UNIVERSITY DIVERSITY TRAINING NEEDS ASSESSMENT: THE PERSPECTIVES OF AFRICAN, LATINA/O, ASIAN, PACIFIC ISLANDER, AND NATIVE AMERICAN STUDENTS

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A Dissertation

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ABSTRACT

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Communication scholars have acknowledged that racial diversity does not receive adequate examination from organizational communication scholars. This study examined race-related diversity training at a predominantly white Northwest Ohio university from the perspectives of undergraduate African, Latina/o, Asian, Pacific Islander, and Native American (ALANA) students. Research demonstrates that on predominantly white campuses, ALANA students may face unique challenges that may differ from the experiences of their white peers. However, race-related diversity training programs are frequently developed without assessing the needs of ALANA people. This research used open-ended surveys with 127 ALANA students, audiotape recorded interviews with seven ALANA students, and a diversity training manual. Grounded theory was used to develop themes. The manual themes were compared to ALANA-generated themes to assess whether students needs were being met by the current diversity training program. There were three race-related themes that materialized as unmet needs for the participants. The three unmet needs were assistance with coping with the biases of others; the ability to recognize support and develop richer interpersonal relationships; and the obligation to educate others about ALANA people while simultaneously representing all people from their respective ALANA groups. There were two themes that manifested differently in the manual and student data. These themes were examining natural behaviors and actions and making connections with life experiences. In conclusion, the diversity training activities contained in the manual do not fully meet the needs of ALANA students. This dissertation concludes with a discussion of the findings, implications, and future recommendations.
This dissertation is dedicated to my spouse, Obed and our two children, Obed Jr. and Dara, my parents, Charles L. and Mittie Walker, and five siblings (Roberta, Estelle, Charlene, Noreene, and Charles H. J.). They all provided me with their love and support during my journey to complete this project and my degree.
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CHAPTER ONE: INTRODUCTION

This dissertation is a qualitative organizational communication study in which I conduct a needs assessment of diversity training from the perspectives of undergraduate African, Latina/o, Asian, Pacific Islander, and Native American (ALANA) students at Bowling Green State University, a predominantly white university located in Northwest Ohio. This research is guided by grounded theory because it is best suited to analyze data closer while allowing the researcher to stay connected to the data in a reliable and consistent manner (Charmaz, 2006). Research demonstrates that on predominantly white campuses, ALANA students face unique challenges relating to diversity and continue to experience transition and adjustment issues that may differ from the experiences of their white peers on the same campuses (Bennett, 2001; Wathington, 2005). However, when race-related training is developed, examining the needs of African Americans and other racially diverse groups is frequently omitted (Foeman, 1991). Furthermore, communication scholars have acknowledged that racial diversity is a relatively ignored subject in organizational communication scholarship (Allen, 1995; Allen, Gotcher, & Seibert, 1993; Ashcraft & Allen, 2003). By analyzing the data and conducting a needs assessment, this study addresses the following research questions:

1. What categories emerge as necessary to fulfill ALANA students’ needs during diversity training?

2. Are the same categories which ALANA students identify as necessary to meet their needs found in the Bowling Green State University (BGSU) diversity training manual?

During my review of the literature, I was unable to find an organizational communication study which incorporates the experiences and perceptions of ALANA students to assess whether diversity training met their needs. Therefore, this dissertation may be significant because it addresses three problem areas in organizational communication research: (1) the scarcity of
scholarly diversity training needs assessments from the perspectives of ALANA students; particularly at predominantly white colleges and universities; (2) the necessity for more scholarly research by communication scholars in the area of diversity; and (3) more diversity training research that contributes towards the development and/or use of theory (Pendry, Driscoll, & Field, 2007).

There are numerous ways to define diversity. In our daily lives, diversity is frequently a concept with multiple interpretations that is difficult to comprehend (McDonald & Dimmick, 2003). Diversity has fluctuating interpretations and meanings that frequently vary across disciplines and may be interpreted in reference to gender, sexual orientation, physical abilities, religious affiliation, country of natural origin, etc. The Bowling Green State University (BGSU) President’s Expanded Cabinet (April 2004) defined diversity in the following manner:

Diversity at Bowling Green State University signifies a fully-inclusive and assessable lifelong learning community where the whole array of human differences, particularly race, culture, and ethnicity, gender and sexual orientation, are well-represented and highly valued in its membership and curriculum (Retrieved January 18, 2007 from http://www.bgsu.edu/offices/provost/academicplan/DiversityDefinitionStatementSpring04.pdf).

I define diversity in this dissertation in terms of race and ethnicity and not the other areas articulated in BGSU’s definition. Race and ethnicity are frequently used together within this research, since in the United States, people commonly use these words jointly or interchangeably to organize thoughts and experiences about racial diversity (Edles, 2004).
Rationale

Simpson and Allen (2005) maintain that because minimum guidance is available, it is a challenge to teach about differences and diversity in organizations. Shockley-Zalabak (2005) contend that “cultural ignorance is rampant” (p. 6) and the complexity and depth of this ignorance is causing organizational communication scholars’ theory-building and research to be superficial in addressing diversity in organizations. In this section, the rationale is explained by first, discussing the need for diversity training research in organizations; second, addressing ALANA students’ need for this type of study on predominantly white campuses; and third, explaining Bowling Green State University ALANA students’ need for this type of diversity training needs assessment.

General Need for Diversity Training Research in Organizations

The U.S. State Department’s Foreign Service Institute developed the type of diversity training commonly used in U.S. organizations in the mid- to late-1950s under the leadership of Edward T. Hall, frequently considered the founder of intercultural or diversity training (Pusch, 2004). This training was developed specifically to enhance and facilitate the communication U. S. Foreign Service officers had among diverse individuals while they lived and worked abroad (Pusch, 2004). Although the United States was the forerunner in establishing diversity training, the majority of U.S. organizations have no formal methods for evaluating its effectiveness (DeWine, 2001; Paluck, 2006; Pendry et al., 2007). Organizations are frequently criticized for their lack of attention to conducting needs assessments when designing diversity training programs (Roberson, Kulik, & Pepper, 2003). Roberson et al. (2003) investigated the design of diversity training programs in organizations and uncovered five areas of controversy. The areas of disagreement are (1) awareness training versus skill-building, (2) defining diversity broadly versus defining diversity narrowly, (3) implementing a confrontational approach, (4)
heterogeneous training groups versus homogeneous training groups, and (5) based on the
training group demographics, deciding the best demographic choice for diversity trainers
(Roberson et al., 2003). These researchers determined that needs assessments can be useful in
helping organizations resolve some of these controversies. In addition, they recommended using
anonymous surveys to examine the unique experiences of the individual in organizations.
Surveying is set apart as critical for collecting data to conduct scholarly needs assessments, yet
the scholars contend that it was a widely disregarded option.

This dissertation addresses the call by Roberson et al. (2003) to implement the
anonymous surveying process to collect data in a non-threatening manner in order to address
common design controversies of diversity training programs. Furthermore, this dissertation
attends to another concern for diversity training: the lack of a systematic evaluation process. This
lack of systematically evaluating diversity training and generating empirical data is considered a
serious problem for the profession of diversity training and training in general (Paluck, 2006;
Pendry et al., 2007; Roberson, Kulik, & Pepper, 2001). This research may offer a potentially
important contribution towards generating new knowledge about diversity in the field of
organizational communication and potentially contribute towards filling this gap in the research
identified by Allen and Simpson (2005), Shockley-Zalabak (2005) and other scholars highlighted
in future chapters. In addition, this dissertation investigates the impact of racialization on
diversity training from ALANA students’ perspectives in a manner not previously explored in
organizational communication literature.

ALANA Students’ Need for This Study

Studies indicate that when there is greater exposure of all students to diversity, that
exposure can potentially lead to an increase in their cultural awareness and political participation,
which is critical to enhance the functioning of a healthy democratic-U.S. society (Johnson &
Lollar, 2002). All students need to be challenged to think critically about race and to be enlightened about the role that communication plays in constructing race and the attitudes concerning racialization (Simpson & Allen, 2005). Diversity training can prepare students to live and work in a world that regularly brings diverse individuals together. University campuses play an integral role in educating students about diversity because most students in the United States, ALANA and white, attend predominantly homogeneous schools and live in predominantly homogeneous communities until attending a college or university (Stewart & Peal, 2001). Students on college and university campuses today are diverse in a variety of ways such as age, ethnicity, socioeconomic class, sexual orientation, learning styles, preparedness, and other characteristics. According to numerous estimates, student enrollment in U.S. colleges and universities will increase by 2.6 million by 2015. Two million, or approximately 77%, of the predicted increase will be ALANA students (Schroeder, 2003). Based on these estimates, conducting needs assessments of diversity initiatives from ALANA students’ perspectives at predominantly white colleges and universities becomes increasingly important in expectation of the impact these projected demographic changes may have on U.S. campuses.

In spite of the ethnic diversity of the people living in the United States, the higher education system has a history of racism, oppression, and discrimination, particularly on predominantly white campuses. As a result, cultural diversity was frequently ignored. Until fairly recent times, ALANA students were expected to wholly assimilate into the existing culture on predominantly white campuses (Bennett, 2001). Altbach, Lomotey, and Rivers (2002) contend that race and ethnicity remains one of the most volatile and disruptive issues in U.S. higher education and has been a provocative element since the civil rights movements in the 1960s. Race was demonstrated later as a provocative issue by the documented racial unrest on several campuses in the 1980s, and more recently was demonstrated by the shift in policies supporting
affirmative action, university admissions, and other diversity initiatives. Villalpando (2004) contends that ALANA students often experience diversity and oppression as similar practices that cannot be easily isolated as separate occurrences. Therefore, ALANA students typically experience a constant perception of being in the minority on predominantly white campuses and may potentially feel that they are not able to enjoy the campus environment free of the sensitivity of being watched and judged in a manner that is not the same as the experiences of their white peers (Schneider, 2002; Watson, Terrell, Wright, Bonner, II, Cuyjet, Gold, et al., 2002; Willie, 2003). This perception may be so pervasive that ALANA students may internalize that they are not expected to excel academically and that they must constantly prove that they are capable of higher education. Perceptions such as these may cause some ALANA students not to apply adequate effort due to their feelings of discouragement that their white classmates have the advantage of enjoying the university environment without similar extra burdens (Schneider, 2002; Watson, et al., 2002).

The expectations of ALANA students about their colleges and universities are not always synchronized with that of the administration, faculty, and their peers. Due to some ALANA students negative experiences with racialization, they may sense a type of hypocrisy between the colleges or universities’ advocacy and support of diversity programs to their actual lived experiences on numerous predominantly white campuses (Tropp & Bianchi, 2006; Wathington, 2005). White students typically do not experience the negative effects of racialization and, as a result, usually analyze and understand race based on their experiences and perceptions, which frequently differ from the experiences and perceptions of ALANA students on the same campuses (Lesage, Ferber, Storrs, & Wong, 2002). For instance, Lesage et al. (2002) maintain that some white students often attend diversity training and/or classes believing that the training designed to promote diversity awareness and appreciation are not relevant or needed today.
Commonly, these students perceive that the sessions or classes promote whining from ALANA students, and that white students are singled out as racist because of their ethnicity. However, when some white students understand racialization similar to the way that ALANA students understand racialization, the majority of whites with a contradictory understanding about everyday racialization may silence the open discussion of race among their white peers by denying that racial problems exist today (Lesage et al. 2002). This reaction is analogous to the way that some ALANA students are silenced when they openly confront racial issues in the presence of their white peers. Therefore, ALANA students attending predominantly white colleges and universities often experience the campus environment differently from their white classmates. As a result, some ALANA students may experience predominantly white campuses as environments that are unsupportive, unwelcoming, and unfairly judgmental of their cultures and academic abilities (Ancis, Sedlacek, & Mohr, 2000; Schneider, 2002; Tropp & Bianchi, 2006; Wathington, 2005).

In spite of the multiple layers of engagement with diversity that diversity training promotes, the organizational climate and culture seems to remain unchanged as ALANA students and scholars continue to complain of discriminatory and prejudicial behavioral tendencies towards them on some college and university campuses (Lesage et al., 2002; Wathington, 2005). While potential areas for the study of diversity are numerous, focusing on a needs assessment of diversity training from the perspectives of ALANA students is especially beneficial because it may provide these students with the needed skills to manage everyday situations of racialization commonly experienced by this group on predominantly white campuses or those experienced in general U.S. society. This dissertation may be important because it may potentially influence how organizations, like Bowling Green State University (BGSU) and similar campuses, conduct diversity training initiatives. Scholars need to delve into
the opportunity to research organizational communication and race and take advantage of occasions to place people of ALANA descent at the center of the research, (Parker, 2005; Simpson & Allen, 2005).

**BGSU’s ALANA Students’ Needs for this Study**

Other motivations and rationales for this study are partially based on my work experience with ALANA students and anecdotal information expressed by my colleagues who also work with ALANA students at Bowling Green State University in the Center for Multicultural and Academic Initiatives (CMAI). One responsibility of this department is to provide diversity training workshops primarily for undergraduate students during the academic year and to facilitate diversity sessions with graduate students during new graduate student orientation to BGSU. CMAI also recruits and instruct new diversity facilitators and is responsible for compiling the diversity training manual used frequently by diversity facilitators.

Since fall semester 1999, the beginning of my service in the CMAI, I have engaged in continuing discussions with my colleagues about students who have occasionally expressed their concerns about discrimination on campus. The discriminatory experiences these students perceived have varied and ranged from covert to overt racism by their white classmates, and on rare occasions, staff, and/or instructors. As found in the literature, several ALANA students at BGSU, complained of anxiety and exhaustion by constantly having to decipher negative social experiences as to whether these experiences were racially motivated, discriminatory, both, or neither. Meanwhile, they perceived that their white classmates had more time and energy to devote to engaging in more productive activities (Willie, 2003). This ALANA student perception is demonstrated further by detailing a graduate class project I completed spring semester of 2004.

In the spring semester of 2004, I co-consulted with a classmate on a graduate class project that involved the facilitation of focus groups with 102 students who are of African,
Latina/o, Asian, Pacific Islander, and Native American (ALANA) descent in order to assess and update the CMAI Freshman Development Program (FDP). The Freshman Development Program is a retention program, sponsored by the CMAI, for first-year ALANA students. The program provides assistance with learning behavior, time management, goal setting, academic policies, academic advising, career advising, financial aid advising, social, and cultural support in order to facilitate successful transition from high school to the University for first-year students. Participants in the FDP also attend monthly Partners in Excellence (PIE) meetings, which are also sponsored by the CMAI. At the time of the consulting project, there were 319 participants in the FDP with an average of 100 students attending the monthly group PIE meetings.

As part of the FDP evaluation, twelve 45-minute focus groups were facilitated with the 102 ALANA students that were present at the April 2004 PIE meeting. Staff members from the Center for Multicultural and Academic Initiatives (CMAI) and two additional staff members from the Office of Admissions facilitated in the focus groups. Although the focus group questions did not address the students’ experiences with diversity and inclusion on campus, the analysis of the focus group data revealed that ALANA students were concerned with their perceptions that they were being negatively stereotyped by some white students and faculty. In analyzing the data, the issue of the ALANA students’ perceptions of negative racial discrimination again manifested itself as it had in casual staff conversations in the office. Although the consulting project was intended primarily for the evaluation of the effectiveness of the Freshman Development Program (FDP) and not the evaluation of diversity initiatives or perceived racial discrimination at Bowling Green State University, the project revealed that ALANA students’ needs may not be met fully by the University’s diversity initiatives or the CMAI’s diversity training program.
The data analysis also revealed that a few ALANA students were concerned with what they perceived as lower academic expectations and abilities that some white students and faculty had for them. Similar to other ALANA students’ perceptions on predominantly white campuses, some students in the CMAI study felt a need to prove to their peers and the institution that they are intelligent and could succeed at BGSU. This perception was sometimes compounded by the added pressure of being held as representatives of their particular race or ethnicity. For example, in the act of giving a wrong answer in class, ALANA students expressed that they often felt this type of error reflects negatively on them and everyone else who happens to be of the same ethnic or racial heritage. The feelings expressed in this 2004 study by the ALANA participants at Bowling Green State University are not uncommon for students of color on predominantly white campuses (Fleming, 1984; Watson et al., 2002; Willie, 2003). Such perceptions may cause ALANA students to feel that they cannot make mistakes or be themselves in the presence of their white counterparts due to the fear of perceived escalated impact of making an error has on them as members of an ALANA ethnic group. The data from the FDP 2004 study also reveals that ALANA students may have different diversity training needs and suggests that some ALANA students may need more support transitioning into a predominantly white campus environment.

There could be significant racial and ethnic differences regarding the cultural and racial perceptions and experiences that white U.S. students and ALANA students have at predominantly white universities (Ancis et al., 2000; Tropp & Bianchi, 2006). On predominantly white campuses, white students consistently report less racial tensions, a minimal expectancy to conform to stereotypes, a high perception of fair treatment, and a climate that is tolerant of diversity. The Ancis (2000) study reveals that white U.S. students give the impression of being shielded from racial hostility that is experienced or perceived by African, Asian, and Latina/o students and often failed to recognize the interracial tensions and conflicts that exists for their
ALANA peers. While diversity training programs focus on raising awareness for experiences of others who exist outside of one’s lived experiences, the experiences and perceptions of ALANA students traditionally have not been significantly studied by communication scholars to determine whether their experiences would change the way colleges and universities conduct their diversity training programs. As a direct result of this finding and similar findings in other studies, I selected this dissertation topic as one that may potentially create useful contributions in the area of diversity in organizational communication studies.

Organization of the Dissertation

Chapter two focuses on a historical and categorical literature review of the higher education experiences of ALANA people living in the U.S. from the colonial period to present day. The experiences of ALANA populations are examined at predominantly white colleges and universities, historically black colleges and universities, tribal colleges and universities, Hispanic-serving institutions, and institutions serving Asian, and/or Pacific Islander students. Chapter three focuses on a categorical literature review of diversity training from the perspectives of communication scholars and other scholars. The literature review for diversity training examines workplace diversity training and diversity training at institutions of higher education. This chapter supports the need for more research concerning diversity training that includes the input of ALANA students while it justifies the theoretical lens used to conduct this study. Chapter four explains the theoretical framework and methodology, and it provides a detailed description of the study. Chapter five concludes this study and contains the analysis of the data, results, implications, and future recommendations which includes a potential theme for future theoretical development in the area of diversity training.
CHAPTER TWO: A LITERATURE REVIEW OF ALANA STUDENTS’ EXPERIENCES WITH U.S. HIGHER EDUCATION

This chapter focuses on a historical and categorical literature review of the higher educational experiences of African, Latina/o, Asian, and Native American (ALANA) students in the United States from their earliest colonial contacts with whites in the early 17th century to their experiences today in the 21st century. The intention of this chapter is to provide the reader with a fundamental understanding of ALANA students’ experiences in the U.S. higher education system. In the U.S. system of education, higher education is the education immediately following the completion of high school. In some instances, the higher education experiences for people during the colonial period to the early 1900s were equivalent to secondary education by Western standards of that time. Nevertheless, it was the highest level of education available in many regions and/or to some groups of people during that time period (Pifer, 1973). Therefore, for the purpose of this literature review, these educational experiences are classified as higher education. The early educational experiences of ALANA people were often discriminatory.

