noncumulative major tests given during the course that will be scheduled at about midway through the term, and at the end of the term, which will be of equal point value. There will also be at least four quizzes that will be designed to give the

students a number of opportunities for success on another performance level. Students must be aware of the scheduling of tests and quizzes because being absent at the class when the announcement is made will not be an acceptable reason to be unprepared. In general, there will be no make-up tests given. Extreme circumstances of personal hardship will be evaluated on an individual basis.

RESEARCH

Students will be required to read specific articles from time to time which will be the subject of a work sheet assignment. There will be guest speakers that will give presentations at other than class times. On these occasions students will be given "traded time" to attend the required lecture. Students will form groups to give a cultural specific presentation that will be outlined at a future date. All written assignments must be submitted on the date due without fail in a neatly typed fashion unless a particular style is specified. A one page summary will be submitted at the next class meeting after the appearance of a guest speaker. On all written assignments quality will be stressed over quantity. No folders need to be submitted. Papers stapled in the upper left corner will meet the requirement.

ACADEMIC HONESTY

The academic honesty and plagiarism policies of Alvernia College will be in force during this course. For full details please read the appropriate sections of the handbook, and the Criminal Justice Department statement on plagiarism.

CLASS PARTICIPATION

Each student is expected to be prepared for class on a regular basis by reading the assigned material, and taking part in class discussion in a meaningful fashion. The give and take of active directed class discussion is extremely important in the Criminal Justice major. The variety of opinions developed through readings, and experiences are valued, as well as, the ability to engage in controversial discussions with dignity and respect. The fully successful student will be an active part of every class. A grade will be assigned for class participation which will also include some short written exercises.

ATTENDANCE

While it is expected that students will attend every class, some events do prevent perfect attendance. For uniform application the "Criminal Justice Department attendance policy" will be in force in this course. Also, you should know that this professor considers it to be extremely rude to be absent when there is a guest speaker.

RESPONSIBILITY

It will be the responsibility of the student to get a copy of all notes, hand-outs, and assignments when the student is absent. Consider a "buddy system" to have a classmate get your work when you are absent with the promise that you will get theirs when necessary. If a student misses an assignment, worksheet, announcement etc., due to absence, it does not remove the student's responsibility to be prepared for the next class with a completed assignment. Welcome to Alvernia College!

EXTRA CREDIT

Extra credit points can be earned by those students who have completed all of the required work for the course and wish to insure that they have the benefit of the "push" on any close calls relative to grades at the end of the semester.

A student can earn up to five points extra credit once in the term by:

a. Reviewing a journal article
b. Providing a new source of information other than the text, or local news, or
c. Capturing information on videotape that is of current interest to the class, and sharing that information through a brief presentation of no more than seven minutes. Please, no more than two student presentations per class. Extra credit presentations will be accepted at the discretion of the professor. No extra credit during the last two weeks of the semester.

ASSIGNMENT/POINTS

Examination #1	100 points
Examination #2	100 points
Quizzes	60 points
Research	30 points
Class participation	10 points
	300 points total

POINTS/GRADE VALUE

282-300 points = A
270-281 points = A-
161-269 points = B+
249-260 points = B
240-248 points = B-
231-239 points = C+
219-230 points = C

210-218 points = C-
201-209 points = D+
189-200 points = D
180-188 points = D-
Below 180 = F

IS IT FOR YOU!!

It is strongly urged that students take advantage of the professor's availability during office hours, or by appointment to ensure that any problems are cleared up as soon as possible. It is always better to take a few minutes to discuss a matter than to attempt such conversations while passing in the hallway. Please take advantage of these opportunities for help, guidance, or advisement when you feel the need. You are also encouraged to take advantage of the voice, fax, and e-mail numbers that have been supplied to you. If you have me assigned as your adviser stop in to get acquainted before the rush of advisement week.

CLASS SCHEDULE

Date	Topic	Reading Assignment
January 20	Research Project Participation	
January 22	Introduction & Overview	Shusta Ch.1
January 27	Continuum of Hate	
January 29	Developing Diversity/Melting Pot Theory	Handout (HO)
February 3	Discrimination	Feagin, D'Souza HO
February 5	Agency Diversity Agency Gender Issues/Special Populations	Shusta Ch.2
February 10	Racism in the Police Department	Crank Ch. 16
February 12	Group Research meeting	
February 17	Recruitment, Retention, Promotion	Shusta Ch. 3
February 19	Cultural Awareness Training	Shusta Ch. 4
February 24	Cross Cultural Communication	Shusta Ch. 5
February 26	Intercultural & Gender - Ethnic Communication	APA Ch. 2
March 2	Contd.	
March 5	EXAMINATION #1	
March 17	Officer Image & Sensitivity	Shusta Ch. 14
March 19	Professionalism in a Diverse Society	Shusta Ch. 15 & FBI LEB
12/95		
March 24	Federal Law of Diversity & Title VII Issues	HO & Shusta