Despite laws to alleviate societal discrimination and to promote equality within the United States, ALANA students still struggle with some similar discriminatory barriers within the educational system as they did during the early colonial period of U.S. history (Altbach, 1991). Although these groups may share commonalities among them, such as racial or ethnic discrimination, pressure to assimilate, and loss of their unique cultures and languages, these groups also have historical differences with the U.S. higher educational systems that are distinctive to each ethnic group. The exclusive experiences of ALANA students are investigated in order to better understand their needs and improve needs assessments of diversity training programs at predominantly white colleges and universities. Because of their unique historical experiences with whites, each ALANA ethnic group is reviewed separately in this chapter.
Therefore, sections one through three focuses on the higher education experiences of Native Americans and then examine their experiences at tribal colleges and universities and predominantly white colleges and universities. Sections four through six concern the higher education experiences of African Americans and their experiences at historically black colleges and universities and predominantly white colleges and universities. Sections seven through nine address the higher education experiences of Latina/o people and their experiences at predominantly Latina/o or Hispanic-serving institutions and predominantly white colleges and universities. The higher education experiences of Asian and/or Pacific Islanders and their experiences at Asian and Pacific Islander-serving institutions and predominantly white colleges and universities are covered in sections ten though twelve.

Section One: The Higher Education Experiences of Native Americans

This section focuses on Native Americans’ first higher educational experiences provided by white colonists on the Atlantic coastline. I chose this area because this was the site of Native Americans’ earliest experiences with higher education in the U.S due to the fact that this colonial region was the first area constitutionally established as the country of the United States. Native Americans were the first peoples to populate the continents of North and South America. Although many native tribes no longer exist today, due to lack of resistance to diseases colonists brought to the continent and due to being victims of colonial and later U.S. governmental sanctioned genocide, the United States still has several Native American Nations in Alaska (commonly known as Alaska Natives) and the continental United States (commonly known as Native Americans or American Indians). A broader approach is taken to focus upon the continental Native Americans’ higher educational experiences throughout the United States. For this dissertation, Native Alaskan experiences are not elaborated upon. However, the Alaska
Natives’ higher education experiences are similar to that of the Native Americans living in continental United States (Jennings, 2004).

Education of Native Americans meant teaching them how to be civilized Christians and directing them away from their traditions towards assimilation into the lifestyles of white Europeans (Boyer, 1997; 2002; Szasz, 1988). The first documented attempt to educate Native Americans in colonial America was in 1609 in the Jamestown settlement of Virginia. Sir Thomas Gate was sent to Jamestown to provide assistance to starving colonists, educate and Christianize the native children, and annihilate native religions and traditions. However, the Virginia uprising of 1622 destroyed the colonists’ interests in educating the Native Americans, but schools for the purpose of educating Native Americans materialized later (Szasz, 1988). Some of today’s well known institutions were founded as Indian colleges. For example, Harvard College (now called Harvard University) was founded in 1636 as an Indian college that enrolled mainly colonial whites and very few Native Americans (Boyer, 1997; Szasz, 1988). Harvard University still officially operates under the Charter of 1650 that mandates the education of English and Indian youth (Graham & Golia, 2002). In 1693, Reverend James Blair founded the College of William and Mary that was chartered partially to educate Indian students along with white colonial children. This was the only college in colonial America south of Pennsylvania, but Native American students did not attend this college until the early 1700s. Until the arrival of the Native American students, William and Mary College educated only whites. Historically, William and Mary College provided more higher education for Native Americans than any other school in colonial America (Szasz, 1988). From 1730 to the 1760s, New England and the Middle Colonies experienced a rush of activity to educate Native American youth. Dartmouth College, founded in 1769 by Eleazar Wheelock and chartered by King George III, to this day reputed to be one of the best colleges in the United States, was founded specifically to educate young Native Americans.
to fully assimilate and become missionaries. Dartmouth graduated three Native Americans in the eighteenth century, with approximately seventy-one attending between 1770-1865. Only twenty-eight Native Americans were enrolled from 1865 to 1965 (Calloway, 2002). Overall, the United State’s mainstream colleges have enrolled Native American students for more than 350 years (Boyer, 1997).

Although there is a long educational history for Native Americans living in the United States, this history is fraught with corruption, cruelty, and discrimination that were sanctioned by approximately 120 treaties sponsored by the U.S. Department of the Interior (Wright, III, Hirlinger, & England, 1998). Until the first half of the twentieth century, the goal of educating Native Americans had always been assimilation of native people into the white culture. Seldom was the enhancement of Native American students or their culture considered until 1911 when August Breuniner, a Native American, proposed the concept of providing higher education programs for native students through an American Indian university. The proposal was to establish a university that would focus on Native American culture and the unique and long-ignored needs of Native Americans (Boyer, 1997). However, Native Americans were not citizens of the Untied States until Congress passed the Indian Citizenship Act of 1924, and this lack of full citizenship legally excluded Native Americans from full access to higher education. Historically, Native Americans’ experiences with U.S. higher education evolved from exclusion to segregation for most indigenous peoples (Wright, III, et al., 1998).

Section Two: Native Americans at Tribal Colleges and Universities

Today there are 30 tribal colleges and universities (identified statutorily) and 11 Alaska Native-serving institutions (identified by 20% full-time Alaska Native enrollment) (Benitez & DeAro, 2004). The first tribal college to open was the Navajo Community College (Dine College) located in Tsaile, Arizona in 1968 (Stein, Shanley, & Sanchez, 2002). The focus of
tribal colleges and universities (TCUs) is to educate Native Americans in their culture as well as in the non-Native American cultures. TCUs provide opportunities for Native American students to take part in higher education that supports their ethnicity and recognizes the unique challenges of their family dynamics, economics, and culture (Ortiz & Heavyrunner, 2002). Routinely, training is provided to non-Native American faculty and staff to provide them with knowledge of Native American culture and the challenges of students who attended the TCUs who may be away from their families or their reservations for the first time in their lives. In 1973, the leaders of the original six TCUs (Dine College, D-Q University, Oglala Lakota College, Sinte Gleska University, Sitting Bull College, and Turtle Mountain Community College) created the American Indian Higher Education Consortium (Gipp, 2002).

TCUs commonly faced challenges with higher education because of under funding, poverty, and the remoteness common to Indian reservations (Barden, 2002). Despite these limitations, TCUs offer opportunities for Native Americans to achieve higher education success in terms of a greater rate of degree attainment than experienced at predominantly white colleges and universities (Ortiz & Heavyrunner, 2002).

Section Three: Native American Students at Predominantly White Colleges and Universities

Native American students typically found that at predominantly white colleges and universities (PWCUs) they are expected to assimilate into the white American culture and to be Native American only in their family homes and on their reservations (Garrod & Larimore, 1997). The individualism specific to white American culture is often at odds with the worldview of Native Americans. Native Americans are traditionally raised to think of themselves collectively. Therefore, leaving home to attend PWCUs, institutions with a contrasting worldview, may cause Native Americans intense feelings of loss and isolation. However, for some Native Americans, attending a PWCU provides a chance to contribute to the enhancement
of their people and provides them with the opportunity to uproot racist stereotypes that label Native Americans as underachievers, less intelligent than whites, and alcoholic (Garrod & Larimore, 1997). Unfortunately, Native Americans’ feelings of loss and isolation are compounded by various types of racism they may encounter at PWCUs. An example of some of the typical experiences of Native Americans at PWCUs is illustrated below.

Jackson, Smith, and Hill (2003) conducted a qualitative study with 15 Native American college seniors who had grown up on reservations in the Southwest United States and were attending predominantly white colleges and universities. The students were recruited from five four-year colleges through multicultural student support offices. The participants were from four tribes: Navajo/Dine, Piute, Pueblo, and Ute. The age range was 20 to 32 years with the mean age of 25.6 years, and grade point averages ranged from 2.20 to 3.68 with a mean of 2.90. There were 8 men and 7 women that participated in this study. The interviews were designed to reveal their successes at their respective colleges or universities and their persistence in earning college degrees, despite the difficulties frequently encountered among Native American students who were raised on reservations and later attended PWCUs. During the Jackson et al. (2003) study, the students reported experiencing both passive and active acts of racism. The passive racism was experienced as being singled out as representatives of their race and culture by classmates and professors alike. Their other common experience of passive racism was being ignored by their classmates. For instance, Native American students who persisted often found that they had to take extra effort to be included in group study or group projects. This was reported as a heavy burden. Active racism was often experienced in class or during discussions about U.S. history. It was during these discussions that the participants complained of being marginalized, offended, and verbally attacked by the teacher (Jackson et al., 2003). While away from home, Native American students at PWCUs often sought out other Native American students and minorities to
find support and encouragement to persist in their studies because the environments, as described above, contributed negatively to their matriculation (Garrod & Larimore, 1997).

Section Four: The Higher Education Experiences of African Americans

Black Africans arrived in the American colonies aboard a Dutch ship that landed in Jamestown, Virginia in 1619, one year before the Pilgrims. These twenty Africans, as reported in historical accounts, were sold to English colonists as indentured servants (Pifer, 1973). Beginning in the 1660s, the English colonies enacted laws legalizing the enslavement of Africans and their descendants, known today as African Americans. Numerous studies have examined the state of African American education during the colonial period and it is well documented that people of African descent were forbidden to learn how to read and were often coerced to actively display acts of ignorance in the presence of whites. U.S. higher education virtually excluded African Americans from Harvard College in 1636 until after the Civil War, with the eminent exception of Oberlin College that began admitting blacks in 1835 (Anderson, 2002). By the start of the U.S. Civil War in 1861, there were 4.5 million African American slaves and 500,000 free African Americans living in the United States; whites were approximately four times the combined number of African American slaves and free African Americans (Pifer, 1973).

Segregation and discrimination affected the public and private education of African Americans. “Separate but equal” was widely supported by the U.S. majority population with legislation such as *Plessy v. Ferguson* in 1896. However, this structure of education was a failure and African Americans educational achievements lagged substantially behind the achievements of whites in comparison (Willie, 2003). This left the majority of African American schools under-funded and ineffective, thus contributing to the undereducated mass population of African Americans. Segregation and all the injustices that stemmed from it remained the status quo in the United States until the last half of the twentieth century, when “Jim Crow,” a uniform national
and constitutionally and socially supported system of racial segregation and discrimination, began to unravel as African Americans and other discriminated groups began to assert their rights for equality (Anderson, 2002). Even with the passing of landmark cases, such as Sweatt V. Painter in 1950 and in 1954 Brown v. Board of Education of Topeka Kansas that challenged segregation and “separate but equal” as the status quo in the United States, implementation of these rulings were not immediate and were plagued with strong objections and resistances from most whites (Willie, 2003). The topic of ethnicity and access to higher education continues to be a battle in State and Supreme Courts in the United States with cases such as Regents of the University of California v. Bakke (1978), Cheryl L. Hopwood v. the University of Texas (1996), Gratz v. Bollinger (2003) and Grutter v. Bollinger (2003), with speculation of similar cases regarding access to higher education still to come.

Section Five: African Americans at Historically Black Colleges and Universities

Regardless of the constraints placed on African Americans living in the country, three colleges were established for them. Pennsylvania had two: Cheyney State College founded in 1830 and Lincoln University founded in 1854. In 1856, Wilberforce University in Ohio was established as the third college for African Americans. Yet, out of the 4.5 million African Americans living in the United States when the Civil War started in 1861, only 28 had graduated from college. By 1895, approximately one thousand African Americans had graduated from black colleges with teaching and religious degrees (Pifer, 1973). Often colleges established for African Americans did not educate them beyond a secondary level and many of these colleges did not survive. However, at historically black colleges and universities (HBCUs) African American students often avoided the problems commonly experienced at predominantly white colleges and universities, such as racism, inadequate social lives, exclusion, and the experience of anxiety and fear of fulfilling low academic expectations (Fleming, 1984; Willie, 2003).
African American students on HBCU campuses are not forced to cope with the stressful situation of being a minority and they have opportunities to participate in a social environment that is often nurturing and conducive for learning and subsequent graduation (Davis, 1991). Experiences at predominantly white colleges and universities are frequently more of a social and academic challenge for many African Americans (Willie, 2003).

Section Six: African Americans at Predominantly White Colleges and Universities

Following the end of the Civil War in 1865, a limited number of white colleges admitted African American students in small numbers. From 1865 to 1895, approximately 200 African Americans had graduated from northern white colleges, with Oberlin College in Ohio graduating 75 or about 40% of them (Willie, 2003). Although most northern white schools remained closed to African Americans, white missionaries saw it as their Christian duty to educate freed blacks. However, they remained committed to the belief that African Americans were inherently inferior to white Americans and thus often focused most of their education efforts on shaping African American behavior in accordance with Christian beliefs. Today, colleges and universities are far more supportive and understanding of African Americans.

However, support systems for the black students are frequently established and developed in white American environments where a majority of the participants are unaware of the diversity of African Americans (Davis, 1991). As a result, African American students continue to suffer racial misunderstandings, ignorance, covert racism, and overt racism on these campuses (Schroeder, 2003; Willie, 2003). Willie (2003) contends that one example of a typical covert racial insult commonly said by their white classmates or acquaintances, is the statement, “You’re not like other blacks.” Although this comment may be said without the intent to offend, this comment often confirms to African American students at least one negative stereotype; whites may generally believe unfavorable attitudes and behaviors are the common attributes for
members of their ethnic group. Therefore, causing African American students attending PWCUs to perceive that along with this stereotype of them, there are potentially other stereotypical beliefs held that go unsaid. These types of perceptions could undermine the trust that African American students have of the organization as a whole because at PWCUs they must rely on white students, professors, and staff in order to successfully become part of the campus community (Davis, 1991; Willie, 2003).

Section Seven: The Higher Education Experiences of Latina/o Americans

Latina/o Americans include diverse groups of Spanish speaking peoples from different South American countries. However, for brevity, national distinctions are not to be elaborated upon. Although Latinos are extremely diverse, they are bound by distinctive similarities of experiences within the United States such as ethnic and language discrimination, a history of exploitation exemplified by providing cheap U.S. labor and high poverty rates. As with the Native Americans, education for Latina/o Americans was focused primarily on assimilation (MacDonald & Monkman, 2005). Latinos of Mexican descent are one of the largest Latina/o populations living in the continental United States. For this dissertation, the experiences of Latinos of Mexican descent with Spanish speaking white colonizers are summarized below because this group is 60 percent of the U.S. Latina/o population (Hurtado, 2002). However, it is important to recognize that Spain contributed significantly to the colonization of the North and South American continents dating back to the 1400s.

The Spanish influence of Latina/o Americans can be traced to the Carolinas and Florida through the Gulf Coast and west to the territories of California, Arizona, New Mexico, Colorado, and Texas (San Miguel, Jr., 2003). In the 1700s and 1800s, the vast majority of Spanish-controlled subjects were concentrated in largely Native American-controlled lands. The majority of the education in these Spanish-controlled areas took place informally in missions, presidios
(jails), and civilian settlements with the focus of education on the replacement of Native American identity with one that was Spanish (MacDonald & Monkman, 2005; San Miguel, Jr., 2003). In 1793, legislation was enacted to start the first schools throughout these settlements (San Miguel, Jr., 2003). By the early nineteenth century, settlements such as Santa Fe, Los Angeles, and San Antonio became more dominant in educating Native American Spanish subjects as missions and presidios began to decline in number. Because education often meant the destruction of their languages and cultures, Native Americans in the Spanish-controlled regions often resented and resisted the Spaniards’ education. As a result, many schools established during this time period failed due to Native American resistance.

Between 1836 and 1855, the United States conquered Mexico and annexed the states of Texas, Arizona, Colorado, and New Mexico (San Miquel, Jr., 2003). White Mexicans that remained in these areas became part of a subordinate group of white Spanish-speaking Americans, due to the loss of their land, political power, and economic dominance over the Native Americans. The remaining white Mexicans intermingled through marriage and through necessity with the Native Americans and other non-white groups in the area to form what we know today in the United States as Latina/o Americans. It was during this time that education became more important to Latina/o Americans as a way to salvage some of their Spanish heritage and economic status (San Miguel, Jr., 2003). The resistance to education subsided and eventually disappeared.

Section Eight: Latina/o Americans at Hispanic-Serving Institutions

Hispanic serving-institutions (HSIs) were not created to serve a specific population as TCUs and HBCUs. Instead, HSIs evolve when there is a large Latina/o population in the regions surrounding a college or university causing Latina/o student enrollments of minimally 25% of the total student enrollment (Benitez & DeAro, 2004; Hurtado, 2002; Laden, 2004). The majority
of HSIs have emerged within the last 30 years (Laden, 2004). There were 242 Hispanic-serving institutions in the United States and they are the youngest of the institutions categorized as minority-serving institutions or MSIs (Benitez & DeAro, 2004). Community colleges are the majority of HSIs and equal 68% of all HSIs in the United States. These institutions have enrollments of 42% of Latina/o students and 21.2% of other racially diverse groups, yet they only represent approximately 6% of all postsecondary schools (Laden, 2004). HSIs provide an expanding entry point for access to higher education for Latinos. The organization Hispanic Association of Colleges and Universities (HACU) was formed in 1986 in order to promote the education of Latinos, and, as such, this organization usually worked very closely with HSIs to support these institutions and their students.

Student support at HSIs can be exemplified by a study conducted by Dayton, Gonzalez-Vasquez, Martinez, and Plum (2004). Dayton et al. (2004) interviewed 8 administrators and 14 traditional students between the ages of 18 to 24 years from freshmen to seniors. Each individual was interviewed in person and by telephone about their experiences at five public and three private four-year universities in Texas and California. The study found that Latinos attending school struggled with strong family obligations that often were in conflict with their educational goals. They also struggled with the lowered expectations of academic achievement and the lack of motivation to attain higher education. These cultural challenges are reinforced by the location of HSIs; because the students are close enough to commute from their homes, they remain in a cultural environment where family responsibilities may have conflicted with their degree attainment. However, the support and comfort they gained by being at HSIs with other Latinos who share similar experiences and responsibilities enhanced their institutional fit and thus bolstered their college achievement (Dayton et al., 2004). The experiences of these students are
typical of Latina/o American experiences in higher education where cultural values are typically at odds with the dominant culture of the United States and with timely degree completion.

Section Nine: Latina/o Americans at Predominantly White Colleges and Universities

Latinos are less likely to persist in higher educational environments and earn degrees than any other group in the United States, despite the fact that Latinos are the fastest growing population in U.S. higher educational institutions (Villalpando, 2004; Zambone & Alicea-Saez, 2003). Latina/o students on predominantly white campuses face pressures of interpersonal anxiety in their dealings with white American students, faculty, and staff, along with a heightened sensitivity to the campus social climate where they are often experiencing covert racial discrimination (Villalpando, 2004). If Latina/o students’ perceptions are that they are in a racially hostile environment, they will feel alienated at that institution and are less likely to persist and graduate.

Latina/o students attending small colleges have perceptions that smaller colleges are more welcoming than larger campuses. However, colleges in small towns are perceived as more likely to have negative racial biases towards Latinos, regardless of the campus size (Hurtado, 2002). This negative perception is usually lowered if the campus has strong student support programs and services for Latinos and other less represented ethnic groups on campus (Hurtado, 1992). Villalpando (2004) contends that it is necessary for college administrators to commit to social justice practices that would enable program development for services and practices that eliminate the stereotypes that often plague Latino students on predominately white campuses. Villalpando argues that student services administrators at colleges and universities need to talk directly to Latino and other African, Asian, Pacific Islander, and Native American students to find out their programming and services needs.
In a fall 2000 pilot study, Hernandez & Jacobs (2004) investigated the lower enrollment and higher attrition rates of Latina/o students at the University of Massachusetts, Boston (UMB). This university, like Bowling Green State University, has a predominately white student population. However, unlike BGSU, the University of Massachusetts, Boston is located in an urban setting. Hernandez and Jacobs (2004) randomly selected 60 students to be interviewed by trained bilingual student interviewers. The categories from which the interviewed students came were students with deferred admissions, students that were admitted but never enrolled, or students that were retained at least one year at the university. The interviews were conducted using a semi-structured style and gathered information about personal and family background; high school and higher education experiences; their experiences initially and later with the various student support offices, staff, faculty, and students; and any suggestions they had for change.