		p44
March 26	Women in Policing & Sexual Harassment	Price Ch. 23
March 31	Gender Bias in the Courts	Price Ch. 18 & 20
April 2	Hate Crimes	Shusta Ch 11 & HO
April 7	Hate Crimes	
April 14	Group	Shusta Ch. 6-10
April 16	Group	
April 21	Group	
April 23	Group	
April 28	Group	
April 30	Group	
May 5	EXAMINATION #2	
May 7	Research Project Participation	

CRIMINAL JUSTICE DEPARTMENT ATTENDANCE POLICY

The Criminal Justice Department adheres to the Alvernia College posted guidelines for class attendance as it pertains to class cuts. However, due to past experience it has become necessary to publish the departmental policy that will be used by Criminal Justice professors. Students who exceed the allowable number of absences prior to the withdraw date for that semester will be asked to withdraw from the course. Those persons who exceed the allowable cut number after that date will be assigned a final grade of F. Class attendance is viewed as a very serious issue in this department and each professor will keep accurate and current records on this matter. Students should be totally familiar with the following formula:

Weekly class meetings	Allowable absences	Withdraw/Fail
3	6	7th absence
2	4	5th absence
1	3	4th absence

Appendix B

INFORMED CONSENT FORM

I, _____ , hereby agree to participate as a subject in the research project Diversity conducted by Judith Warchal under the supervision of Dr. Arnold Spokane.

It has been explained to me that the purpose of the study is to learn about commonly held attitudes in society.

The procedures which will be used in this study are four (4) surveys, a critical incident report form, and an information questionnaire.

My participation in the study will involve completion of four (4) surveys, a critical incident report form, and an information questionnaire before and after the course.

I understand that possible risks to me associated with the study are the potential to have unknown attitudes identified.

I understand that I may not receive any direct benefits from participating in this study, but participation may help to increase knowledge that may benefit others in the future.

I understand that any data or answers to questions will remain confidential with regard to my identity.

I understand that my participation is voluntary and that I am free to withdraw from this study at any time without jeopardizing my relationship with Alvernia College.

If I have any questions about this study and what is expected of me in this study, I may call Mrs. Judith Warchal 796-8242.

Problems that may result from my participation in this study, may be report to Ruth Tallman, Office of Research and Sponsored Programs, Lehigh University, (610) 758-3024.

I have read and understand the foregoing information.

_____ _____

Date Subject's Signature

NOTE: WHEN A SUBJECT CONSENT DOCUMENT IS USED, A COPY MUST BE PROVIDED TO SUBJECTS SO THEY WILL HAVE A RECORD OF THEIR AGREEMENT TO PARTICIPATE.

I.D. # _____ (last six (6) digits of your social security #)

DEMOGRAPHIC INFORMATION QUESTIONNAIRE

For each of the following questions, mark the item or write the response that best describes you and/or your attitudes.

1. Your gender is (check): _____ Female _____ Male

2. Your age is _____ .

3. Your class level: ___ Freshman ___ Sophomore ___ Junior ___ Senior

4. Your race/ethnicity is (check one):
   ___ African American/Black ___ American Indian/Native American
   ___ Asian/Pacific Island ___ European American/White
   ___ Hispanic/Latino ___ Other (please specify)_____

5. What religion were you raised (e.g., Catholic, Jewish)? _____

6. What socioeconomic class do you consider your background:
   ___ Upper ___ Upper middle ___ Middle ___ Working
   ___ Lower ___ Other (please specify) _____

7. Your marital status is:
   ___ Single ___ Married ___ Widowed ___ Divorced

8. Your reason for taking this course is:
   ___ It is required ___ It is an elective
   ___ Professional development ___ Other please specify_____

10. Your declared major is _____.

11. In the past, have your taken any of the following courses? ___ Yes ___ No
    (If yes, check which one(s) and the semester taken).

Course	Semester	
_____	_____	Psychology 215: Multicultural Issues in Psychology
_____	_____	Psychology 308: Psychology of Gender
_____	_____	Sociology 306: Racial and Cultural Minorities
_____	_____	Sociology 411: The Sociology of Women

12. Have you ever completed this questionnaire before: ___Yes ___ No

INSTRUCTIONS

1. Complete the Critical Incidents Form.

2. Complete the following surveys, marking all answers on the questionnaires.
   Women in Society Scale
   Racial Attitudes Scale
   Index of Attitudes toward Homosexuals

3. Then if you checked:

   African American/Black on the demographic questionnaire, complete Social Attitudes Scale Form B.

   American Indian/Native American on the demographic questionnaire, complete Social Attitudes Scale Form C.

   Asian/Pacific Islander on the demographic questionnaire, complete Social Attitudes Scale Form C.

   European American/White on the demographic questionnaire, complete Social Attitudes Scale Form A.

   Hispanic/Latino on the demographic questionnaire, complete Social Attitudes Scale Form C.

   Other on the demographic questionnaire, complete Social Attitudes Scale Form C.

Read each question carefully, work quickly, and do not leave any questions unanswered.

Social Attitudes Scale - Form A

This questionnaire is designed to measure people's social and political attitudes. There are no right or wrong answers. Use the scale below to respond to each statement. On your answer sheet beside each number, write the letter that best describes how you feel.

A	B	C	D	E
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

___ 1. I hardly think about what race I am.

___ 2. I do not understand what minorities want from Whites.

___ 3. I get angry when I think about how Whites have been treated by minorities.

___ 4. I feel as comfortable around minorities as I do around Whites.

___ 5. I am making a special effort to understand the significance of being White.

___ 6. I involve myself in causes regardless of the race of the people involved in them.

___ 7. I find myself watching minority people to see what they are like.

___ 8. I feel depressed after I have been around minority people.

___ 9. There is nothing that I want to learn from minorities.

___ 10. I seek out new experiences even if I know a large number of minorities will be involved in them.

___ 11. I am taking definite steps to define an identity for myself that includes working against racism.

___ 12. I enjoy watching the different ways that minorities and Whites approach life.

___ 13. I wish I had a minority friend.

___ 14. I do not feel that I have the social skills to interact with minority people effectively.

___ 15. A minority person who tries to get close to you is usually after something.

___ 16. When a minority person holds an opinion with which I disagree, I am not afraid to express my viewpoint.

___ 17. Rather than focusing on other races, I am searching for answers about my own race.

___ 18. Sometimes jokes based on minority people's experiences are funny.

___ 19. I think it's exciting to discover the little ways in which minority people and White people are different.

___ 20. I used to believe in racial integration, but now I have my doubts.

___ 21. I'd rather socialize with Whites only.

___ 22. In many ways minorities and Whites are similar, but they are also different in some important ways.

___ 23. Seeking information about the unique contributions of white people is important to me now.

___ 24. Minorities and whites have much to learn from each other.

___ 25. For most of my life, I did not think about racial issues.

___ 26. I have come to believe that minority people and White people are very different.

___ 27. White people have bent over backwards trying to make up for their ancestors' mistreatment of minorities, now it is time to stop.

___ 28. It is possible for minorities and Whites to have meaningful social relationships with each other.

___ 29. I am making an effort to decide the type of person I want to be in terms of my race.

___ 30. I understand that white women and men must end racism in this country because white people created it.

___ 31. I am curious to learn in what ways minority people and White people differ

from each other.

___ 32. I limit myself to White activities.

___ 33. Society may have been unjust to minorities, but it has also been unjust to Whites.

___ 34. I am knowledgeable about which values minorities and Whites share.

___ 35. I am examining how racism relates to who I am.

___ 36. I am comfortable wherever I am.

___ 37. In my family, we never talked about racial issues.

___ 38. When I must interact with a minority person, I usually let him or her make the first move.

___ 39. I feel hostile when I am around minorities.

___ 40. I think I understand minority people's values.

___ 41. I am involved in discovering how other white people have positively defined who they are in terms of their race.

___ 42. Minorities and Whites can have successful intimate relationships.

___ 43. I was raised to believe that people are people regardless of their race.

___ 44. Nowadays, I go out of my way to avoid associating with minorities.

___ 45. I believe that minorities are inferior to Whites.

___ 46. I believe I know a lot about minority people's customs.

___ 47. I am becoming aware of the strengths and limitations of my white culture.

___ 48. There are some valuable that white people things that some people can earn from minorities that they can't learn from white.

___ 49. I think that it's okay for minority people and White people to date each other as long as they don't marry each other.