What the researchers found was that Latina/o students often felt unwelcome, disconnected, isolated, scrutinized, improperly advised, and lost at the university. Often the students felt intimidated by the large UMB campus and felt a lack of support by the various administrative offices, faculty, staff, and students. Hernandez and Jacobs (2004) maintain that students often felt the discrimination and apathy from others because of their Latina/o heritage. The researchers recommended hiring more Latina/o and bilingual staff to make students more comfortable on the UMB campus. However, there may be other opportunities through classroom experiences with diversity training that may be useful in incorporating the needs of Latinos that were not investigated in this study.

Section Ten: The Higher Education Experiences of Asian and Pacific Islander Americans

Asian Americans are typically categorized as someone living in the United States that has Asian heritage originating from Pakistan on the west and including all counties lying east of
Pakistan and the counties in South, Southeast, and East Asia, excluding the Soviet Union (Barringer, Gardner & Levin, 1992). Pacific Islanders are typically categorized as people from Melanesia, Polynesia, Samoa, Hawaii, Guam, and other regions of the South Pacific (Barringer et al., 1992; Laanan & Starobin, 2004). Pacific Islanders are traditionally included within the category of Asian Americans or categorized as Asian and Pacific Islanders. In the United States, the term “Asian American” typically includes all these groups whom immigrate to the United States, in addition to native-born Americans who are descendents of people from these groups (Varma, 2004). According Barringer et al. (1992), it makes little sense to classify Asians in this manner when such classifications are similar to grouping those from Africa, Central America, and Northern Europe into one ethnic category. There is vast diversity among the groups of people that fall within the category of Asian American (Hsia, 1988; Varma, 2004). However, for brevity of this overview, the separation, reclassification, and distinctive experiences of Asians living in the United States that fall within these groups is not elaborated upon in great detail other than making separations between the classifications as Asian and Pacific Islander as found in some literature. Therefore, the frequent categorization of Asian Americans for all these groups is used in this dissertation because this is often how it is found in the literature and the collapsing of Asian and Pacific Islanders into one ethnic group is also used by Bowling Green State University when reporting campus demographics.

The earliest Asians to come to what later became the United States arrived in 1763, when Filipino sailors jumped ship and fled into the swampy area of New Orleans (Barringer et al., 1992). However, the largest group of Asians, the Chinese, immigrated to the United States in the late 1840s and most were poor and uneducated (Suzuki, 1986). The increase in Asian immigration was seen after the discovery of gold in California and large numbers of Chinese were allowed to immigrate to be exploited as cheap U.S. labor. The Chinese were later barred

A number of Japanese immigrated to Hawaii and the mainland United States from 1890 to 1920, and Filipinos officially began immigrating to the United States from the early 1900s to the mid-1930s (Suzuki, 1986). With the exception of a small number of wealthy Asian students, most Asians emigrated to the United States to escape war, poverty, starvation, overcrowding, unemployment, and political, religious, and class persecution (Hsia, 1988). However, access to higher education was systematically denied to them in a variety of ways, such as the imprisonment of Japanese Americans in concentration camps during World War II and other forms of segregation and discrimination. Generally, Asians were allowed to attend segregated, but often inferior, schools.

Despite these barriers, Asian and Pacific Islander Americans aspired to higher education more than any other group of people living in the United States (Hsia, 1988). Although, they have suffered from discrimination and prejudice, due to their strong commitment to the attainment of higher education, Asian Americans have achieved notable educational success that more closely resembles that of white Americans than Native, African, and Latina/o Americans, thus contributing to the model minority myth (Varma, 2004). Simultaneously, Asian and Pacific Islanders are similar to African, Latina/o, and Native Americans because they are far from achieving parity in most sectors of the U.S. economy, including education (Bennett, 2001; Varma, 2004). Yet, Asian Americans are often not eligible for affirmative action programs, and/or their problems with English, marginalization, alienation, and discrimination are often overlooked because they are held to the stereotype as being the model minority. The model minority myth or stereotype is due largely to the successes of the Japanese Americans, who are
the only group within the Asian American sub-categories that have achieved economic and educational equivalence with white Americans (Bennett, 2001; Varma, 2004). In addition to the model minority stereotype is the misinterpretation of national data of the high success rate of Asian groups such as the Japanese, Indian, and Pakistani, which hide the fact that other groups’, such as the Hmong Americans’, experiences with higher education are rampant with low levels of success. Because they are Asian, the model minority myth prevents them from being categorized as students who were at risk (Hune, 2002; Yeh, 2002).

Section Eleven: Asian American and Pacific Islander-Serving Institutions

In Congress there was legislation to amend the Higher Education Act of 1965 to officially define and authorize grants for Asian American and Pacific Islander-Serving Institutions (AAPISIs) to address the needs of Asian American college and university students (Laanan & Starobin, 2004). How AAPISIs are defined by the proposed legislation is that the institution could be either public or private as long as 10% of the enrollments are Asian and Pacific Islander American students. The students must demonstrate financial need and a minimum of 50% of the student population must be degree seeking (Laanan & Starobin, 2004; The Library of Congress. Retrieved May 8, 2006 from http://thomas.loc.gov/cgi-bin/query/D?c109:1:./temp/~c109h2sbxh::). Laanan and Starobin (2004) contend that it is important to have research that focuses on the diverse needs of Asian and Pacific Islander students and, by establishing AAPISIs, Asian and Pacific Islander needs can be infused into policies, procedures, and customs of institutions of higher education.

Section Twelve: Asian and Pacific Islander Americans at Predominantly White Colleges and Universities

Asian and Pacific Islander Americans highly value education because it is a source of pride among them and a means of being more socially and economically mobile in a U.S. society
that can be discriminatory towards minorities (Hsia & Hirano-Nakanishi, 1995). Asian and Pacific Islander Americans demonstrate their high value of education by attaining higher educational levels in proportionally higher numbers than their representation in the general U.S. population (Hsia & Hirano-Nakanishi, 1995; Suzuki, 1986). Unfortunately, educators have stereotyped Asian and Pacific Islander American students as studious, highly academically talented, and motivated students with exceptional skills in mathematics and the sciences (Suzuki, 1986; Suzuki, 2002). While there is some truth that Asian and Pacific Islander Americans typically majored in mathematics and sciences, this trend is generally seen among first generation Asian and Pacific Islander Americans (Hsia & Hirano-Nakanishi, 1995). However, this generalized belief system is typically held as true for all persons of this ethnicity, regardless of the number of generations educated at colleges and universities in the United States. Misinformation about Asian American students’ needs in the U. S. educational system and proportionally higher enrollment numbers of Asian Americans at colleges and universities does little to dispel misconceptions about Asian Americans (Suzuki, 1986; Suzuki, 2002). Higher educational experiences of Asian Americans often cause an overrepresentation of Asians in technical fields of study at colleges and universities, while other areas, such as the humanities, arts, and social sciences suffer from the under-representation of Asians. This contributes towards the perpetuation of stereotypes, such as the model minority myth and forms other types of discrimination, towards this group in higher education (Suzuki, 1986).

Asian Americans are often stereotyped as quiet, well-mannered, and passive, but when students are not like the stereotype, the behavior that is accepted in other U.S. students is often less tolerated by teachers when it was exhibited by Asians (Suzuki, 1986). Asian and Pacific Islander Americans born in the United States are also subject to being in an academic environment where they seldom have curriculum that acknowledges their contributions to the
United States; infrequently have Asian and Pacific Islander faculty born in the United States as their professors; and encounter yet smaller numbers of Asian and Pacific Islanders, regardless of their country of origin, who hold high level faculty and administrative positions. All these factors contribute to the potential alienation of Asian students on college and university campuses (Suzuki, 1986; 2002).

In a study that investigated the experiences of three Asian American college students through their writing of in-depth essays as a means to improve the services and programs offered at colleges and universities, students in the study expressed themes that confirmed perceptions of marginalization and lack of resources to specifically address Asian and Pacific Islander students’ needs (Lagdameo, Lee, & Nguyen, 2002). The students in the study also experienced a lack of staff diversity, racism, a safe space on campuses, and a system of institutionalized discrimination. The students concluded by calling for staff at colleges and universities to be more intentional and responsible for erasing stereotypes about Asian and Pacific Islander American students, in particular, stereotypes that reinforced the perpetuation of the Asian model minority stereotype. The students also called for staff to have deeper commitments to actively engage in the Asian and Pacific Islander communities on campus and show serious commitment to addressing their needs.

Conclusion of the ALANA Student Literature Review

This chapter demonstrates the unique educational experiences of African, Latina/o, Asian, Pacific Islander American, and Native American (ALANA) with higher education and provides a critical foundation for understanding the unique encounter of ALANA students’ within the higher education system in the United States. The literature highlighted in this chapter reveals that ALANA students’ experiences with educational institutions were justifiably different from the experiences typically lived by white U. S. students. ALANA populations have unique
historical and present-day higher education experiences in the U.S. that differ from the experiences of most U.S. whites. These differences of experiences have persisted from colonial times to today’s college and university campuses. As a result of the experiences reviewed in Chapter Two, ALANA students’ needs may also be distinctive in a variety of areas, including their understanding of diversity and diversity training. This research contributes towards further investigating ALANA experiences and how these experiences could potentially impact the way diversity training is conducted on predominantly white campuses, such as Bowling Green State University.
CHAPTER THREE: DIVERSITY AND DIVERSITY TRAINING IN ORGANIZATIONS

This chapter is a categorical literature review of research conducted by communication scholars and scholars from various disciplines in order to include scholarship that sustains race as an integral part of organizations (Ashcraft & Allen, 2003). The first category addressed in this literature review uses scholarship that scrutinizes race in organizations. The second category is diversity training and the challenges of this type of training. There are communication scholars who contend that organizational communication scholarship frequently addresses issues of racial diversity inadequately and that most of this research is based on workplace diversity from managerial perspectives (Allen, 1995; Ashcraft & Allen, 2003; Hafen, 2005; Kirby & Harter, 2003; Munshi, 2005; Nkomo & Stewart, 2006; Simpson & Allen, 2005). Although workplace diversity and workplace diversity training are not the emphasis of this research, some workplace diversity and diversity training literature is included to recognize the research of communication scholars and other scholars that addressed issues of racial diversity and diversity training. In addition, workplace diversity research may lead to useful developments in diversity research in other organizations, such as colleges and universities (Hafen, 2005).

The Study of Racial Diversity in Organizations

Allen, Gotcher, and Seibert (1993) reviewed 889 organizational communication journal articles published from 1980 through 1991 by communication scholars in 61 different journals. What these researchers found was that there were six articles published that focused on race or ethnicity in the field of organizational communication, while there were numerous articles that focused on the influence of gender in organizations. Although these scholars noticed an increase in the interest to study race in organizations during the latter part of the decade, I noticed that a decade after the Allen, et al. (1993) study organizational communication scholars continued to
call for more racial diversity research in the field of organizational communication studies. Often organizational communication scholars who attempted to examine racial diversity in organizations frequently ended up investigating gender issues (Ashcraft & Allen, 2003). To support their position, Ashcraft and Allen (2003) examined what they argue is the foundation of the discipline: organizational communication textbooks from 1995 to 2001. I could find no other study that examined textbooks from this field that investigated the issue of diversity since their study in 2003.

For their study, Ashcraft and Allen (2003) focused on four undergraduate and two graduate texts used by organizational communication scholars to educate undergraduate and graduate students about the field of organizational communication. Ashcraft and Allen (2003) uncovered five common messages that these texts convey when educating new scholars in the area of racial diversity in organizational communication scholarship. First, racial diversity is examined only in workplace settings and race is positioned as a relevant and important issue only to ALANA people. Second, race is relevant in organizational communication because racial differences can enhance the competitive edge and increase organizational performance, innovation, and profits, if managed correctly (Ashcraft & Allen, 2003; Munshi, 2005). Third, racial diversity is an issue as individuals interacted within a global context outside of U.S. borders (Ashcraft & Allen, 2003). The fourth message upheld by organizational communication textbooks concerning race is that racial prejudice is practiced by individuals who have misunderstandings that could escalate when diversity is not properly valued and managed. The fifth and final message contained in the texts is the preservation of hegemony and the perpetuation of the norm as white and male (Ashcraft & Allen, 2003). Another demonstration of the lack of scholarship in the area of racial diversity and diversity training by organizational
communication scholars was based on my scrutiny of Jablin and Putman’s (2001) comprehensive handbook on organizational communication.

This text offers several examples. For instance, the first mention of diversity is on page 172 (Taylor & Trujillo, 2001). On this page, feminist researchers call for more research about diversity as it relates to gender, race, class, and sexual orientation and the need to promote the study of men and women across multiple demographic lines. The second mention of diversity is on page 273 (Finet, 2001); here the sociopolitical influence of the environment on the organization’s response to diversity is examined. Next, cultural diversity in multinational environments is the focus on pages 348-350 (Stohl, 2001). However, on these pages, gender, class, and race are emphasized with no mention of diversity on college campuses or with no reference to college students of any description, including ALANA students. Diversity training within organizational training programs is briefly referred to on page 342 with emphasis on the experiences and needs of expatriates. Lastly, pages 838-839 (Jablin & Sias, 2001) discuss diversity in reference to the cultural diversity of work groups and overall work group effectiveness. The study of this organizational communication handbook reveals a need to conduct research that is diversity focused and also a need to conduct research with organizations that are not a workplace and/or managerial centered. This handbook also demonstrates a lack of research that is ALANA centered. Additionally, my finding a lack of ALANA-centered organizational communication scholarship in the handbook is supported by Parker (2005). At the conclusion of Parker’s study, she made a call for more scholars to study race in organizations through the perceptions and experiences of diverse individuals.

Parker (2005) used critical feminist perspectives to study African American women executives’ leadership communications in organizations that are predominantly white and male. This research contends that organizations can learn through the viewpoints and experiences of
those who have been oppressed due to class, race, gender, and other forms of discrimination by placing them at the center of analysis in scholarly studies. Parker’s (2005) study demonstrates the need to focus on the theoretical issues of diversity that place marginalized populations at the center of the research and to examine the impact that diversity has on organizational practices that challenge the status quo (Parker, 2005). Parker’s study highlighted the challenges of minorities in leadership positions in predominantly white organizations. However, another challenge to having minorities in predominantly white organizations is the concept of minorities as tokens. I found that Hoffman (1985) examined the impact of race in federal organizations to research the issue of minorities as tokens in predominantly white federal government organizations.

Hoffman (1985) conducted a study with 2,083 African American and white supervisors in 96 groups of trained federal supervisory personnel in various federal departments. For this study, 1,979 or 95% of the participants were white, 104 or 5% were African American, and 1,771 or 85% of all the participants were male and 312 or 15% were female. The frequency of communication was scrutinized for interpersonal, organizational, and interorganizational communication. The scholar tested three work-group hypotheses: (1) the greater the race-ratio, the greater the frequency of interpersonal communication; (2) the greater the race-ratio, the greater the frequency of organizational communication; and (3) the greater the race-ratio, the greater the frequency of interorganizational communication (Hoffman, 1985, p. 22). What Hoffman (1985) found was that increasing the African American population in the supervisory cadre is negatively associated with interpersonal communication frequency. However, increasing the African American population was positively associated with organizational-level communication. Hoffman found that race-ratio composition demonstrated no significant association with the frequency of interorganizational communication. In addition, larger and
more complex organizations have a tendency towards greater interpersonal communication, less
organizational communication, and greater interorganizational communication. Universities,
similar to the one in this study, tend to be larger more complex organizations. Therefore,
studying organizational communication at the interpersonal level by putting ALANA students at
the center of the research is conducive for gaining new knowledge in the field of diversity in
organizational communication research and supports the approach being used in this study.

In addition, communication scholars should include the study of racial and ethnic
diversity in more organizational communication studies at the interpersonal, intergroup, or
organizational level, given the challenges faced with today, such as rapid organizational change
and globalization (Jones, Watson, Gardner, & Gallois, 2004). There is growing need to approach
organizational communication research on diversity in organizations from a global perspective.
In diverse global exchanges, core competencies should include awareness, appreciation, an open
mind, and an empathetic approach to cultural diversity in the multiple environments inside and
outside the organization at a variety of levels of interactions (Ayoko, Hartel, Fisher, & Fujimoto,
2004). Although there is growing research that acknowledges organizations’ interests in
diversity, this interest is often shaped by Western discourses of management with a
neocolonialist concentration focused on influencing and controlling colonized and formerly
colonized peoples (Munshi, 2005).

Diversity, shaped by dominant views is often seen as something that is problematic and
has to be managed and guided by those in power or those who hold managerial positions in
organizations (Adler, 1989; Ashcraft & Allen, 2003; Kirby & Harter 2003; Munshi, 2005;
Nkomo & Stewart, 2006). Managerial interests are often the emphasis of research examining
diversity in organizations by communication scholars and scholars in other disciplines and this
focus on the management of diversity perpetuates domination by certain groups (Nkomo &
Kirby and Harter (2003) maintain that frequent references in the literature for managing and controlling diversity use a managerial metaphor. Using this metaphor contributes towards the treatment of individuals as resources or assets and potentially increases the marginalization of diverse populations in organizations. These researchers contend that this approach makes it easier to ignore diverse human needs for ethical treatment and organizations’ obligations to fulfill this need.

Grimes and Richard (2003) advocate listening to diverse voices in organizational research that explores diversity. These researchers describe this type of organizational communication study as an examination of *cosmopolitan communication*. These researchers contend that communication research concentrating on diversity in organizations is better supported by using a cosmopolitan communication approach because with this approach differences are acknowledged and considered an opportunity to appreciate those outside of one’s own cultural understanding and to see difference as variation rather than in terms of superior and inferior. Grimes and Richard (2003) assert that data collected using this method can lead to new knowledge because the research is centered on other voices in the organization that traditionally are not part of the mainstream. They argue that non-dominant participants’ ideas and inputs can be shared as necessary means to inform and potentially improve organizational processes (Grimes & Richard, 2003). They contend that cosmopolitan communication that centers on marginalized voices in research is not conducted enough by communication scholars who study organizations. Diversity has previously gone unaddressed in the past, and thus, the organization was created using discourse that has excluded diverse voices; for organizational changes to occur, there must be research that includes diverse voices (Lindsay, 1994).

Most of the scholarship concerning organizational communication and diversity are produced by white American scholars (Cheney, 2000). Taylor, Flanagan, Cheney, and Seibold
(2001) contend that organization communication research is on the brink of rising to the challenge of incorporating the influences of diverse voices to conduct scholarly research in this field of study. Using unique approaches, the field of communication studies challenges dominant discourses and voices by constructing organizational knowledge through multiple voices as a means to gain new knowledge for advancement of this field (Mumby & Stohl, 1996). This dissertation contributes to the field of organizational communication scholarship by using the voices of the often marginalized ALANA students at predominately white colleges and universities. This dissertation offers an opportunity to fill a gap in the literature concerning diversity research in organizations that are ALANA centered and shifts the focus of research away from managerial and dominant U. S. culture interests and voices. However, it is also critical that literature concerning diversity initiatives, specifically at colleges and universities, is examined further.