___ 50. Sometimes I'm not sure what I think or feel about minority people.

___ 51. When I am the only White in a group of minorities, I feel anxious.

___ 52. Minorities and Whites differ from each other in some ways, but neither race is superior.

___ 53. Given the opportunity I would work with my same race peers to discover what my race means to me.

___ 54. I am not embarrassed to admit that I am White.

___ 55. I think White people should become more involved in socializing with minorities.

___ 56. I don't understand why minority people blame all White people for their social misfortunes.

___ 57. I believe that White people look and express themselves better than minorities.

___ 58. I feel comfortable talking to minorities.

___ 59. I am considering changing some of my behaviors and practices because I think they are racist.

___ 60. I value the relationships that I have with my minority friends.

Social Attitudes Scale - Form B

This questionnaire is designed to measure people's social and political attitudes. There are no right or wrong answers. Use the scale below to respond to each statement. On your answer sheet beside each number, write the letter that best describes how you feel.

A	B	C	D	E
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

___ 1. I believe that being black is a positive experience.

___ 2 . I know through experience what being Black in America means.

___ 3. I feel unable to involve myself in White experiences and am increasing my involvement in Black experiences.

___ 4. I believe that large numbers of Blacks are untrustworthy.

___ 5. I feel an overwhelming attachment to Black people.

___ 6. I involve myself in causes that will help all oppressed people.

___ 7. I feel comfortable wherever I am.

___ 8. I believe that White people look and express themselves better than Blacks.

___ 9. I feel very uncomfortable around Black people.

___ 10. I feel good about being Black, but do no limit myself to Black activities.

___ 11. I often find myself referring to White people as honkies, devils, pigs, etc.

___ 12. I believe that to be Black is not necessarily good.

___ 13. I believe that certain aspects of the Black experience apply to me, and others do not.

___ 14. I frequently confront the system and the man.

___ 15. I constantly involve myself in Black political and social activities (art shows,

political meetings, Black theater, etc.).

___ 16. I involve myself in social action and political groups even if there are no other Blacks involved.

___ 17. I believe that Black people should learn to think and experience life in ways which are similar to White people.

___ 18. I believe that the world should be interpreted from a Black perspective.

___ 19. I have changed my style of life to fit my beliefs about Black people.

___ 20. I feel excitement and joy in Black surroundings.

___ 21. I believe that Black people came from a dark, strange, and uncivilized continent.

___ 22. People, regardless of their race, have strengths and limitations.

___ 23. I find myself reading a lot of Black literature and thinking about being Black.

___ 24. I feel guilty and/or anxious about some of the things I believe about Black people.

___ 25. I believe that a Black person's most effective weapon for solving problems is to become part of the White person's world.

___ 26. I speak my mind regardless of the consequences (e.g., being kicked out of school, being imprisoned, being exposed to danger).

___ 27. I believe that everything Black is good, and consequently, I limit myself to Black activities.

___ 28. I am determined to find my Black identity.

___ 29. I believe that White people are intellectually superior to Blacks.

___ 30. I believe that because I am Black, I have many strengths.

___ 31. I feel that Black people do <u>not</u> have as much to be proud of as White people do.

___ 32. Most Blacks I know are failures.

___ 33. I believe that White people should feel guilty about the way they have treated

Blacks in the past.

___ 34. White people can't be trusted.

___ 35. In today's society if Black people don't achieve, they have only themselves to blame.

___ 36. The most important thing about me is that I am Black.

___ 37. Being Black just feels natural to me.

___ 38. Other Black people have trouble accepting me because my life experiences have been so different from their experiences.

___ 39. Black people who have any White people's blood should feel ashamed of it.

___ 40. Sometimes, I wish I belonged to the White race.

___ 41. The people I respect most are White.

___ 42. A person's race usually is not important to me.

___ 43. I feel anxious when White people compare me to other members of my race.

___ 44. I can't feel comfortable with either Black people or White people.

___ 45. A person's race has little to do with whether or not he/she is a good person.

___ 46. When I am with Black people, I pretend to enjoy the things they enjoy.

___ 47. When a stranger who is Black does something embarrassing in public, I get embarrassed.

___ 48. I believe that a Black person can be close friends with a White person.

___ 49. I am satisfied with myself.

___ 50. I have a positive attitude about myself because I am Black.

Social Attitudes Scale - Form C

This questionnaire is designed to measure people's social and political attitudes. There are no right or wrong answers. Use the scale below to respond to each statement. On your answer sheet beside each number, write the letter that best describes how you feel.

A	B	C	D	E
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

___ 1. In general, I believe that Anglo-American's (Whites) are superior to other racial groups.

___ 2. I feel more comfortable being around Anglo-American's (Whites) than I do being around people of my own race.

___ 3. In general, people of my race have not contributed very much to American society.

___ 4. Sometimes I am embarrassed to be the race I am.

___ 5. I would have accomplished more in life if I had been born an Anglo-American (White).

___ 6. Anglo-Americans (Whites) are more attractive than people of my race.

___ 7. People of my race should learn to think and act like Anglo-Americans (Whites).

___ 8. I limit myself to White activities.

___ 9. I think racial minorities blame Anglo-Americans (Whites) too much for their problems.

___ 10. I feel unable to involve myself in Anglo-americans (Whites) experiences, and am increasing my involvement in experiences involving people of my race.

___ 11. When I think about how Anglo-Americans (Whites) have treated people of my race, I feel an overwhelming anger.

___ 12. I want to know more about my culture.

___ 13. I limit myself to activities involving people of my own race.

___ 14. Most Anglo-Americans (Whites) are untrustworthy.

___ 15. American society would be better off if it were based on the cultural values of my people.

___ 16. I am determined to find my cultural identity.

___ 17. Most Anglo-Americans (Whites) are insensitive.

___ 18. I reject all Anglo-Americans' (Whites) values.

___ 19. My most important goal in life is to fight the oppression of my people.

___ 20. I believe that being from my cultural background has caused me to have many strengths.

___ 21. I am comfortable wherever I am.

___ 22. People, regardless of their race, have strengths and limitations.

___ 23. I think people of my culture and the White culture differ from each other in some ways but neither group is superior.

___ 24. My cultural background is a source of pride for me.

___ 25. People of my culture and White culture have much to learn from each other.

___ 26. Anglo-Americans (Whites) have some customs that I enjoy.

___ 27. I enjoy being around people regardless of their race.

___ 28. Every racial group has some good people and some bad people.

___ 29. Minorities should not blame Anglo-Americans (Whites) for all of their social problems.

___ 30. I do not understand why Anglo-Americans (Whites) treat minorities as they do.

___ 31. I am embarrassed about some of the things I feel about my people.

___ 32. I'm not sure where I really belong.

___ 33. I have begun to question my beliefs.

___ 34. Maybe I can learn something from people of my race.

___ 35. Anglo-American (White) people can teach me more about surviving in this world than people of my own race can, but people of my race can teach me more about being human.

___ 36. I don't know whether being the race I am is an asset or deficit.

___ 37. Sometimes I think Anglo-americans (Whites) are superior and sometimes I think they're inferior to people of my race.

___ 38. Sometimes I am proud of the racial group to which I belong and sometimes I am ashamed of it.

___ 39. Thinking about my values and beliefs takes up a lot of my time.

___ 40. I'm not sure how I feel about myself.

___ 41. White people are difficult to understand.

___ 42. I find myself replacing old friends with new ones who are from my culture.

___ 43. I feel anxious about some of the things I feel about people of my race.

___ 44. When someone of my race does something embarrassing in public, I feel embarrassed.

___ 45. When both White people and people of my race are present in a social institution, I prefer to be with my own racial group.

___ 46. My values and beliefs match those of Anglo-Americans (Whites) more than they do people of my own race.

___ 47. The way Anglo-Americans (Whites) treat people of my race makes me angry.

___ 48. I only follow the traditions and customs of my racial group.

___ 49. When people of my race act like Anglo-Americans (Whites) I feel angry.

___ 50. I am comfortable being the race I am.

INDEX OF ATTITUDES TOWARD HOMOSEXUALS

This questionnaire is designed to measure the way you feel about working or associating with homosexuals. it is not a test, so there are not right or wrong answers. Answer each item as carefully and accurately as you can by marking the letter on the answer sheet.

A	B	C	D	E
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

___ 1. I would feel comfortable working closely with a male homosexual.

___ 2. I would enjoy attending social functions at which homosexuals were present.

___ 3. I would feel uncomfortable if I learned that my neighbor was homosexual.

___ 4. If a member of my sex made a sexual advance toward me I would feel angry.

___ 5. I would feel comfortable knowing that I was attractive to members of my sex.

___ 6. I would feel uncomfortable being seen in a gay bar.

___ 7. I would feel comfortable if a member of my sex made an advance toward me.

___ 8. I would be comfortable if I found myself attracted to a member of my sex.

___ 9. I would feel disappointed if I learned that my child was homosexual.

___ 10. I would feel nervous being in a group of homosexuals.

___ 11. I would feel comfortable knowing that my clergyman was homosexual.

___ 12. I would feel that I had failed as a parent if I learned that my child was gay.

___ 13. If I saw two men holding hands in public I would feel disgusted.

___ 14. If a member of my sex made an advance toward me I would be offended.

___ 15. I would feel comfortable if I learned that my daughter's teacher was a lesbian.

___ 16. I would feel uncomfortable if I learned that my spouse or partner was attracted

to members of his or her sex.