Smith’s (1995) research took a dual approach to studying diversity in organizations by focusing on the emergent issues of diversity in higher education and the psychological research regarding diversity. Smith maintains that higher education is in a unique position to study diversity in organizations because knowledge attainment and application of organizational behavioral contexts intersect strongly in higher education organizations. Smith argues that higher education’s societal role as a social organization, knowledge producer, and educator must provide the imperative role of reflecting upon and addressing issues of diversity by incorporating multiple perspectives into research that engages issues of diversity to add new directions to scholarly studies. As Smith (1995) recommended, Muthuswamy, Levine, and Gazel (2006) conducted a diversity study at an organization of higher education.

In their study, Muthuswamy et al. (2006) conducted a quasi experiment with 164 students that investigated the impact of the Multi-Racial Living Unity Experiment program (MRULE) at
a predominantly white university located in the Midwest. These scholars investigated the infrequently focused upon area of assessing the impact of diversity initiatives by scholars to examine the effect of MRULE on students’ knowledge, attitudes, and explicit behaviors related to race. The participants completed a questionnaire to investigate their research question as to whether there were significant differences between MRULE participants who had been in the program for two or more years (veteran-MRULE students), new-MRULE participants, and non-MRULE participants. While this study did not examine the MRULE program from the perspectives of ALANA students, the study demonstrated that students in the control group had significantly less positive attitudes towards racial issues than the new- and veteran-MRULE participants. The Muthuswamy et al. (2006) study is an endorsement that racial diversity programs may be beneficial to students and that examining racial diversity initiatives at universities is worthy of further research.

ALANA students and other minority groups have expressed concerns regarding unwelcoming and hostile campus environments; insensitive, inappropriate, and discriminatory behaviors from other students, faculty, and staff; lack of diversity in the staff, faculty, and study body; alienation; invisibility; curriculum that lacks diversity and relevance; and having less access to resources and/or information (Howard-Hamilton, Phelps, & Torres, 1998). Although diversity initiatives are being implemented on numerous college and university campuses, many of these diversity initiatives inadvertently maintain the status quo. This status quo is often at odds with the needs of ALANA students. Therefore, these issues support a need for diversity training programs at predominantly white colleges and universities that include the voices of ALANA students during program development.
Diversity Training and Its Challenges in Organizations

Diversity training is a widely used strategy for addressing diversity that includes awareness of the concept and importance of diversity; skill building that provides specific information for behavior changes; and then the application of awareness and skills to enhance interpersonal skills and build relationships (Wentling & Palma-Rivas, 1999). Diversity training is different from all other forms of training because the participants and the trainers are the topic. To carry out the training successfully, the participants and the trainers have to discuss personal knowledge and experiences that could be emotionally charged topics often hidden from others or only discussed within the home and/or with close personal friends (Paluck, 2006; Pendry et al., 2007). Diversity is often a very intimidating and frightening experience for some individuals due to the personal focus on experiences and beliefs about race, sexual orientation, physical ability, and other forms of human differences (Pendry et al., 2007). To overcome some of these challenges, diversity training commonly uses a general competency model. This model of training is for general knowledge and raising awareness of details, facts, and methods to develop better problem-solving and interpersonal skills (Morris & Morris, 2001). Precision with this type of training is challenging and minimal. Typically, what previously has worked well in the past is generally the guide for selecting exercises and content. However, there are other models that are commonly used by diversity trainers, such as the data-driven models (Becker, 2005).

Becker (2005) examined methods and assessments for intercultural communication and diversity trainers that can be used to improve diversity training in organizations and also to treat culture as a fluid process that varies with context. This scholar identified four data-driven models or 3D models. The first 3D model is the Dialogue Model which uses narratives or role play to highlight communication misunderstandings that result from the diverse interpretations of meanings of cultural codes and rules of individuals from different cultural groups (Becker,
The second 3D model is the 3C Model. The three Cs are communicative and interpersonal Close Calls (misunderstandings), Clashes (collisions that cause interpretations of the other as being rude, such as violating personal space, etc.), and Crashes (discrimination) (Becker, 2005, p. 111). The third 3D model is Cultural Mapping; it is a method used to empirically describe the uniqueness and varieties of cultures created through the communicative interactions of organizational members. The fourth and final 3D model is linked to the systems theory and is a combination of Cultural Mapping and International Microcultures (IMCs). This diversity training model focuses on the environment of the organization by examining its shared IMCs and the immediate tasks instead of placing emphasis on the cultures of the individuals involved. Not only are the models used for diversity training a challenge, but also studying the confidence that students have and the support that they have in diversity training are critical for researchers in organizations.

Johnson and Kang (2006) conducted a study that investigated undergraduate resident assistants’ (RAs) abilities of holding peer leadership positions that deal with issues of diversity training at three predominantly white U.S. universities. Each campus in the study housed more than 3,000 residents for the spring 2003 term. This study examined the influence of location regarding the issue of racial diversity in three predominantly white organizations and the impact of the locations of the universities on the RAs’ comfort levels working with diversity issues. The scholars administered the Resident Assistant Cultural Diversity questionnaire (RACD) to 364 RAs (return rate of 87%) to measure their confidence with their roles as student leaders for cultural diversity in the residence halls on the participants’ respective campuses. Looking only at the white and ALANA populations, the school with the greatest percentage of ALANA resident assistants demonstrated significantly less positive support for the component addressing the need for more cultural diversity training than the university with predominantly white RAs.
participating in the study. The Johnson and Kang (2006) study demonstrates a need for scholars to investigate the reason(s) ALANA students were less supportive of diversity training as a means to fulfill cultural diversity needs at their university. This dissertation may lead to potential reasons for this difference in the ALANA students’ opinions and perceptions about diversity training that these scholars found with their study.

Hafen (2005) examined diversity training in U.S. organizations and uncovered seven categories of commonalities and frustrations that advocates have and five that opponents have with diversity training programs in organizations, and she found that most of the problems dealing with the effectiveness of this type of training can be linked to the continuously expanding definition of diversity. These frustrations usually manifest themselves in silences when diversity training is conducted. The seven silent categories for advocates of diversity training are (1) the oversimplification of race and culture; (2) diversity training typically does little to remedy organizational and systemic structures that marginalize and discriminate against certain groups; (3) diversity training for image and public relation purposes does not influence the status quo; (4) the emotional denial of any present discrimination and the tension of maintaining a status quo and to keep historical conflicts of discrimination suppressed and deny theses sorts of conflicts in today’s organizations; (5) diversity training can sometimes increase polarization of diverse groups because trainees can be made to feel shame, resentment, anger and/or guilt; (6) lawsuits that result from individuals feeling alienated and offended when unsaid stereotypes and beliefs are openly discussed; and (7) the potential political and hidden agendas of trainers and trainees (Hafen, 2005).

The five silent categories for opponents of diversity training are (1) the empowerment participants often feel by having their awareness raised and being educated about issues of diversity; (2) the resulting improved management practices in areas such as part-time benefits,
same-sex partner benefits, and adoption leave; (3) the social support systems that are created by homogenous groups that foster democratic and socially-just environments; (4) increased understanding among diverse groups after conflict and controversial issues are transformed into dialogues that provide the foundation for more cohesive and better functioning heterogeneous groups; and (5) the creation of a more democratic environment by reducing tendencies towards aggression, oppression, and violence. The scholar places all these positions as problematic and contends that diversity equilibrium will never be realized because there are continuous organizational challenges and transformations as marginalized and mainstreamed voices change and create different challenges. Therefore, diversity trainers should facilitate an understanding of the deeper mixed interpersonal and organizational messages that define diversity and avoid focusing on superficial differences (Hafen, 2005).

Karp and Sammour (2000) focused on how diversity training is developed and delivered, from a white-male perspective, to expand on increasing management’s awareness about legal issues and policies regarding diversity. Karp and Sammour (2000) covered major choice areas that should be addressed when implementing diversity programs and five suggestions were recommended for diversity training with minorities. First, diversity training should take place in diverse groups so minorities are aware that diversity training is for them too and they are not the only people hurt by discrimination. Second, diversity training should place the responsibility on the offended persons (minorities) to address and combat painful issues as they encounter them. Third, diversity training must get minorities to recognize that they are also oppressors because they too have taken advantage of opportunities to boss around someone less powerful, i.e. a younger family member. Fourth, when implementing diversity programs, acknowledge that painful and unjust things have happened and then quickly move on. Fifth, victims of discrimination should not describe their suffering in detail. Instead, these victims should use
diversity training as an opportunity to describe in detail how they survived, learned from their suffering, and how they were made stronger as a result of their experience with discrimination or oppression. Karp and Sammour (2000) research has suggestions for ALANA participants without involving data collection methods that include the voices of ALANA people.

While there are other needs that may be addressed by diversity training, raising awareness about minority groups and some of their associated issues may not be considered mythical by ALANA populations. Therefore, generating data using the input of ALANA participants is important for conducting needs assessments of diversity training in various types of organizations. The needs assessment is a component of any effective diversity training program and meets the critical challenge of understanding the organization’s needs with respect to the training (Wentling & Palma-Rivas, 1999).

Conclusion of Diversity and Diversity Training Literature Review

Diversity studies that position ALANA students as central to the study have the potential to bring about systemic changes to the way diversity training initiatives are conducted at predominantly white colleges and universities. This literature review demonstrates that organizational communication scholarship is in need of more organizational studies that investigate race and ethnicity. This study contributes towards the commonly overlooked area of racial and ethnic diversity in organizations by organizational communication scholarship and contributes towards fulfilling the call by communication scholars to conduct more needs assessments of training programs in organizations. The next chapter describes the study, data collection, and method used to analyze the data for theme generation. Included in this chapter is the demographic information for the university and students participating in this study.
CHAPTER FOUR: DESCRIPTION OF THE STUDY AND ANALYSIS PROCESS

This chapter is a description of the study and an introduction of grounded theory, which was developed by Glaser and Strauss (1967), and its application in this study. Grounded theory provides the ideal theoretical perspective to guide this needs analysis of diversity training into a theoretical direction. Using a theory-building approach may enable this needs assessment to aid in future theoretical developments of diversity training workshops and programs. Grounded theory is best suited to uncover potential categories that may provide theoretical directions that build theory rather than test theory (Strauss & Corbin, 1998). Grounded theory is also beneficial for this study because it provides a means for analyzing the data consistently and in a more connected and reliable manner (Charmaz, 2006). Grounded theory research recommends the use of mixed forms of data collection (Charmaz, 2006). Mixed methods of data collection was applied in this study and, as a result, the BGSU diversity training manual is used as extant data. Additional data were collected using a combination of audiotape-recorded interviews with seven ALANA students and an anonymous electronic open-ended survey completed by 127 ALANA freshmen.

Description of the Study

The following sections detail the description of this study. The first four sections describe the data and the methods used to collect the data. After a detailed description of the data and collection methods, the next section describes Bowling Green State University. The description of Bowling Green State University is based on demographic information on campus at the time of data collection. This permitted a better description of the campus environment at the time students were participating in this study. The final section of this chapter describes the analysis process.
Bowling Green State University, the university chosen for this study, uses an eclectic diversity training manual that selects literature from a variety of sources. The BGSU diversity training manual has a 14 page introductory section that includes a two-page “Table of Contents.” Section 1 contains 24 pages and covers cultural pluralism, racial identity development models, the gay/lesbian identity model, cultural competencies, and the multicultural awareness model. Section 2 is 22 pages in length and concerns program facilitation and design. Section 3 covers preparation for diversity training programs, which includes a 10 page program outline for diversity education facilitators. Section 4 contains 12 icebreakers and is a 19-page section. The final area, Section 5, is 68 pages in length. This section contains learning activities or exercises that cover the sub-areas of awareness (10 activities), understanding (7 activities), and valuing and appreciation (5 activities). In total there are 157 pages in the BGSU Diversity Training Manual.

The diversity training manual was read through three times to get a full sense of the content and to eliminate activities that did not fit the scope of this study. Icebreakers and activities that did not include race and/or ethnicity and culture as potential subject or focus areas were excluded from this study. As a result of this specific concentration on racial and cultural areas, all of the 12 icebreakers, 10 awareness, and 7 understanding diversity training exercises are included in this study. However, for valuing and appreciation, 4 of the 5 learning activities are included. There was one 4-page exercise excluded from the analysis due to its concentration singularly on sexual orientation. As a result of this screening process, 83 pages are used from the existing text of the BGSU diversity training manual to generate categories, properties, and dimensions as well as to draw results and conclusions for this research. The manual was read again to make sure all the selected exercises were appropriate for the purposes of this study.
The Center for Multicultural and Academic Initiatives (CMAI) was responsible for compiling the manual used by diversity trainers at BGSU. I obtained permission from the Assistant Vice President and Director of the CMAI department to use the diversity training manual for this study. Charmaz (2006) contends that examining an existing text can add valuable data to studies. Charmaz’s argument is exemplified in this study because the data from the manual can show what information may be left out when ALANA students are the intended audience for diversity training; what meanings does the information in the manual have for the participants in the study; how this information affects the ALANA students; and whether the diversity training in the manual actually benefits them.

**Audiotape-Recorded Interview Questions Design**

An interview guide was developed that consisted of open-ended questions that encouraged and invited the participants to talk (DeWine, 2001). The survey and interview questions generated for this study were developed by the researcher for the specific purpose of answering the research questions presented earlier in this study. The research questions focused on addressing the needs of ALANA students during diversity training and whether the current BGSU diversity training addressed their specific needs.

There were 21 questions asked during seven individual in-depth audiotape-recorded interviews. The introductory questions for the interviews were short and requested information such as the participants’ gender, ethnicity, number of semesters of attendance at BGSU, a description of their hometown, etc. These questions were used to gather background data on the participants. However, another important purpose for the introductory questions was to put the participants at ease in order to make them feel comfortable working with the researcher so that they might answer the remaining questions frankly (DeWine, 2001). The interview questions later progressed into questions that were more focused on generating rich data for analysis.
Questions asked during the interviews were a combination of sensitizing and guiding questions. Sensitizing questions were asked in order to adjust my research to what the data is indicating. The open-ended questions were the guiding questions and, as the researcher, I was able to target specific category, property, dimension, and theory building questions, such as who, when, what, how, and why (Strauss & Corbin, 1998, p.66).

The participants were asked questions that required them to describe their ethnic or racial background and ethnic composition of the neighborhood where they grew up and went to school. They were also asked questions about their experiences with diversity training and whether their needs were being met by the current diversity training program that utilizes the training material contained in the BGSU diversity training manual. Participants were also asked to describe a diversity training program that they would design to meet the needs of ALANA students at predominantly white colleges or universities similar to BGSU. The questions invited the participants to talk about diversity training based on their needs, experiences, and/or perceptions with this type of training or workshop. Follow up questions were used to probe the participants for more information as needed (Strauss & Corbin, 1998). In addition, participants were encouraged to ask questions as needed throughout the interview process.

Description of the Audiotape-Recorded Interviews: Process and Participants

In-depth audiotape-recorded interviews were used to help provide a rich source of data for the study (DeWine, 2001; Charmaz, 2006). The initial email inviting participants for the in-depth tape-recorded interviews for this study yielded only two responses. This email was sent out over the Center for Multicultural and Academic Initiatives (CMAI) Blackboard account and targeted all undergraduate ALANA students enrolled during the 2005 spring semester. However, the in-depth audiotape-recorded interview participants were more successfully recruited by an advisor when students visited the CMAI and by a telephone call from a CMAI advisor. An
advisor recruitment script was developed for CMAI staff members to use in order to make the contact with the students recruited for the study consistent and to provide guidance for staff members. However, even with staff assistance, almost all audiotape-recorded interview participants, with the exception of one, were successfully recruited by the researcher. I define successful recruitment by the number of students completing the interviews.

Spring semester 2005, there were 13 students scheduled to participate in interviews and seven failed to show up for their scheduled appointments. Nearly half of the recruited students’ failure to follow through may have been caused by the students changing their minds about participating in the study or the interviews presented last minute schedule conflicts with completing final examinations and papers. Due to the late-spring semester timing of the interviews, these students were neither pursued further to participate in the study nor were they asked their reasons for failing to show up for their scheduled interviews and new recruits were not sought.

There were seven students successfully interviewed for this study and all seven students were enrolled at BGSU at the time of their interviews and all were current or former participants in the Center for Multicultural and Academic Initiatives (CMAI) Freshman Development Program (FDP). Six students were interviewed for this study mid-April 2005 through early-May 2005. The seventh student was recruited finals week of May 2006 when I noticed during a review of the transcripts that not all the ALANA population was being represented in this phase of the study.

The students participating in the in-depth interviews were predominantly seniors at the time of their interviews and, as a result, had the opportunity to participate in diversity training through multiple means during their enrollment at BGSU. The seven students interviewed for this study are summarized in Table 1.
Table 1

The Demographic Summary of the Taped-Interview Participants

<table>
<thead>
<tr>
<th>Participant</th>
<th>Age</th>
<th>Ethnicity</th>
<th>Gender</th>
<th>Semesters at BGSU</th>
</tr>
</thead>
<tbody>
<tr>
<td>#1</td>
<td>22</td>
<td>African American</td>
<td>Female</td>
<td>8</td>
</tr>
<tr>
<td>#2</td>
<td>23</td>
<td>African American</td>
<td>Male</td>
<td>9</td>
</tr>
<tr>
<td>#3</td>
<td>21</td>
<td>African American</td>
<td>Male</td>
<td>8</td>
</tr>
<tr>
<td>#4</td>
<td>21</td>
<td>African American</td>
<td>Female</td>
<td>6</td>
</tr>
<tr>
<td>#5</td>
<td>21</td>
<td>Bi-Racial</td>
<td>Male</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(African American/White)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>#6</td>
<td>30</td>
<td>Asian/Latino</td>
<td>Male</td>
<td>6</td>
</tr>
<tr>
<td>#7</td>
<td>19</td>
<td>Native American</td>
<td>Male</td>
<td>2</td>
</tr>
</tbody>
</table>

Confidential interviews were scheduled based on the students’ availabilities and the interviews took place privately in a closed office in the CMAI department at Bowling Green State University in the Saddlemire Student Services Building. The CMAI department was in the exact area where the students participating in the interviews were accustomed to coming for individualized meetings with their Freshman Development Program (FDP) advisors. Therefore, each student was familiar with the department and the office spaces available. Before an audiotape-recorded interview commenced, participants were asked if they were comfortable with closing the office door to cut down on office traffic noises that may interfere with the audiotape recordings. All participants were comfortable with closing the office door. The closed door also enhanced opportunities for participants to be free of other distractions and to feel free to be open and honest to express their feelings in a private environment (DeWine, 2001).
Each participant was welcomed to the session and thanked for their time. I gave each participant a brief verbal overview of my study and if she or he was still agreeable to be interviewed, the student was given a Human Subjects Review Board (HSRB) form to read and sign as a receipt of their written consent to participate in the study. The HSRB consent form was in two parts. The first part of this form provided a detailed description of the study along with the contact information for the researcher, chair, and HSRB director. Refer to Appendix A for a copy of this form. The second portion of the consent form contained the signature page and an explanation of the study. A sample of this form is in Appendix B. The first part was given to each participant to keep and the second part was retained by the researcher. The signed portions giving each participant’s individual written consent to participate were kept by the researcher in separate manila envelopes designated for each student.

Before the audiotape-recorded interviews began, opening statements were made about the study and an opportunity was provided for the participants to gain more insight on how the data they were providing would be used; also the participants were encouraged to ask unexpressed questions so that they would be at ease before turning on the audiotape-recording machine (DeWine, 2001). The tape recorder was tested to make sure both the voices of the participant and the researcher clearly could be heard when played back. This required both the interviewer and interviewee to speak. I used this time to record the date, time, location, and pseudonym of the participant. Interviews lasted from 45 minutes to one hour and 15 minutes. Once the interviews began, the participants were referred to by their pseudonyms, which is simply the name “Participant” followed by an interview number ranging from 1 to 7. See Appendix D for a copy of the audiotape recorded interview questions. Concluding the interviews, the manila envelopes where then dated and marked with participant’s pseudonym. The contents of each envelope included the original cassette containing the recording of the interview, the transcription of each
interview, and the signed consent form. This material was stored in a locked file cabinet in a locked office. The pseudonyms were used during the transcription and analysis of the data and throughout the remainder of this study.

An experienced transcriber was hired to transliterate the tape recordings for this research. Transcription was focused on the content with minimum attention given to the features of the interactions during the interviews. Therefore, the tapes were transcribed verbatim in the words of the participants. Additional features such as interruptions, laughter, voice inflection, and external noises were not transcribed.

Description of the Web Surveys: Process and Participants

Based on the researcher’s experience recruiting students for audiotape-recorded interviews during spring 2005, a new approach was developed to recruit students currently participating in the Freshman Development Program (FDP). This group of ALANA students was ideal for this study because the FDP for 2005-2006 had offered two diversity training workshops that all FDP students were required to attend. Therefore, the students targeted to complete the survey were likely to have recently participated in diversity training sessions offered by the CMAI department and thus likely were able to add their perspectives based on their current experiences. During the data collection time period in 2005-2006 there were 383 participants in the FDP. The survey was posted on Blackboard in the FDP Web-community for students to complete at their leisure but before the March 2006 Partners in Excellence meeting for FDP students. Students were instructed to log onto Blackboard to find the survey link. Before students opened the survey, they were directed to read the electronic posting of the HSRB consent form. See Appendix C for a copy of this consent form. Students were given directions to print a copy of the form after reading it in its entirety and were notified that by opening the survey their consent had been given to participate in the study. They were also instructed that they could quit
the survey at any time and that their participation was voluntary. The majority of surveys were completed during March of 2006.

The anonymous Web-based Blackboard survey contained five open-ended questions and focused on addressing the same research questions described in the interview question design section. See Appendix E for a copy of the Web survey questions. However, detailed background information, such as the demographics of the neighborhoods where the participants lived and went to school, was not asked. All five questions focused on gathering rich data for this study with the intention that emergent categories would be generated and analyzed for the needs assessment of diversity training from the participants’ perspectives in order to propose a theoretical direction for further studies. As recommended for grounded theory studies, both the interview and survey questions explored the topic of diversity training in order to accommodate the broad experiences of the participants. However, the questions were still narrow enough to draw out the participants’ unique experiences (Charmaz, 2006). The students targeted to complete the surveys were familiar with logging onto Blackboard to complete surveys following their group Partners in Excellence (PIE) meetings; these surveys were about the same length as the one I created for this study. However, the use of the open-ended questions to gather data for this study was a new format. Nevertheless, the responses overall were helpful for generating new data to conduct my research.

The number of students that completed the anonymous Web-based survey was 127. The Web-survey participants’ ages ranged from 18 to 20 years. The demographics for the Web-based survey participants are depicted in Table 2.
Table 2

The Demographic Breakdown of Web-Survey Participants

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>African American</td>
<td>89</td>
<td>70.1</td>
</tr>
<tr>
<td>Native American</td>
<td>6</td>
<td>4.7</td>
</tr>
<tr>
<td>Asian/Pacific Islander</td>
<td>2</td>
<td>1.6</td>
</tr>
<tr>
<td>Latina/o</td>
<td>30</td>
<td>23.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>127</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Since the participants were not asked to complete demographic information, I manually looked up the ethnicity and birth year of each participant that completed a survey. This process did not violate any confidentiality because I could not associate a completed survey with a particular student.

To prevent another poor response similar to the responses toward my data collection efforts in Spring 2005, students were sent an email urging them to complete the survey in order to have their names entered into a drawing for one of three $25 cash prizes at the March 2006 FDP group meeting called the Partners in Excellence (PIE) meeting. Students that completed the survey had their names entered into a random drawing for three cash prizes for $25 each. Three winners were randomly drawn at the March 2006 PIE meeting and each equally shared a portion of the $75 prize money.

*Foundational Demographic Information: Description of the University*

Qualitative research frequently uses demographic and other extant texts to establish more information regarding the research and the environment where the research took place (Charmaz, 2006). Therefore, I have included historical and demographic information about Bowling Green
State University in order to provide a fuller picture of the setting where the research took place and to give further insights to the environment of the students who participated in the study.

Established in 1910 as a teachers’ education college, Bowling Green State University is a predominantly white residential university with 21,071 students enrolled (BGSU Fact Book, 2005). Located in the Midwest, the University’s main campus is in Bowling Green, Ohio, a town with 29,600 residents. BGSU offers more than 200 undergraduate areas of study. During the fall 2005 semester, ALANA students were 19 percent of the entering freshman class. Fall 2005 to spring 2006 marks the time period when the final stages of data collection were conducted for this study. Therefore, Table 3 outlines the demographic breakdown of the campus during this time period.
Table 3

BGSU Student Ethnic Demographic Breakdown Fall 2005 (BGSU Fact, 2005)

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Main Campus Undergraduate</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>African American</td>
<td>1,221</td>
<td>7.6</td>
</tr>
<tr>
<td>Native American</td>
<td>83</td>
<td>0.5</td>
</tr>
<tr>
<td>Asian/Pacific Islander</td>
<td>145</td>
<td>0.9</td>
</tr>
<tr>
<td>Latina/o</td>
<td>498</td>
<td>3.1</td>
</tr>
<tr>
<td>Other/Unknown(^1)</td>
<td>667</td>
<td>4.1</td>
</tr>
<tr>
<td>White</td>
<td>13,465</td>
<td>83.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>16,079</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Main Campus Graduate</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>African American</td>
<td>155</td>
<td>5.3</td>
</tr>
<tr>
<td>Native American</td>
<td>3</td>
<td>0.1</td>
</tr>
<tr>
<td>Asian/Pacific Islander</td>
<td>34</td>
<td>1.2</td>
</tr>
<tr>
<td>Latina/o</td>
<td>54</td>
<td>1.8</td>
</tr>
<tr>
<td>Other/Unknown</td>
<td>497</td>
<td>16.9</td>
</tr>
<tr>
<td>White</td>
<td>2,194</td>
<td>74.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,937</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Total BGSU Main Campus</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Student Population(^2)</strong></td>
<td>19,016</td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) Although excluded from this study, Table 3 includes the data for students that refused or declined to specify their ethnicity as ALANA.

\(^2\) Firelands Campus data, a BGSU regional campus, is excluded from Table 3. The Firelands Campus is predominantly white with a population of 2,055 undergraduate students, bringing the overall BGSU undergraduate and graduate student populations to 21,071 for 2005-2006.
During the 2005-2006 academic year, ALANA undergraduate students comprised 12.1% of the overall student population on BGSU’s main campus. White students comprised 83.7% of the undergraduate students and the remaining 4.1% of the undergraduate students comprise the other or unknown ethnic classification. Approximately 7,000 students lived in University sponsored residential units at the time the data was collected.

Grounded Theory and the Analysis Process

Grounded theory continues to be used widely in qualitative research in communication studies and other social sciences (Lindlof & Taylor, 2002). Glaser and Strauss (1967) contend grounded theory is tied directly to the data and it is a lasting theory that endures changes. This theory requires that the researcher has the ability to “step back and critically analyze situations, recognize the tendency toward bias, think abstractly, be flexible and open to constructive criticism, be sensitive to the words and actions of participants, and be absorbed and devoted to the work process” (Strauss & Corbin, 1998, p. 7). Using this theory, the coded data specify potential relationships between categories and, hence, provide assistance for presenting a coherent “analytic story” that moves the research toward the development of theory (Charmaz, 2006, p. 63). Charmaz argues that grounded theory gives researchers the method to sensitize concepts that focus on power, globalization, and difference to scientifically establish connections between smaller local social structures and larger societal social structures. As a result, grounded theory provides the basis for researchers to constructively theorize. Grounded theory leaves the structures of the data intact while it enables the research problem and researcher’s interests to shape the content of the research activity as well as the way in which the researcher interacts with the data. The described features of grounded theory enable researchers to use, to the fullest extent, existing knowledge and experience in order to interpret the data and yield a richer analysis that may lead to further theoretical developments and new theories. Therefore, my
application of this theory may further knowledge in the area of assessing diversity training needs of ALANA students at predominantly white colleges and universities and also may lead to the themes that may assist with the development of theory in this area.

Shockley-Zalabak (2005) maintains that organizational communication scholars need to take advantage of opportunities to build theories that transform today’s organizations; nevertheless scholars continue to overlook the prospect that theories have this transforming effect on organizations. I maintain that grounded theory is the best theoretical lens for conducting this study based on the characteristics, focus, and direction of this research and because of the following theoretical perspectives: (1) grounded theory allows data collection and analysis to take place at the same time; (2) this theoretical lens creates an opportunity for categories or analytic codes to be derived directly from the data; (3) the theory permits comparisons to be made during each stage of the analysis; and (4) grounded theory promotes theory development and advancement during each step of data collection and analysis (Charmaz, 2006).

Lindlof and Taylor (2002) argue that there are two important features of grounded theory: (1) theory is grounded in the relationships between data and the categories into which they are coded; and (2) codes and categories are alterable until late in the project because researchers continue to have new experiences which continue to adjust the scope and terms of their analyses. Therefore, coding data from researchers’ lived experiences into as many categories as possible is the first stage of grounded theory. Using grounded theory, the diversity training manual, audiotape-recorded interview transcriptions, and Web surveys enabled me to examine the data analytically and in a manner that filters out any previous experiences or background so that data can be evaluated openly with new understandings and lead me toward the development of categories with properties and dimensions that propels research toward potential theoretical
developments (Charmaz, 2006). However, I focused singularly on generating potential themes for future theory development and assessing needs because the process of developing theory using grounded theory requires gathering data to the point of saturation, testing, and validation that goes far beyond the scope of this study (Strauss & Corbin, 1998).

For my research, the initial coding method used was line-by-line coding. This type of coding is necessary at the beginning of any study that uses grounded theory because it generates the categories and the characteristics or properties and variations or dimensions of these categories (Strauss & Corbin, 1998). Researchers can utilize line-by-line coding for single words, phrases, sentences, or paragraphs and it is beneficial because this level of microanalysis forces the researcher to let the data direct the analysis and fully consider alternative explanations. Line-by-line coding fractures the data. However, this fracturing is necessary to generate initial categories. In this research, I primarily utilized line-by-line microanalysis at the sentence and paragraph levels.

To start the microanalysis process, I read each set of data several times. During the first reading, I jotted down notes with details about the data that struck me as significant. Occasionally, I would write brief notes on the printed data itself. The majority of my handwritten notes were kept on separate paper. I began the microanalysis by coding each paragraph. Once all paragraphs were coded, each paragraph was coded at the sentence level. For example, for Web survey paragraph 264-270 a participant wrote:

Diversity helps me to remember that just because a student is white doesn’t mean that they aren’t or haven’t gone through things similar to what I have gone through. In fact, many have been through tougher trials than I will probably ever experience. It also showed me that people may view me, as an African American, in certain ways. I feel I have an obligation to present myself in a positive manner so that it reflects well on myself and so that anyone I
I meet will not see my negative behavior and think all African Americans are that way. The diversity training PIE meeting gave me a glimpse of that.

When analyzing this example at the paragraph microanalysis phase, it was initially color-coded red and labeled as, “A participant stating that diversity training enhances her or his interactions/communication/comfort with people of a different ethnicity or race.” This same paragraph was analyzed at the line-by-line microanalysis level and notes were written at the margins. Notes contain such comments as:

- Developing empathy for peers outside of their own ethnic groups
- Giving recognition to stereotypes
- Obligation to educate others about African Americans
- Feelings of representing all other people of the same race and not just himself or herself

The same process as illustrated in this example was developed for every paragraph and sentence of student data analyzed and used in this study. These comments were then compared and grouped into categories. Categories are formed by grouping conceptually similar events (Strauss & Corbin, 1998). This step facilitates conceptualization or the process where large amounts of data are reduced in order to analyze smaller groups of data. The next step is conceptual ordering of the data.

Conceptual ordering is the organization of the data into distinctive categories according to their properties and dimensions using clear and detailed descriptions of each category. For instance, based on the example above, a category that developed was, “Increase empathy for others.” Categories were compared for all the Web surveys, interviews, and training manual. Using a computer and a word-processing software color-coding feature, various colors were used to group similar categories. This color-coding process was used throughout to assist me with making quicker comparisons to group categories. In addition, line numbering was used
throughout all the data collected from students so that color-coded information could be easily identified in the original data. The color-coded categories were electronically moved and edited. Categories with the most frequency of occurring throughout the data were separated out and analyzed further. After the process was complete and a rough outline of categories and their respective descriptions were generated, the categories were refined into Manual Themes and Student Data Themes. A second reader was used to independently develop themes. The themes the independent reader developed were compared to the final themes that I developed.

The distinctive categories and themes developed using grounded theory, which prompted me as the researcher to conduct systematic analysis of the categories in the diversity training manual and make comparisons to the categories developed from the student data, enable me to conduct a successful needs assessment of ALANA students’ diversity training needs (DeWine, 2001).

Additionally, this approach may lead the research toward the categories that can be used in future studies to develop theory in the area of diversity training at predominately white colleges and universities and potentially other types of organizations. As demonstrated in the literature review, using the input of ALANA students early in the development of diversity training programs and theory is unique and needed in the field of organizational communication studies.

Conclusion of the Study Description and Analysis Process

This chapter covered the theory, method of data collection, the description of the study, and the process used for data analysis to generate the themes. The following chapter, Chapter 5, is the conclusion of this study. This chapter contains the theme analysis of the diversity training manual, student surveys, and audiotape recorded interviews. Following the theme analysis is the needs assessment. The needs assessment is carried out by conducting a comparative analysis of
the manual and student data themes. Chapter 5 concludes by addressing the implications of this study and proposing future recommendations that includes potential theoretical directions that may be useful for the development of theory for race-related diversity education programs.
CHAPTER FIVE: THEME ANALYSIS, NEEDS ASSESSMENT, AND CONCLUSIONS

This chapter details the themes generated from the analysis of the diversity training manual, Web survey, and audiotape-recorded interviews. Using these themes, a comparative analysis needs assessment of the manual and the student data is conducted. Based on the results of the needs assessment, a determination is made as to whether the current diversity training manual is meeting the diversity training needs of ALANA students at Bowling Green State University. This chapter concludes with a discussion concerning the implications of this study and future recommendations. To display the generated themes as they emerged in the data, Web surveys and participant data are cited throughout the analysis process as described below.

The audiotape-recorded interviews passages quoted have citations in parenthesis that indicate the participant identification number and transcription line numbers. For example, a quote used from Participant #3 is cited as (Participant #3, 23-28). The audiotape-recorded interviews were presented in italicized type and were submitted verbatim with no grammatical corrections. However, spell correction was run on the Web survey data to assist with accurately reading the students’ comments. Since the Web surveys were anonymous, the verbatim Web survey student quotes were italicized and identified as “Web Survey” followed by the transcription line numbers. An example of a Web survey citation is (Web Survey, 200-211). The emergent themes for the Web surveys, audiotape interviews, and diversity training manual are reviewed in the following sections.

Theme Analysis

In this section the theme analysis for the diversity training manual and the student data are reviewed separately. Quotes from the student data are used to describe themes that were generated from the student data. All the themes are summarized in a table and further discussed in the findings section.
As a result of attempting not to identify specific activities used in the diversity training manual, as preferred by CMAI, no quotes from the diversity training manual were used in this study. This section simply lists the themes generated by my analysis of the diversity training manual, which yielded eight prominent themes: (1) experience being the other; (2) experience with stereotyping and/or being or stereotyped; (3) knowledge of cultures different from your own; (4) knowledge of self and heritage; (5) to experience meeting and sharing with others; (6) development of empathy; (7) examination and notice of “natural” behaviors and actions; and (8) experience making connections and drawing conclusions.

Manual Theme 1. This first identified theme addressed experiences of being different or as the other. Exercises that reflected upon participants having points of being different, alone, isolated, and excluded, whether intentional or unintentional comprised this theme. Some of the exercises requested that participants not only share these experiences but also share the responses they would like to receive from other people not part of the group(s) they represented. The groups focused on were groups that participants perceived had been treated different.

Manual Theme 2. The second theme consisted of experiences with negative stereotyping and included activities that addressed using common negative stereotypes, witnessing someone being negatively stereotyped, and being a victim of negative stereotypes. Exercises addressing this typically had activities which accompanied discussions of perceived unfair treatment based on prejudgments or negative stereotypes that enabled the harmful effects of these practices to be revealed, explored, and ultimately diminished from everyday practices. The activities with this theme placed emphasis on several sub-themes. These sub-themes are (a) the process of how stereotypes were formed; (b) understanding stereotypes; (c) the limiting effects stereotypes had
on forming relationships; (d) how individuals and groups could potentially react to stereotypes; and (e) overcoming the tendency to stereotype.

**Manual Theme 3.** This third theme focused on the demonstration of knowledge of cultures different from an individual’s cultural group(s). This theme was expressed in several exercises by having participants identify their knowledge of (a) diverse famous people (i.e., Steven Biko, Hernan Badillo, Malcom Little, etc.); (b) foreign and or culturally significant words (i.e., goy, Nisei, stepping, abuela, etc.); (c) various ethnic celebrations (i.e., Kwanzaa, Cinco de Mayo, Festival of Lights, Juneteenth, etc.); (d) accurate historical facts and cultural symbols of significance (i.e., Roe vs. Wade (1973), Brown Vs. Board of Education of Topeka (1954), etc.); (e) cultural symbols of significance (i.e., Angel Island, eagle feathers, the Irish potato blight fungus, etc.); and (f) familiarity with a variety of ethnic foods (i.e., lumpia, foo foo, etc.)

**Manual Theme 4.** The fourth theme was knowledge of self and heritage. This theme emphasized the reflection upon family lineage, where a person was raised or grew up, and friendships people developed. These areas were reflected upon and used to determine the impact heritage has had on individuals’ attitudes about racial diversity. Exercises with this theme encouraged participants to examine automatic thoughts they may have had when encountering diverse people and to recognize and discuss the messages individuals sometimes unknowingly send others in regards to diversity.

**Manual Theme 5.** This fifth theme targeted meeting new people and sharing perceptions, feelings, beliefs, heritage, and similarities and differences. The exercises that focused on this theme promote sharing one’s way of life and being open to hearing about the diverse experiences of others and exploring ways to develop authentic relationships with diverse individuals and to effectively communicate across diverse cultures. Sub-themes of this area were team-building, working in diverse groups, and building stronger interpersonal relationships with diverse people.
Manual Theme 6. For this sixth theme the concentration was on developing empathy for others by becoming more aware of the experiences of others. This theme concentrated on developing sensitivity to diverse peoples and recognizing that by doing so, individuals may identify that simple, and often common, phrases may affect people in different ways.