___ 17. I would feel comfortable if I learned that my best friend of my sex was a homosexual.

___ 18. If a member of my sex made an advance toward me I would feel flattered.

___ 19. I would feel uncomfortable knowing that my son's male teacher was homosexual.

___ 20. I would feel comfortable working closely with a female homosexual.

RACIAL ATTITUDES SCALE

1. Do you feel blacks in this country have tried to move (C) too fast, (B) too slow, or (A) at about the right pace?
2. Would it upset you personally (D) a lot, (C) some but not a lot, (B) only a little or (A) not at all if blacks moved into this neighborhood?
3. It's been said that if black children all went to school with white children, the education of white children would suffer. The reason given is that the black children would hold back the white children. do you believe that or not? (A) don't believe, (B) not sure, © believe
4. Blacks are more likely to make progress in the future by being patient and not pushing so hard for change. (A) disagree, (B) not sure, © agree
5. If a fully qualified black whose views were acceptable to you were nominated to run for president, how likely do you think you would be to vote for that candidate? (A) very like, (B) not at all likely
6. Whether you agree or not with the idea of affirmative action, do you think blacks are given special consideration and hired before whites for jobs (D) frequently, © occasionally, (B) hardly ever, or (A) never at all?
7. How about in higher education institutions - that is, colleges and universities? Do you think blacks are given special consideration and admitted before whites in higher education institutions (D) frequently, © occasionally, (B) hardly ever, (A) or never at all?

WOMEN IN SOCIETY SCALE

The statements listed below describe attitudes toward the role of women in society that different people have. There are not right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you:

A	B	C	D
Agree Strongly	Agree mildly	Disagree mildly	Disagree strongly

Please indicate your opinion by blackening either A, B, C, or D on the answer sheet for each item.

_____ 1. Swearing and obscenity are most repulsive in the speech of a woman than of a man.

_____ 2. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.

_____ 3. Both husband and wife should be allowed the same grounds for divorce.

_____ 4. Telling dirty jokes should be mostly a masculine prerogative.

_____ 5. Intoxication among women is worse than intoxication among men.

_____ 6. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.

_____ 7. It is insulting to women to have the "obey" clause remain in the marriage service.

_____ 8. There should be a strict merit system in job appointment and promotion without regard to sex.

_____ 9. A woman should be as free as a man to propose marriage.

_____10. Women should worry less about their rights and more about becoming good wives and mothers.

_____11. Women earning as much as their dates should bear equally the expense when they go out together.

_____12. Women should assume their rightful place in business and all the professions along with men.

_____13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.

_____14. Sons in a family should be given more encouragement to go to college than daughters.

_____15. It is ridiculous for a woman to run a locomotive and for a man to darn socks.

_____16. In general, the father should have greater authority than the mother in the bringing up of children.

_____17. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiances.

_____18. The husband should not be favored by law over the wife in the disposal of family property or income.

_____19. Women should be concerned with their duties of childbearing and house tending, rather than with desires for professional and business careers.

_____20. The intellectual leadership of a community should be largely in the hands of men.

_____21. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

_____22. On the average, women should be regarded as less capable of contributing to economic production than are men.

_____23. There are many jobs in which men should be given preference over women in being hired or promoted.

_____24. Women should be given equal opportunity with men for apprenticeship in the various trades.

_____25. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.

CRITICAL INCIDENT REPORT

Please describe any critical incidents (major turning points) which occurred as a result of course requirements and resulted in a change in the way you think, feel, or behave toward persons of the opposite sex.

Please describe any critical incidents (major turning points) which occurred as a result of course requirements and resulted in a change in the way you think, feel, or behave toward people whose racial background is different than yours.

Please describe any critical incidents (major turning points) which occurred as a result of course requirements and resulted in a change in the way you think, feel, or behave toward people whose sexual orientation is different than yours.

Appendix C

Feedback for Non-Diversity Classes

Sometimes answering questions like you have just completed may cause you to think or feel differently about the issues represented by the surveys. If you are experiencing any new or distressing thoughts or feelings related to the questions you have just answered, it can be helpful to discuss your thoughts and feelings with a trained professional. You may call the counseling center at 796-8342.

Appendix D

INSTRUCTOR CHECKLIST

At the end of the semester, please estimate the percentage of time you spent on each of the following content areas during the course:

	CONTENT AREA	PERCENTAGE OF TIME
1.	Race, culture, and ethnicity	_____
2.	Theories of cultural identity development	_____
3.	Theories of gender development	_____
4.	Theories of racism	_____
5.	Theories of sexual orientation	_____
6.	Gender stereotypes	_____
7.	Sexual orientation stereotypes	_____
8.	Racial stereotypes	_____
9.	Theories of prejudice and discrimination	_____
10.	Institutionalized racism	_____
11.	Majority/minority status	_____

Appendix E
Analysis of Each Hypotheses

	MANOVA	CHI-SQUARE
HO_1	X	
HO_a	X	
HO_b	X	
HO_c	X	
HO_d	X	
HO_e	X	
HO_f	X	
HO_g	X	
HO_h	X	
HO_1	X	
HO_2	X	
HO_a	X	
HO_b	X	
HO_c	X	
HO_d	X	
HO_e	X	
HO_f	X	
HO_g	X	
HO_h	X	
HO_1	X	
HO_2	X	
HO_a	X	
HO_b	X	
HO_c	X	
HO_d	X	
HO_e	X	
HO_f	X	
HO_g	X	
HO_h	X	
HO_1	X	
HO_4		X

VITA

JUDITH R. WARCHAL
Born in Nanticoke, PA. to
John and Geraldine Buczewski on
May 16, 1953.

Academic Background

Ph.D. Lehigh University, Bethlehem, PA.
Counseling Psychology Program, February, 1999.

M.S. University of Scranton, Scranton, PA
Rehabilitation Counseling, May, 1981.

B.A. King's College, Wilkes-Barre, PA.
Elementary/Special Education, May, 1975.

Teaching Experience

Assistant Professor, Alvernia College, Reading, PA., 1990 to present.

Chairperson, Psychology Department, Alvernia College, Reading, PA., 1990-1995.

Adjunct Faculty Member, University of Pittsburgh, Bradford College, Bradford, PA., 1984-1987.

Adjunct Faculty Member, Jamestown Community College, Cattaraugus County Campus, Olean, NY., 1982-1987.

Instructor, In-Service Courses, Luzerne Intermediate Unit, Kingston, PA., 1980-1982.

Special Education Teacher, Luzerne Intermediate Unit, Kingston, PA., 1975-1982.

Special Education Teacher, Wilkes-Barre Area Vocational Technical School, Wilkes-Barre, PA., 1978-1982.

Special Education Teacher, White Haven Center, White Haven, PA., 1975-1978.

Clinical Experience

Psychologist/Consultant, The Center for Mental Health at The Reading Hospital and Medical Center, 1998 to present.

Internship, The Center for Mental Health at The Reading Hospital and Medical Center, 1997-1998.

Practicum, Kutztown University Counseling Services, Kutztown, PA., 1996-1997.

Practicum, Catholic Social Agency, Allentown, PA., 1995-1996.

Clinical Consultant, The Guidance Center, Bradford, PA., 1986-1987.

Practicum in Rehabilitation Counseling, Wilkes-Barre Area Vocational Technical School, Wilkes-Barre, PA., 1980.

Internship in Rehabilitation Counseling, Wilkes-Barre Area Vocational Technical School, Wilkes-Barre, PA., 1981.

Research Experience

Williams, J. & Warchal, J. (1981) The Relationship Between Assertiveness, Internal-External Locus of Control and Overt Conformity, Journal of Psychology, 109, 93-96.

Dessoye, P. & Warchal, J. (1980) Independent Living and Vocational Exploration Curriculum for Special Needs Handicapped. Distributed by the Luzerne Intermediate Unit, Kingston, PA.

Conference Presentations

Conference Presenter, Department of Counseling Psychology, Gannon University Conference on Spirituality in Counseling: Conflict or Convergence. Topic: An Overlooked Dimension of Multicultural Counseling, 1998.

Conference Presenter, Annual Conference for Separated, Divorced, and Widowed. Sponsored by Family Life Ministries of Catholic Social Agency, Allentown, PA., Topic: He Said; She Said: Gendered Communications. 1997, 1996, 1995

Conference Presenter, Pennsylvania Counselor's Association, Hershey, PA. Topic: Spirituality in Counseling, 1994.

Conference Presenter, Pennsylvania School Counselor's Association, Hershey, PA. Topic: Counseling Needs of the Gifted, 1987.