Manual Theme 7. The seventh theme called for noticing and examining “natural” behaviors, assumptions, and actions. Activities that focused on this theme attempt to have participants focus on taken-for-granted behaviors and beliefs and potentially to change the way they viewed themselves and others. Power dynamics were taken into consideration during the activities that fell into this theme.

Manual Theme 8. This eighth and final theme addressed making connections with what participants had heard, experienced, observed, and learned during the activities. From these experiences, participant must draw a conclusion based on how this information could change their perceptions of themselves and others in the future.

All of these themes materialized as the common themes that the racial and ethnic diversity activities in the training manual addressed. Stereotyping emerged as the most common theme throughout the manual. Great emphasis was placed on avoiding the use of negative stereotyping, being the victim of stereotyping, and recognizing the tendency to stereotype others so that this tendency could be avoided or lessened. In the following segment, stereotyping was an issue as well for the students. However, other issues developed as salient for the ALANA students participating in this study as described in the following section.

The Student Data Theme Analysis

In this section, the data collected from the student surveys and audiotape-recorded interviews were reviewed together, though each was analyzed separately. With the exception of lesbian, gay, bisexual, and transgender issues that were only present in the audiotape-recorded
interview data, similar themes were expressed in both sets of data. In total, there were eight themes that appeared as significant when analyzing the student data. These themes were (1) coping and dealing with the biases of others; (2) recognizing support and finding comfort in a predominantly white campus environment; (3) increasing confidence and ethnic pride; (4) increasing empathy for others; (5) experiencing a common ground with others; (6) educating others about ALANA people while simultaneously representing all persons from their respective ethnic groups; (7) better understanding lesbian, gay, bisexual, and transgender issues; and (8) experiencing isolation and being different. A sub-theme of stereotyping is present for Student Data Themes 1, 3, 4, 5, 6, and 8. It is important to note that each line or group of lines quoted for the Web surveys was a different student voice. In most cases, entire student comments were used to illustrate each theme generated from the student data.

**Student Data Theme 1.** Assistance with coping and dealing with the biases of others. This was a common theme that was woven throughout several of the responses from different participants who completed the Web survey and audiotape-recorded interviews. It was common for students to state that diversity training was useful for helping them cope with their perceptions of behavior that were negatively biased or behavior toward them that was perpetuated by negative stereotypes. Some students focused on their interactions with white students, faculty, and staff or being in a predominantly white environment in their responses. For some ALANA students, diversity training raised awareness of how to respond to students who may intentionally or unintentionally responded to ALANA students in biased manners:

*Um, I think diversity training is just familiarizing yourself or becoming aware of differences that you may encounter just basically being aware of them and knowing how to respond to others who are not aware of them...* (Participant #1, 28-30).
This type of awareness enhanced students coping skills when navigating in an environment that could seem intimidating and unfairly prejudging ALANA students based on negative stereotypes.

Survey participants described diversity training as an opportunity for ALANA students to develop better coping skills in order to better interact with white students, faculty, and staff when discrimination was perceived. For instance:

*Diversity training makes it a lot easier to interact with White students, faculty, and staff because the things that they won’t help you with or explain better diversity training helps you to cope with it and go to the one’s that better explain things and make you feel more comfortable* (Web Survey, 109-112).

Students in the study found that diversity training often assisted them with finding people and places on campus that made them feel more comfortable in their campus environment.

In this next comment, another student stated that diversity training assisted with the development of coping skills and comfort with her or his academic environment:

*Diversity training at BGSU is useful for my interactions and relationships with White students, faculty, and staff on campus because it creates a tool for me to cope with prejudice and discrimination and to be more comfortable with my academic environment* (Web Survey, 255-257).

There were several students that addressed coping from the perspective of dealing with being in a more culturally diverse environment and for others they discussed experiencing being the minority for the first time and the culture shock of this new experience. In the first quote, the student addressed the issue of culture shock and being on a predominantly white campus and how diversity training made it possible for this student to “deal” with this new environment:
Well I think it is useful because upon stepping on the campus of BGSU minorities are faced with a cultural shock. I however was one of the only ones out of my friends who was able to deal with going from being the majority to the minority. Coming from a public high school and middle school that was 95% African-American it is really hard to adapt. With the diversity training it helps me to be aware about the different biases people have and learn how to really deal with them (Web Survey, 61-66).

Similar to the preceding quote, the next student described an ideal diversity training program that enabled ALANA students to better cope with their feelings and their experiences with culture shock:

My ideal diversity training program would be one that helps minority students discuss and cope with their feelings on what it is like to be part of a predominantly white campus and the culture shock it may have on some (Web Survey, 1055-1057).

Although culture shock experiences were described by several students, the students also described the need for a diversity training program that assisted them with coping with reactions of peers who may not be accustomed to being around ALANA students.

The development of coping skills for interacting with individuals from different races and cultures emerged and often was coupled with the idea that diversity training was useful for assisting ALANA students with coping with the reactions of peers who may not have been exposed to or may have had limited exposure to diverse individuals:

It is useful because it helps students cope with not only there being a mixture of races of students but how to adjust positively for those who are not used to being around so many ethnicities (Web Survey, 149-151).
Coping and dealing with the biases of others surfaced as a theme that ALANA students expressed as helpful and important for fulfilling their diversity training needs. The second salient theme dealt with interpersonal communication and relationships.

*Student Data Theme 2.* Diversity training enhanced the interactions, communication, support, and comfort that ALANA students experienced within a predominately white environment. Support emerged as an important component of ALANA students engaging in interactions and feeling comfortable in their environment, thus enabling the development of richer interpersonal relationships within a predominantly white environment. Diversity training also assisted with ALANA students’ abilities to recognize allies and supporters. Below are comments from participants that address this manner of thinking about diversity training.

Initially, this theme was expressed by the students conveying how the training helped with their understanding of the perceptions that some white faculty, staff, and students had of them and this enhanced their interactions with those outside of their respective ALANA community. For example:

*Diversity training has helped me understand the perceptions White people or people of any other race may have [of] me as an African American. The White faculty are very nice and helpful no matter what your background is. They strive to make the education of their students top priority and they are always willing to make new relationships with the students* (Web Survey, 127-131).

The training was also useful for helping students recognize support systems and individual supporters that may have helped ease some transitional issues:

*It helps everyone to understand one another and realize that everyone is experiencing the same things. And it also helps to know that there are people who can relate to you, that are there to help you and support you, or just to be your friend* (Web Survey, 280-282).
Faculty support was very important to many of the students responding to the Web survey and participating in interviews. Often ALANA students relied upon faculty and staff for support when they perceived a lack of support or discrimination from their white peers.

There were several students that found diversity training was useful for developing necessary interpersonal skills to interact with people who were not ALANA and for making the adjustment to being in a predominantly white environment:

*Diversity training at Bowling Green State University is useful for interactions and relations with White students, faculty, and staff on campus because it will allow minorities to feel more comfortable in a predominantly white community. It will also help allow minorities to adapt to a predominantly white community* (Web Survey, 105-108).

Diversity training also assisted ALANA students with their interactions from different cultures and races because the training may have enhanced students’ abilities to view interactions with their peers from multiple perspectives and to grow as individuals:

*The training at Bowling Green State University has helped me enhance my ability to communicate with other races. I am originally from Houston TX, a very diverse area where I had plenty of practice with interacting with others. I am already friendly, and I try to be to everyone. One major thing that I have learned here is not to play the race card. In this I mean to automatically assume that just because something goes wrong, and a situation occurs, that it’s because I am black and they are white. I have learned to just analyze the situation and then make a general assessment of what is going on* (Web Survey, 35-42).

As a result of diversity training, students experienced an increase in comfort that enhanced interpersonal relationships as stated in this example below:
By me being in predominantly white setting classroom this has helped to come out of my shell and learn from others. I also had to do a lot of adjustment to my mentality and how I think considering that I graduated and come from a predominantly black community (Web Survey, 737-740).

ALANA students’ interpersonal skills were improved with diversity training by enabling the students to be more comfortable in their environment and to help them better adjust to their peers.

Diversity training helped ALANA students be more civil towards their peers because the training helped them develop a deeper understanding of underlying issues that might cause tensions among diverse individuals:

*It helps to have a place and people to talk about certain issues while not lashing out on other races on campus. Just by learning about it and talking it through with those who can relate helps and is useful for / getting by day to day. It helps to ensure that you are not alone and that even if sometimes you feel mistreated or wronged that there are people who know right from wrong and that they want to help you and be your friend* (Web Survey, 18-22).

Some students expressed that the diversity training enabled them to recognize support in multiple places across campus and to build support systems with other students. In the first quote, a student described recognizing support systems in the classroom:

*... in diversity in training in that situation helps me to understand other people’s ideas and feelings toward other ethnicities. In my Ethnic Studies class I got to experience other people’s opinions towards Native Americans, of which is my descent, and learned that they too, feel that Native Americans have been treated unfairly over the course of history* (Web Survey, 715-719).
The second quote outlines the perspective of students that experienced diversity training as increasing their abilities to recognize support systems outside the classroom as students navigated across campus:

It is useful because by us being the minority and for us to come together it helps us to learn, respect, and realize that we to are not alone in this. Also I like meeting new people and new faces, and it feels good to walk around campus and even if you don’t know the person’s name you can smile and speak. Therefore by having the diversity training it makes BG seem more friendly and helps us to get to know each other (Web Survey, 318-323).

ALANA students frequently relied on the acceptance and support of those outside of their ALANA groups in a predominantly white environment. Support from white faculty, staff and peers was often referred to as a component that was critical for their comfort on campus and their ultimate success in the environment. Perceptions of support were critical for their development of successful interpersonal relationships on campus.

Most of the ALANA students participating in the study lived on campus. These students expressed that the training was useful for improving their interpersonal relationships in their campus living environments, as exemplified by the following student:

It has helped me learn how to interact and deal with different situations I am faced with. For example, I had a roommate situation last semester dealing with race. I used some techniques and information I have learned from diversity trainings and applied them to the issue. It was very helpful and I understood more what I was learning about in the training sessions (Web Survey, 232-236).

Predominantly white residential colleges and universities should consider the perspectives of ALANA students when designing diversity training programs because the living conditions that
students study and socialize in were critical to their success. The comfort and interactions that
ALANA students experienced improved with diversity training because the training helped
improve their interactions with their white peers and this enriched their social environment on
campus.

Diversity training often helped ALANA students with their interpersonal relationships
with whites and also among their ALANA peers. This was particularly true for their ALANA
peers that came from ALANA groups different from their own respective groups. For example:

_Diversity Training at Bowling Green is helpful with my relationships with African and
Latino here on campus because I’ve never been in direct contact with any of these race
examples and this showed me that these different races aren’t very different from me at
all, while all the time I was believing that there was some type of drastic difference
between us_ (Web Survey, 328-332).

Diversity training provided ALANA students with the opportunity to interact with students
outside of their respective ALANA groups and to build a support system when faced with
discrimination:

_I am a biracial student, and in diversity training I am in a very diverse room. But when I
walk out of that room, I am faced with a very predominantly white setting. I am faced
with racist jokes, comments, and digs... and with my training, I know that I am not the
only one who is faced with this type of situation. I have friends in the program that help
me to deal with the issues_ (Web Survey, 877-881).

Connecting with others and building stronger interpersonal relationships were needs that students
addressed as important to have fulfilled by a diversity training program. Building allies among
their peers, regardless of ethnicity, is important for the success of ALANA students attending
predominantly white colleges and universities. ALANA students having this type of support had
the opportunity to realize the pride that they had in their respective ALANA groups. Another theme that materialized was the need to have their ethnic pride addressed.

**Student Data Theme 3.** Diversity training increased confidence and enhanced ethnic pride. This was exemplified by ALANA students’ desire to learn more about their respective ethnic histories and the histories of other diverse groups. Diversity training was also a platform for students to claim and take pride in their various ethnic identities. For example, one student wrote:

*BGSU diversity training is useful because it helps you learn more about my history of being an African American woman and my culture. The training has helped me relate to other cultures and diverse people. It has made me realize when one learns about there own culture then it only makes it easier to learn about other cultures. Overall, it only makes you a move well rounded, positive person because you [are] a more confident person* (Web Survey, 100-104).

ALANA students might experience diversity training as an opportunity to develop pride in their respective ethnic groups. In some ways it may empower students to understand their ethnic groups better, as expressed in this quote:

*At BGSU, diversity training has helped me in numerous ways. It has taught me more about my own history as a woman of color, and helped me understand more about my own, and others, cultures. Diversity training here on campus has helped me to relate to other cultures and diversities of people. When one understands there own culture and others, it makes them more accepting to other ways of life because they are less ignorant to other ethnicities and races. Also, training helps one to relate to others in a more positive way because it makes you more confident as a person because you know who you are, and what you’re about* (Web Survey, 216-223).
ALANA students often experienced diversity training as beneficial to learning about their histories and how this history impacts their interactions today in a predominantly white environment. Having this historical perspective enabled the students to better interact with other diverse individuals and to be more accepting of diversity. This was often described by the students as a confidence building experience. It created pride and the willingness to speak up in class. For instance, diversity training enabled this student to be more respectful of other views and created confidence to be outspoken about her or his personal ethnic experiences, as seen in the following comment:

*The diversity training has encouraged me to respect the views of others, but to assertive and include my own viewpoints which are just as valuable* (Web Survey, 86-87).

ALANA students valued diversity training when it provides them with the chance to learn about diverse ethnic histories and use this knowledge as a means to take pride in their diverse identities and be more outspoken in classroom and other settings. Diversity training was also a means for the students in the study to develop an understanding and empathy for others.

*Student Data Theme 4.* Diversity training increased ALANA students’ empathy, compassion, and understanding for others within and outside of their respective ethnic or racial group identities. This is demonstrated in the following student’s statement that addressed the development of empathy for her or his white peers:

*Diversity helps me to remember that just because a student is white doesn’t mean that they aren’t or haven’t gone through things similar to what I have gone through. In fact, many have been through tougher trials than I will probably ever experience* (Web Survey, 264-266).

Compassion and respect was also a learned behavior from the training as stated below:
It promotes compassion and a willingness to understand another peer better than superficially (Web Survey, 369-370).

Developing the skill to view things from multiple perspectives was a recurring theme among the participants. This ability to engage in considering situations from their peers’ perspectives was also beneficial for developing empathy for those that belong to their respective ethnic groups. Many of the participants described diversity training as a tool to develop better understanding and to be more respectful of diverse cultures, races, and ways of life intra-ethnically:

*I feel that diversity training is useful for my interactions with African Americans, Latina/o, Asian, and Native American students, faculty, and staff on campus because some African Americans feel that if one of their friends don’t act a certain way or act like they do, or even talk like them, then something is wrong with them. It is possible for one race to discriminate against each other because they are different, and so I feel that those people need to learn that not all African Americans act the same, same for Latinos, Asians and Native Americans* (Web Survey, 378-384).

ALANA students may rely on acceptance from members of their respective ethnic groups when attending predominantly white colleges and universities as one way to feel more comfortable in their campus environment. However, when there were fewer ALANA students, ALANA students may be left with fewer choices than their white peers to find groups of students that look similar and hold similar values.

When addressing the usefulness and unique needs that ALANA students may have had in regards to diversity training, one interviewee felt that diversity training helped reduce potential interethnic tensions and increase the understanding that ALANA and white students had for one another:
... because they’re minorities and without diversity training you know, people probably would just go haywire, predominantly being white, can’t adjust, that means that predominantly white students probably wouldn’t be supportive of the minorities, and then the minorities wouldn’t be really opening to try to, mingle with white students and so, yeah (Participant #2, 153-157).

ALANA students considered diversity training a bridge to reach out to other ethnic groups and to understand and empathize better with all their peers:

Because there’s gotta be a way where we can say, I love that about your culture and be able to get over the past hurts, and things in the past, say that was in the past. Let’s work from now, let’s make sure what happened in the past does not happen now. Let’s start anew with our relationship, but that has to be, people have to be willing to do that. People have to be willing to let go all past offenses against them. People have to be willing to let go of stereotypes and just say, no we’re one race, it doesn’t matter the color of our skin, does not matter, it’s what’s in our heart you know. It takes a person, a bigger person to be able to decide that (Participant #6, 151-158).

While diversity training helped create an environment that increased students’ empathy and understanding of others, it also fostered the creation of a common or shared ground with their peers.

Student Data Theme 5. Diversity training created a common ground with people outside of an individual’s ethnic group, causing the realization of shared and/or similar challenges and experiences, thus facilitating the development of empathy for others. This theme is demonstrated by the students’ positions stated below. This student identifies a common ground with other ALANA students outside of their ethnic group:
It made me realize that all minorities are really going through the same things that I am as an African American student and I should not look at them differently and believe that they don’t struggle being a minority (Web Survey, 308-310).

Students regularly experienced diversity training as a phenomenon that facilitated connecting with their own identity and that of other ALANA people within self-identified ethnic groups by educating participants about the history of other ALANA peoples:

As stated earlier, diversity training helps you to understand more about yourself and other people with the same culture and ethnicity as you. It truly puts you on a more common ground because you understand your own history, and the other’s history (Web Survey, 457-469).

Through this process, students may identify commonalities among various ethnic groups and from identifying these commonalities build connections cross-culturally.

Common ground was also expressed as a means to build connections among ALANA students and a mechanism for developing the capacity to want to aid and support others because of a development of connecting similar life experiences:

It helps us to come together as a whole, and have a familiar experience to share with each other. We are a group of people who understand what each other is going through and therefore can experience great things by helping each other out (Web Survey, 442-444).

Participants also found that diversity training created a common ground with peers, faculty, and staff, which enabled students to improve how they related to others outside of their respective ALANA groups:

Diversity training at BGSU is useful for my interactions and relationships with African, Latina/o, Asian (including Pacific Islander), and Native American students, faculty, and
staff on campus because it creates interest and common ground in order to better relate to others (Web Survey 487-490).

Using common ground as a foundation to build relationships cross-culturally was reiterated by students as being beneficial for fulfilling their diversity training needs. Multiple students expressed that diversity training made them more aware of these connections.

The common ground theme was also conveyed as diversity training being something that united ALANA students by making similarities more apparent and this enabled students to express cohesiveness among different ALANA groups:

*I learned how these minority groups are stereotyped against just like I am. We all have a struggle to attest to. African American’s are not the only ethnicity that has been enslaved or degraded. Every minority has been through discrimination. This can unite us all. I now associate them with myself and don’t notice the differences as much* (Web Survey, 445-448).

The common ground theme was consistently expressed as developing during diversity training, which enabled the awareness of similarities to become more apparent to students. Participants frequently felt these types of commonalities among various ALANA peers outside of their respective ALANA ethnic groups:

*The diversity meeting showed me that some people of other races have had experiences similar to mine. Some may come from different places or backgrounds, but for the most part we go through similar things - whether they are positive or negative. This means their life is hard enough without me or someone else making fun of them or excluding them from activities so acting friendly can take some stress and burden off of a person’s shoulders* (Web Survey, 502-507).
Diversity training sharpened students’ ability to think beyond themselves and their personal experiences and consider the lived experiences of others. Participants often found that diversity training created a common or shared experience with other ALANA students by making apparent differences and raised the awareness of considering the experiences of others:

*Diversity Training at Bowling Green State University is useful because it helped me to realize that everyone is not going to be exactly the same as I am. Not saying that I thought everyone is, however where I’m from I always surrounded by people of my race, so I never had to take the time to consider the opinions and beliefs of other people of different races* (Web Survey, 68-72).