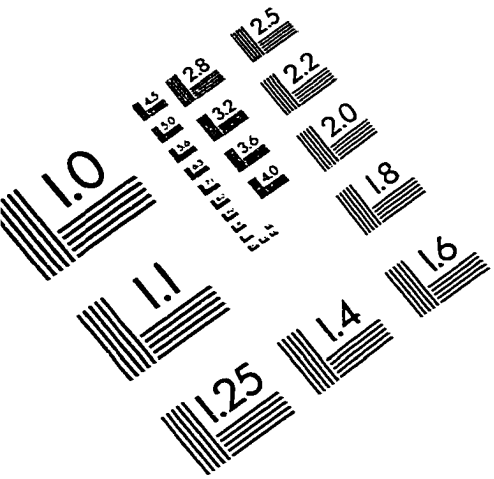
Instructor, Head Start Training Workshops. Offered by the Jamestown Community College, Cattaraugus County Campus, Olean, NY, 1984-1987.

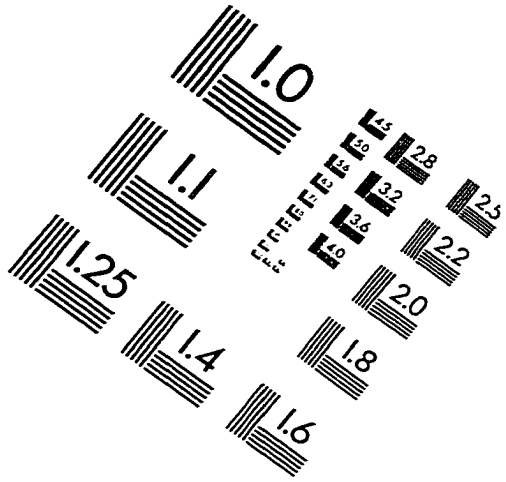
Educational Consultant, Delaware County Intermediate Unit, Media, PA. In-service

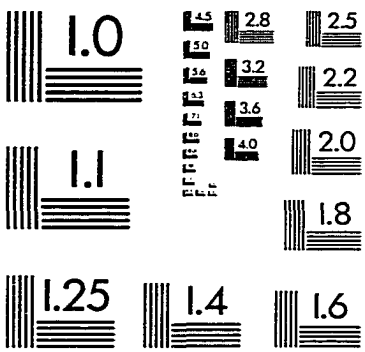
training program on Special Vocational Education, 1982.

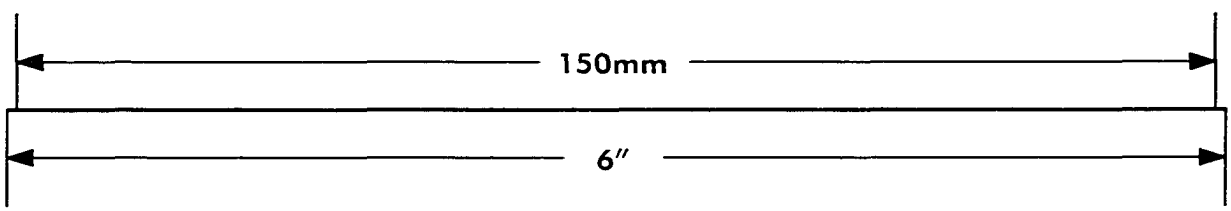
Conference Presenter, Pennsylvania Federation of the Council for Exceptional Children State Conference, Valley Forge, PA. Topic: Vocational Education for Special Needs Students, 1981

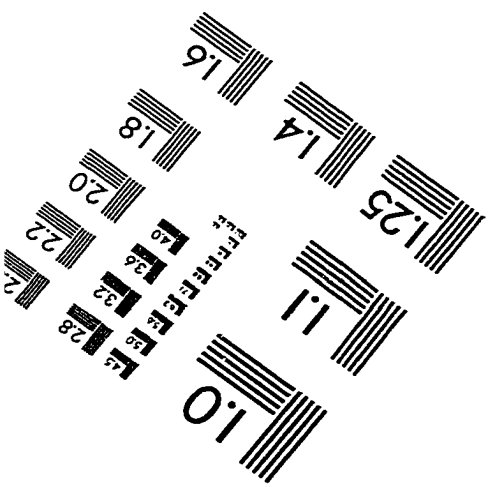
IMAGE EVALUATION TEST TARGET (QA-3)











APPLIED IMAGE, Inc
1653 East Main Street
Rochester, NY 14609 USA
Phone: 716/482-0300
Fax: 716/288-5989