When asked about the ideal diversity training program that would best fulfill the needs of ALANA students, establishing commonalities among various diverse groups emerged as a theme. One respondent to the survey described his/her ideal diversity training program as one that would enable students to learn about other cultures, create commonalities, and develop better understanding of diverse peers:

*I would design a program that focuses on each culture separately and then collectively. My group would travel to places where each culture is shown as the predominant culture and show the group how they interact, think, feel and communicate. I would want my group to learn each cultures’ history and immerse themselves in each history as much as possible. Each culture and race is different and it’s important that we understand as many of them as we can so that we can understand each other and form a common ground of interaction, understanding and communication* (Web Survey, 1304-1310).

The students expressed this theme in relation to other ALANA students. Rarely did students express common ground being developed with their white peers. The dominant theme was common ground developed among their ALANA peers. In addition to creating a common
ground, sharing, and having empathy for others of ALANA descent, frequently ALANA students experienced diversity training as a call for them to educate others about the ethnic groups that they represent and to teach their peers about diversity.

*Student Data Theme 6.* This theme concentrated on ALANA students’ perceived expectations and obligations to educate others about their ethnic or racial groups during diversity training and argue for respectful, fair, and non-judgmental treatment. This perception was frequently combined with the expectation that their actions represent their entire ethnic groups. As one student stated: “My role is to learn and help others understand diversity” (Web Survey, 641). The first comment refers to being on scholarship and the added pressure of having the obligation of educating peers about diversity and reducing the negative stereotypes his/her white peers had about ALANA students in order to prove that ALANA students were deserving of their place in higher education:

*It’s my duty to speak up [during diversity training] and give my input as a person belonging to a minority. I’m at this school to promote diversity and to represent my Mexican peoples. Blessed to be at BG on a scholarship, I try to never lose track of my purpose here--getting a good education and diminishing stereotypes that a person of color, especially a Chicana, can’t cut it in college. In a White setting I feel I must never lose sight of my own ethnicity. And just because we’re dominated here by White people, I make sure never to let that influence me to assimilate into their ideas and express my own opinion* (Web Survey, 770-776).

As stated in the comment above, there was a different type of pressure experienced by ALANA scholarship recipients because they had to deal with the negative stereotypes associated with their ethnicity and the perception of their white peers that they were not deserving of the
scholarships. While educating their peers about diversity, ALANA students often experienced confrontations that were painful:

...They continued throughout the class arguing about all of the reasons why. People of color should not be given these scholarships. I, along with one other girl, were the only people in the class who were not white. She is much shyer than I, and this discussion appeared to affect her even deeper than it affected me -- she was silently crying as she listened to her classmates talk badly about the reason why she was able to go to college. I felt very bad considering I also received a scholarship for being “colored”, although it didn’t affect me in the way that it affected her because I don’t let ignorant people get to me that way. So, I talked to the entire class on behalf of both of us and explained how helpful these scholarships are to us and why it is the reason why most of us are in college. I continued to speak about the multicultural program and the good things it does.

This is an example of the role I have taken in a predominantly white setting (Web Survey, 809-820).

ALANA students often feel that being on a predominantly white campus compels them to educate whites that there are positive aspects to minority students and that they have the equal academic capabilities to be their classmates. ALANA students frequently discussed having to fulfill the role of defending national policies and programs focused on providing equal opportunities for ALANA peoples. However, despite ALANA students’ perceived role to educate their white peers and defend public policies, several students stated that they felt that their white peers were disadvantaged.

The following participant felt that white students were at a disadvantage because they appeared to lack knowledge pertaining to the most basic elements of diversity because, as a
member of a traditionally privileged group, white students have not been as perceptive as their ALANA peers:

In a classroom that is a predominantly White setting my role is to give the perceptions of all minorities, not just blacks, because some people just do not know certain things because of ignorance... Being on a college setting made me realize how ignorant Whites are (and not in a bad way, literally). It is the small things about minorities that they do not understand.... I have found myself explaining things as simple as hair and it made me realize that minorities have more common knowledge than Whites because we are exposed to their perspective, so we know [more] about them than they know about us. So, I feel that is my duty as a minority to give them general insight on the life of a minority (Web Survey, 835-849).

As a result, ALANA students often felt that they must remain open to discuss issues of diversity with their white peers in order to assist with educating them about diversity:

If I am in that kind of setting I try to bring an educated opinion on whatever the issue dealing the race or ethnicity is. I do not feel offended, I rather feel that it is my duty as a person of color to offer up a up close and personal opinion, and show people that it is Ok to talk with me about controversial issues dealing with race (Web Survey, 539-542).

One survey participant felt that educating peers was an obligation because there was no better educator about ALANA people than those that have personal experience with being an ALANA individual:

I am usually active and want them to see my side of the table also. A lot of times I realize that it is a white man that is telling black people about themselves and they have no clue what it is like growing up being black and having to deal with racist issues and stuff like that. There is not enough diversity and I try to voice that (Web Survey, 567-570).
Students often strongly felt the obligation to educate their white peers about diversity. One student considered the obligation to educate his/her peers about diversity strongly enough to assume a role similar to that of a co-facilitator:

*In this sort of setting, my role during the training would be to help the presenters as much as possible by answering questions and doing whatever they ask. I would also answer questions from the others taking the training. I feel that by sharing my experiences of growing up in a predominately White town and school district may help everyone at the session* (Web Survey, 685-689).

This student was not alone. There were other students who were willing to put themselves in similar roles during diversity training. ALANA students commonly expressed that they felt the necessity to appeal to their white peers to accept diversity because doing so could potentially benefit everyone. One survey participant wrote:

*My role during diversity training if I were in a predominantly White setting in class, a group, etc., is to simply to explain how I feel about being an African-American at a majority White university. I would explain to my peers to accept diversity for what it is because everyone is different, and taking note of these differences will make school a better place to be* (Web Survey, 730-734).

ALANA students also felt compelled to act as witnesses to discrimination and educate their white peers about the current existence of discrimination:

*I believe my role is to open their eyes up to the situations we as diverse people go through. I would feel like I need to let them know that we are discriminated against and not always treated as equals. My role would be to let the people know that racism still exists and still requires some attention.* (Web Survey, 870-873).
ALANA students perceived a different role during diversity training than from the perceived role of their white peers. For this reason, one student wrote that it was a requirement to have ALANA people present during diversity training in predominantly white settings:

... I think its, it should almost be required to have people who belong to these, to ALANA groups to have them in diversity training cause they can tell you personally what they feel would benefit them. ... If you’re accommodating a group of people you want to know what that group of people need and it’s good to get it from their mouths (Participant #4, 93-104).

ALANA students felt an additional pressure that may not be experienced by their white peers. One participant expressed the additional pressure to educate his/her white peers in the following manner:

Yes, I think the role would differ, I think a lot of times, you know, people they look to you just because you may be the different one and just to kind of see you know, if what they’re learning about or what they think is actually true. So I think you just have to really just be conscious of you know, you’re actions and what you say because knowing that, they’re gonna try and pick up on every little thing so, I definitely think it’s different, um, it’s a bit more pressure but I don’t think about that (Participant #1, 74-79).

ALANA students felt pressured to educate their peers by also not fitting negative stereotypes. The students perceiving this role feel they must present themselves in a positive light to enable their white peers to have a better informed perspective about ALANA people.

For some ALANA students, their perceived role was to educate their white peers about refuting negative ALANA stereotypes was accomplished by being a positive role model and avoiding fitting negative stereotypes:
I would say that my role would be for me to try and not make myself seem to fit into all the stereotypes that others may have put upon my race. I think that my role would be for me to represent my self and ethnic group in a well manner (Web Survey, 646-648).

My role is nothing more than to be myself. Because I am black there are many stereotypes already forming as I walk into a classroom, but I can’t act like what we are depicted as through media. I am more mature than that and I have to work even harder to show other[s] that as well (Web Survey, 664-667).

Negative stereotypes impact some ALANA students to the extent of internalization. Not only do some ALANA students try to educate their peers, they simultaneously attempted to convince themselves that they do not fit the stereotypes they were trying to dispel. For instance, one student wrote:

> In my opinion, or how I view myself in a predominantly white setting, is that I have something to prove. Not necessarily to them directly but to prove that the many stereotypes given are wrong and in retrospect I am well above and beyond that. To myself I have to prove this and then will it be influential in the white society (Web Survey, 831-834).

The desire to educate their peers about the inaccuracy of stereotypes creates tremendous pressure on ALANA students, because as found in the literature, ALANA students frequently felt that their actions could reflect negatively upon an entire ethnic group:

> ... It also showed me that people may view me, as an African American, in certain ways. I feel I have an obligation to present myself in a positive manner so that it reflects well on myself and so that anyone I meet will not see my negative behavior and think all African Americans are that way (Web Survey, 266-270).
ALANA students handle this pressure in a variety of ways. There were students who chose to withdraw or minimize situations where they may have to fulfill this perceived role. There were students that strived for setting a positive example at all times and for perfection in the classroom and in their living environments as a means to educate peers that not all ALANA people fit the negative stereotypes that some of their peers possibly might believe. There were also students that used humor to educate their peers when the encounter negative stereotypes.

Using humor when encountering negative stereotypes and actively sharing their culture with their peers is one way ALANA students help challenge stereotypes. In the following example, a student demonstrated how he used humor when encountering the negative stereotype about Asians eating dogs and cats:

... Oh, yea I eat that all the time, my mom makes it, you know, really, really, I start laughing about it, once they got to know that you know, that I have a sense of humor, that breaks down some of those barriers, and some humor is used in a way that it’s not putting someone down, but it’s just bringing to life, just some of the things, and it helps that pressure. I mean, there is that tension, well I don’t want to offend you, one person’s like, I don’t want to say the wrong thing, you know, but once you know that your friends, and you can take it, and just say, I’m here, I’ll show you, I’ll educate you how to talk to me... (Participant #6, 281-288).

However, ALANA students that tried to use humor to educate their peers about diversity felt the pressure of this role. Participant #6 previously stated:

... I’ve been in some of those classes where it has been uncomfortable... and I’ve joked about it too at times, but it’s like, just because you look Asian, you’re like from that country, you know what I mean, and it’s just like I’m a mix of everything, so at times I felt like I’m speaking for the whole continent not just that country, not just that race but the
whole continent you know, and it has gotten very uncomfortable in there and um, I haven’t finished one class where people got very very emotional about the you know, just racial stereotypical things… (195-206).

ALANA students felt that they were a representation of all people of similar/same ethnicity and thus continuously educated others about them. Just by being in a predominantly white environment some ALANA students feel they must explain themselves and they perceive an expectation to give their opinions:

*Honestly, at first I always feel as if everyone is focused on me and my response.

Therefore, I try to stay calm and act as if it is any other topic. I am mostly willing to give my opinion. However, there are times when I feel attacked and very upset and angry. I try my best to set a good example and stay respectable to the others in class who may not know what they are talking about, even when they have offended me* (Web Survey, 519-523).

The participants’ perceived role as educators of their peers about diversity during diversity training sessions and during class discussions concerning issues of diversity was one of the most salient themes in this study. Commonly students would state similar phases as one respondent, “*I would have to explain how it is to be a minority in college, and the role I play in society*” (Web Survey, 621-622).

The perceived obligation to educate their peers often created anxiety or discomfort for ALANA students. Commonly, students perceived that their peers looked to them as experts about the subject as expressed in the following statement:

*When the class or group I am in decides to focus on racial diversity, and I am one of the few if not only minorities in the class room, everybody usually just look towards me and wonders what I usually have to say about it. I hate this kind of attention because it is
almost like since diversity is the subject, I automatically have to know everything there is about it. I do not have a problem with being Mexican, in fact I love it. But I hate being the center of attention (Web Survey, 533-538).

One student’s anxiety was so prominent that the desire to “disappear” was expressed:

This occurs frequently for me, since all my classes are honors classes. Usually when this situation occurs, I feel uncomfortable. I just become silent and withdrawn. I don’t offer any insights or opinions. My role is to just disappear into the background. It isn’t so much that I feel uncomfortable, but that I know my presence makes others in my class feel uncomfortable when the topic turns to race. By withdrawing, the others in my class feel more able to talk freely. So, I guess my role is to listen (Web Survey, 920-925).

Perceived expectation to educate his/her white peers about diversity made this student feel like an outcast:

My role would be as the outcast in the setting. I would not feel comfortable being the only person of color in the classroom when we are discussing racial or ethnic diversity. I would feel like all of the other students were looking to me to be the representative for the way students of color should act (Web Survey 882-885).

For the majority of participants, ALANA students perceived a constant scrutiny and fear that any negative behavior from one was perceived as a trait of all ALANA people of the same ethnicity as the offender. The theme to educate peers by example was entrenched in many students’ perceptions of their roles during diversity training, as stated by the following student:

...The major thing, however, is remembering that we are a representation of our ethnicity and culture, and we must represent ourselves in a way that will not lead the white students to see us in a negative light or have stereotypical presumptions about us. My role during diversity training while being placed in this situation would be to first and
foremost, be myself. Secondly, I would have to respect the opinions of other students, even though I may not agree with them. Finally, I would have to keep my cool if a situation I feel is racist or negative arises. These are all things I must keep in mind as I represent my culture to the white students, some of whom may never have been exposed to it at all (Web Survey, 608-616).

Several ALANA students perceived expectations that they were in a predominantly white environment with a great deal of maturity and knowledge that surpassed that of their white peers. The pressure that the participants felt from this perceived expectation was salient throughout the data. Another theme that arose as prominent for ALANA students participating in the audiotape interviews was the understanding of bisexual, gay, lesbian, and transgender issues.

Student Data Theme 7. Lesbian, gay, bisexual, and transgender (LGBT) issues were not addressed by any of the interview or survey questions. The interview and survey questions focused on racial and ethnic diversity. Yet, the LGBT theme materialized during the analysis of the audiotape interview data. The LGBT theme came forward as an area the students seemed to feel that they did not know enough about and felt that this area was not addressed sufficiently during the diversity training sessions they had experienced at Bowling Green State University.

One example pertaining to the area was quote in the following passage:

... I do think that a lot of diversity training lacks the sexuality portion like I think that is a big part of diversity I think a lot of training lacks that so (Participant #1, 57-58).

Participant #1 again expressed more desire to discuss LGBT issues later and stated:

... Um, that and um, definitely the whole sexuality issue, because that’s becoming a very, like an increasingly important topic in African American communities, I would definitely focus on that um being more excepting of those that are maybe struggling with that or maybe or maybe you know realizing that (130-134).
Participant #1 stated that LGBT issues were neglected and that these issues should be equally included with discussions concerning racial diversity:

*Um, as far as a race or cultural thing, I think it was well covered but if you go on to romance being and gay diversity, it’s kind of neglected I would say, I don’t here about you know, they don’t emphasis um, trying to support you know gay people in this world, as much as I think they promote trying to make sure African Americans, Latino’s are comfortable. I think they should probably all be even* (Participant #1, 60-64).

Participant #4 took a different approach and felt that LBGT issues may move some of the focus away from racial and ethnic diversity issues. This participant perceived that ALANA needs would be neglected or forgotten when LGBT issues are included with discussions concerning diversity:

*...the new focus to me is GLBT rights and things like that, and I do think that, that should be almost a different category its not, because then you’re taking I feel you’re taking some of the energy away from um, things that really do need to be taken care of in terms of ALANA students... ALANA students are forgotten, their needs are forgotten, diversity programs a lot of it is just not their because it’s put somewhere else so, that’s that’ll be the only other thing that I have to say* (Participant #4, 217-225).

The issue of LGBT may have been brought up by the audiotape interviewees because of the comfort felt interacting with the interviewee during the sessions or because of the number of semesters the students had been at BGSU. Possibly, the reason for this topic coming up during the interviews when it was not a focus of any of the questions makes this theme stand out as one that was prominent.

Although several of the student-data themes are similar to that of the diversity training manual, the students’ data introduce unique insight that may not be fully addressed by the
diversity training manual. Isolation is an experience of some ALANA students as articulated in the student’s comment below:

*A lot of people of different ethnic backgrounds seem to not always be as accepted as, like white people, kind of. And it don’t always seem like how, well like you are kind of pushed aside or something like that. Yeah* (Participant #7, 124-126).

*Student Data Theme 8.* Being other and feelings of isolation is the eighth and final theme that ran as a constant thread throughout the student data. These experiences surfaced in the classroom during interactions with their peers. ALANA students often struggled with whether it was their ethnicity or something else that isolated them and prevented them from feeling included in the social groups that develop among classmates:

*...I notice that in class a lot of times the white students, with me being like the only black, you know, they’re scared to interact with me. And so it’s like, there should be some kind of balance. They need to be comfortable too, even though they are the majority, you know. But if you look at them as an individual white person, you know, they become the minority in a sense, because they don’t know how to act towards me sometimes* (Participant #2, 165-170).

This same student struggled with the cause of his isolation from his classmates in an advanced mathematic class and describes the incident as, “*…maybe stepping outside of the guidelines....*” (Participant #2, 174). Though the student eventually rejected ethnicity as the cause of the isolation he experienced in this particular classroom setting, he/she still struggled with the possibility:

*...the majority of my classes are graduate students and I feel like, I don’t know, I don’t feel I’m mistreated, because I’m an undergraduate. Kinda like, when I guess the whole high school thing when you’re a senior in high school and you know, when you’re a*
freshman in high school and you get picked on by the seniors and you really don’t get
supported you know, I get that whole, undergrads are this, undergrads are that
( Participant #2, 175-181).

This student continued to struggle with isolation but attributed these feelings to being an undergraduate student:

Its like aaah; these undergrads and this and that, and not really dishing out a lot of
support, so I’m close to the bottom of the curve and their at the top of the curve and then,
I don’t know, it’s just like the internal joke, you kind of feel that pressure when you go
into a room like yeah. I’m one of two or three undergrads and there’s like eleven grad
students ( Participant #2, 188-192).

The student demonstrated the isolation he felt with his comment, “I’m struggling on my own”,
( Participant #2, 195). Also, his comments below further illustrate his isolation:

Actually the teacher knows that I’m undergrad, I think he just asked one day. You know
who’s undergrad, you know, raise our hand. That kind of deal, I don’t know. I know the
teacher didn’t mean anything by it, but it seemed like from that point on it’s just been like
a separation like, you know, if I say hi to people and they just, you know they don’t even
respond back to me. But then at the same time, I say “hi” to them and then you know,
they have a full conversation with everybody else in the room except me... (Participant #2,
211-216).

Participant #2 reflected upon whether his treatment in class was a racial issue but dismissed this
idea because he was not the only ALANA student in class: “That’s like an issue of diversity,
diversity more so of class. Not of race” (244). “There’s a lot of ethnicity in my classes, I’m not
usually the only African American, there’s Arab, Chinese” (226-227). Attending classes with
other ALANA students may be comforting to ALANA students and may cause them to develop insight to seek other explanations to the cause of their classroom isolation.

ALANA students’ examination of experiences of isolation in predominantly white environments frequently caused them to reflect upon their ethnicity as the potential basis of the isolation. ALANA students often spend time and energy second-guessing treatments and behaviors by whites towards them; for example:

... because I hate when some black people sit around and figure out if a white person is racist or not. Believe it or not, I’ve seen this in my own family. I just want to tell every black person I know to stop worrying if a white person is actually sitting around contemplating how to keep the black person at a low level. If they are, so what? Once they learn self development, self value, and self worth, they will be the best they can be (Web Survey, 1045 – 1050).

Although confidence may overcome tendencies to examine white reactions towards ALANA people, students were typically acutely aware of their historical discrimination and isolation:

...I’m not coming from a power group you know, I’m not coming from a group that had traditionally had the power in this country or I mean, I, as a minority student have you know, in my thoughts, have thought at times, please don’t discriminate me because I am not white, you know what I mean... (Participant #6, 137-140).

ALANA students occasionally described these experiences to white peers, but found frustration with having their peers fully understand, as described by the following participant:

I feel obligated to share some of the issues that I have faced. However, I have found that people who have never been in a situation where they were the minority have trouble understanding (Web Survey, 886-889).
It is important that diversity training integrate these themes into the training to better fulfill the needs of ALANA students on predominantly white campuses.

Assessing the needs of the ALANA students generated several themes that are not included in the current BGSU diversity training manual. The themes from both the manual and the student data which includes the Web survey and audiotape-recorded interviews are summarized in Table 4.

Table 4

Summarization of Manual and Student Themes

<table>
<thead>
<tr>
<th>Manual Themes</th>
<th>Student Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Experience being other or different</td>
<td>1. Cope with the biases of others*</td>
</tr>
<tr>
<td>2. Experience stereotyping</td>
<td>2. Recognize support and develop relationships</td>
</tr>
<tr>
<td>3. Knowledge of different cultures</td>
<td>3. Increase confidence and ethnic pride*</td>
</tr>
<tr>
<td>4. Knowledge of self and heritage</td>
<td>4. Increase empathy for others*</td>
</tr>
<tr>
<td>5. Share similarities and differences</td>
<td>5. Experience a common ground with others*</td>
</tr>
<tr>
<td>6. Develop empathy for others</td>
<td>6. Expectation to educate others about ALANA*</td>
</tr>
<tr>
<td>7. Examine natural behaviors and actions</td>
<td>7. Better understand LGBT</td>
</tr>
<tr>
<td>8. Make connections with life experiences</td>
<td>8. Experience of isolation*</td>
</tr>
</tbody>
</table>

*Note. Student themes marked with an asterisk have the stereotype sub-theme present

Based on the analysis of the data and from a comparison of the diversity training themes and student themes summarized in Table 4, the research questions proposed at the beginning of this study are discussed in the following section. The discussion and findings include a complete comparison and analysis of the manual and student themes generated in this section.
Discussion of the Findings

This research began by proposing two research questions that would be used to guide this research and needs assessment of diversity training from the perspectives of ALANA students. To recap, the research questions proposed are:

1. What categories emerged as necessary to fulfill ALANA students’ needs during diversity training?
2. Were the same categories which ALANA students identified as necessary to meet their needs found in the BGSU diversity training manual?

Each of these research questions are discussed separately in order to focus on a specific research question.

Research Question One

The research question addressed in this section is: *What categories emerged as necessary to fulfill ALANA students’ needs during diversity training?* The needs that emerged during the analysis of the ALANA data are:

- **Student Data Theme 1**: Assistance with coping and handling the biases of others;
- **Student Data Theme 2**: Ability to recognize support, develop comfort and engage in richer interpersonal relationships;
- **Student Data Theme 3**: Increase confidence and ethnic pride;
- **Student Data Theme 4**: Increase feelings of empathy for other people outside of their respective ALANA groups;
- **Student Data Theme 5**: Experience a common ground with those different from themselves;
- **Student Data Theme 6**: Perceive an obligation to educate others about ALANA people and simultaneously represent all people from their respective ALANA groups;
• **Student Data Theme 7**: Develop a better understanding of LGBT issues and;
• **Student Data Theme 8**: Experiences of isolation.

ALANA students participating in this study found these themes as necessary inclusion of any diversity training program that would be of maximum benefit to them. Most of these themes are covered in the diversity training manual.

As demonstrated by the historical literature review of ALANA student experiences with higher education in the United States, ALANA students may not be convinced that they can attend predominantly white colleges and universities in an organizational environment with complete acceptance and nonbiased interactions. **Student Data Themes 1, 3, 6, and 8** are significant as emerging needs for ALANA students because these themes directly connected to the historical experiences at the root of ALANA students’ participation in higher education at predominantly white institutions in the United States. These experiences may influence how these students interact and react in their educational environment and to diversity training programs.

The negative or exclusionary historical experiences outlined in the literature review may contribute to some ALANA students mistrusting their campus environment as a place where they are truly accepted the same as what their white peers may experience as acceptance in class or in their on-campus living environments. As a result of this possible mistrust, ALANA students frequently may need to perceive that whites equally value diversity before they believe that diversity training and other types of diversity programs are effective (Tropp & Bianchi, 2006). Tropp and Bianchi’s (2006) study found that ALANA students perceived that typically whites valued diversity less than they did. The ALANA students in their study also perceived that generally whites have no value for diversity that is not found to be personally beneficial. The ALANA students’ perceptions did not match how white students actually perceived their own
value of diversity. Diversity training may address this mistrust and misunderstanding if the ALANA-identified needs and themes were better incorporated into diversity training programs during their development. Integrating ALANA perspectives could potentially improve diversity training for all students, regardless of ethnicity.

For instance, a significant theme that emerged for ALANA students is that diversity training provides them with a sense of increased confidence and ethnic pride (Student Data Theme 3). This may suggest that ALANA students can benefit from diversity training activities that may promote confidence by enhancing ALANA students’ abilities to better match their perceived value that white students have about diversity to how much white students actually do value diversity. Diversity training programs may also benefit both ALANA and white students to promote engaging in dialogues about what each respective group can identify about the ethnic group that they belong to that gives them sense of pride. Including discussions about ethnic pride and also what each ethnic group values about those outside of their respective groups may improve diversity training for all participants, while meeting a need that was found in the ALANA student data. ALANA students participating in diversity training programs may benefit more by learning more about their diverse histories and listening to stories and facts about a variety of ethnic groups from their white peers and other ALANA students’ perspectives and actually hearing from their white peers that their perceptions about their value to the campus environment may be underestimated.

Another example of a significant emergent theme is the coping with the prejudices and biases of others (Student Data Theme 1). This identified theme is neglected by the current diversity training program at Bowling Green State University. ALANA students live in a society that has for them, the ever present reality that discrimination based on their race or ethnicity happens and this type of discrimination may or has already impacted them personally, close
friend(s), or family member(s) (Johnson, 2006). Therefore, it is crucial that diversity programs collect data specifically from ALANA populations when developing race-related diversity training programs. When developing diversity training programs, prejudice and racial bias should be addressed from multiple perspectives and use both racially privileged and non-privileged perspectives. Some diversity training needs are being met by the race-related diversity training activities found in the diversity training manual; however, there are those that are not. This type of comparison is further addressed by the second research question.

Research Question Two

The research question answered in this section is: Were the same categories which ALANA students identified as necessary to meet their needs found in the BGSU diversity training manual? Most of the remaining manual and student data themes were similar. However, in the majority of cases, when the manual and student themes are compared, the ALANA student data added nuances that are not found in the manual. There are two exceptions.

The first exception is Manual Theme 6 and Student Data Theme 4. Both the manual and the student data referred to developing empathy for others. This particular manual theme matched the needs of the ALANA students participating in the study. ALANA students needed diversity training activities that raised their awareness of people who have lived experiences that differed from their own. The data showed that ALANA students needed and desired diversity training that assisted them with developing empathy with white students and ALANA students that are outside of their respective ALANA groups.

The second exception was Student Data Theme 7: Understanding LGBT issues. Since the focus of this study is race, ethnicity and related diversity training activities, LGBT activities were omitted from the analysis of the diversity training manual. Additionally, in the manual, the number of the LGBT activities is small in comparison to activities that examine other aspects of
diversity, in particular race and ethnicity. It is important to note that the ALANA students participating in this study brought forth this theme as one that they perceived as neglected and necessary to fulfill their diversity training needs.

The remaining manual and student data themes were similar. However, the ALANA students added nuances that were not found in the manual. The first of these fine distinctions is the ALANA students’ introduction of Student Data Theme 3: Increase self-confidence and ethnic pride. The manual contains similar themes, Manual Theme 3: Knowledge of different cultures and Manual Theme 4: Knowledge of self and heritage. Theme 3 in the manual places emphasis on learning facts about multicultural celebrations, people, events, and historical facts, and Manual Theme 4 emphasizes reflecting upon family heritage and social relationships. The diversity training activities that fit into Manual Themes 3 and 4 have the intent of raising awareness about diverse cultures and reflection upon family heritage, environment, friends, and family influence upon attitudes about diversity. The distinction that ALANA students introduced to these themes are that they found Manual Themes 3 and 4 useful for developing pride in their diverse ethnic identities. ALANA students found it necessary to experience diversity training activities as empowering, confidence building events that enabled them to see value in their lived experiences.

The second nuance introduced by the analysis ALANA students’ data was Student Data Theme 8: Experiences of isolation. Although this theme is similar to Manual Theme 1: Experiences being other or different, the manner in which ALANA students experienced being different varied from how this theme is presented in the manual. The manual activities required participants to reflect upon times when they experienced incidences that caused perceptions of being different. These instances are then processed as though experiences with isolation occurred as unique and non-continuous events. However, ALANA students interpreted their differences as
ongoing events that frequently isolated them from fully experiencing the campus environment in the same manner that their white peers may experience the campus environment (Tropp & Bianchi, 2006; Wathington, 2005). Often their perceived differences made them feel that they did not gain equal acceptance as their white peers socially and academically. They perceived they had to work harder for inclusion at an organizational level everyday. Each moment within the larger population many ALANA students felt that they were being measured and judged and this was an isolating experience that they perceived experienced singularly by ALANA students in their predominantly white environment. Therefore, isolation and difference could potentially be considered a continuous part of ALANA students lived experiences on a predominantly white campus where they often perceived that they have to prove that they are capable of successfully meeting the rigorous academic requirements and where they have to constantly represent all members of their respective ethnicities in a positive light or risk having their entire race negatively impacted by their individual actions and behaviors. The activities in the diversity training manual did not sufficiently address experiences of being other from these unique perspectives when addressing isolation and feeling different.

A final comparative distinction found in the ALANA students’ data was Student Data Theme 5: Experience a common ground with ALANA students outside of their respective ALANA groups and with their white peers. This student theme closely compared to Manual Theme 5: Share similarities and differences. However, the ALANA students’ distinction is that sharing and finding common ground lessened the isolation that ALANA students often encountered on the predominantly white campus used in this study and it also made the students feel more comfortable and supported in their environment. With finding a common ground, ALANA students attending diversity training activities on predominantly white campuses felt less isolation and more support and respect from their peers, regardless of ethnicity.
There are two manual themes that manifested differently in the student data. First, *Manual Theme 7*: Examine natural behaviors and actions. This theme called for participants to reflect upon assumptions and behaviors that maintained status quo positions of privilege. ALANA students seemed sensitive to assumptions and behaviors that maintain the status quo because it caused feelings of being the outsider or discriminated against when traditional boundaries of privilege are perceived. Second, *Manual Theme 8*: Make connections with life experiences focuses on activities that raised awareness of participants to critically examine the perceptions they have about themselves and others. The goal of these activities is for participants to make connections with their experiences during the activities to their life experiences and potentially change perceptions of themselves and of diverse individuals and groups. ALANA students’ data revealed that a necessary diversity training theme not only connected to their lived experiences and changed their perceptions of themselves and others, the training also needed to assist them with successfully navigating in a predominantly white campus environment.

The diversity training manual comes close to meeting several the needs of ALANA students but ultimately falls short because the activities contained in the manual do not take into account the unique historical and current perspectives and experiences of ALANA students. The implication of these findings and future recommendations are addressed in the concluding section.

**Conclusions and Implications of This Study**

There were five implications for this study. First, researchers need to devote more time to studying the effects of diversity training on ALANA students on predominantly white campuses because they have unique perspectives and experiences that may provide enhancements to training programs and theory development that could potentially enable all diversity training program participants to benefit. ALANA students often perceived that they are scrutinized
differently and have to work harder than their white peers for inclusion and to avoid isolation and discrimination (Davis, 1991; Hernandez & Jacobs, Jackson et al., 2003; Lagdameo et al., 2002; Villalpando, 2004). Similar and other types of perceptions could undermine the desired impact and results of diversity education programs if the needs of ALANA students are not addressed.

The second implication for this study is that diversity training needs to address the lack of value that ALANA students may perceive that whites generally have for them. This caused unfortunate occurrences that African American students, as well as other ALANA groups, continue to suffer racial misunderstandings, ignorance, covert racism, and overt racism on predominantly white campuses (Schroeder, 2003; Willie, 2003). Research has demonstrated that ALANA and whites have tendencies to regard the value of diversity differently. ALANA students often perceived that they valued diversity more than whites, while whites generally value diversity and related programs at a higher level than ALANA people perceive (Tropp & Bianchi, 2006). While some diversity training activities may be focused on students becoming more aware of culturally diverse celebrations, racially diverse famous men and women, and other types of historical but not widely known facts about ethnic minorities, diversity programs may benefit by adding components that may be more salient to ALANA students. For instance, while gaining awareness of diverse historical facts and celebrations created ethnic pride for some ALANA students, diversity training may need to include better tools for addressing the different perceptions that ALANA and whites have about the value of diversity while developing diversity training programs. The data revealed that ALANA students frequently felt frustration when dealing with their white peers not fully understanding or appreciating their perspectives. Although most of the students felt that this was not an intentional act for the majority of their peers, this perception did little to defer some ALANA students’ frustration. Scholars need to actively talk to and gather data from ALANA populations to improve diversity programs and this
may perhaps add beneficial ways to address the different value perceptions that ALANA and white students have about diversity and may add other overall enhancements and improvements for all students learning and living on predominantly white campuses.

The third implication was that ALANA students need diversity training to provide them with skill sets for coping with the potential racial and ethnic biases of others. For ALANA students, diversity training needs to provide more than raising the awareness of those with racial privilege to the idea of recognizing those who may not have a similar privilege and then moving toward accepting or tolerating those with less racial privilege. ALANA students historically and, as racial minorities, traditionally do not hold a racially privileged position within organizations or generally in U.S. society. This study demonstrates that perhaps ALANA students participating in diversity training programs need the programs to include basic coping skills to manage being the recipient of racial biases and skills to manage potential culture shock that several students expressed feeling as first year students at Bowling Green State University.

The current diversity training manual used by BGSU does not specifically address culture shock. ALANA students often mentioned their experiences of culture shock due to being in a predominantly white campus and living environment for the first time. Diversity training at BGSU and other predominantly white campuses may benefit by adding coping skills and culture shock models to diversity training programs to add more benefit to diversity training programs that include ALANA students.

Fourth, this implication infers that there may need to be more diversity training programs that use the input of ALANA students to develop activities that support, teach, and help students recognize allies on predominately white campuses. Activities that teach their peers how to be allies and that teach ALANA students how to be allies for students outside of their respective ALANA groups may enhance diversity training from the perspectives of ALANA students. The
active participation and support of whites during diversity training is crucial. Generally, at predominately white colleges and universities African American, and other racial minority students, must rely on white students, professors, and staff in order to successfully become part of the campus community (Davis, 1991; Willie, 2003). Yet, at the same time, many African American and other racial minority students may perceive that whites have less value for racial diversity. These conflicting needs and perspectives can potentially affect the design of diversity training programs when this ALANA-generated theme is added during the development stage of training programs.

The fifth and final implication centers on the premise that the focus of diversity training programs is usually on extending unearned white racial privileges to ALANA people (Johnson, 2006). Therefore, the needs of ALANA participants may be overlooked or ignored. Based on the analysis of the data, ALANA students’ input can potentially add new perspectives that may be overlooked or that go unnoticed in current diversity training programs. ALANA people have insights about racial privilege and oppression because of the precarious balance between the two is frequently part of their everyday experiences (Johnson, 2006). Therefore, diversity training programs may benefit ALANA students more by actively listening to and incorporating their experiences to develop new or improve existing programs.

By addressing this fifth implication, diversity training programs may be able to address the added pressures that many ALANA students feel to educate others about their respective ALANA groups and how racial discrimination impacts them. Diversity training needs to incorporate stronger themes that discrimination impacts all students, white and ALANA. This is a challenge because most ALANA students have had to live seeing and/or experiencing racial privilege being acted out in multiple ways during their daily lives, in the media, in stores (being followed by store or airport security for no reason other than racial stereotyping), in schools, and
in society at large. However, due to racial privilege, most white students have not had the need to develop an awareness of the multiple ways that racial privilege is acted out on campus (and generally in society) and how this privilege advantages some, while disadvantages others (Johnson, 2006; Lesage et al. 2002). Therefore, it is often placed upon ALANA students’ shoulders to speak up to call attention to or confirm the racialized experiences of oppression and privilege during diversity training, class discussions, and sometimes in social settings. In most cases, the students are not perceived to be speaking for themselves but for the experiences of their entire group. Diversity training can benefit by adding this perspective into the training and broadening the perspectives that both ALANA and white students have about the training. If attention is focused on the societal structures that make racial diversity training necessary, ALANA students may feel less burdened with educating others about their respective groups and discrimination. In addition white students may perceive racialized experiences as part of their everyday experiences too. This may cause both ALANA and white students to have better comfort and more equally share the experience of actively engaging in dialogues to learn more about themselves and others. This focus is necessary to bring about some of the changes that racial diversity training tries to address. Acceptance, of racial and other types of diversity, needs to be addressed beyond the individual or group levels because the structural level is the only level that can bring about systemic change at the organizational or societal levels (Johnson, 2006). All students need to be challenged to think critically about race and to be enlightened about the role that communication plays in constructing race and the attitudes concerning racialization (Simpson & Allen, 2005).

This study is a first study into developing diversity training programs that uses the multiple voices of diverse populations during the development of diversity training programs. Examining whether ALANA students needs are being met during diversity training at Bowling
Green State University by using diversity training manual and student data for a comparative analysis is the beginning phase. Future studies should involve collecting more data from larger samples of students to examine potentially more themes that could be used to develop and test new diversity training activities that may better meet ALANA students’ needs. There are several additional future recommendations that conclude this study in the following final section.

Future Recommendations

To improve upon past limitations of diversity training programs, researchers need to establish training that has an unmistakable theoretical foundation that is tested and studied in the contexts where it occurs (Paluck, 2006). This is why it is important to conduct needs assessments of diversity training programs for students on the campuses where the training will be conducted. Race-related diversity training is often developed without the input of ALANA people and from privileged racial perspective (Foeman, 1991; Johnson, 2006). Therefore, it is important that ALANA populations contribute toward the development of diversity training programs as a way to develop training that is more beneficial to them and to whites too. One key area to focus on is value perceptions of diversity.

Developing better understandings of the value perceptions of ALANA students about diversity can benefit all students. If white students participate in diversity training that include value perceptions of ALANA it can enhance their experience with diversity training programs that are created from a predominantly privileged racialized perspective. In addition, ALANA students being involved in diversity training that enables them to see that often they perceive whites value diversity less than they actually do can help all students reach a common ground that both the manual and students hope to achieve. A future recommendation is that communication scholars investigate how to develop these types of activities. However, a far
more complex recommendation is to examine race and racial identity as a less homogenous concept.

One limitation of this study is that ALANA student data is analyzed as a group. African, Latina/o, Asian, Pacific Islander, and Native Americans students’ data were not separated to investigate if certain themes were more salient to one racial group or more racial groups. This study was conducted in the manner that it was due to the small number of students sampled and the sample was limited to one predominantly white campus and one training manual. A future recommendation is that data is collected that examines the racial groups separately and each racial group examined as a heterogeneous group. Race can be experienced in multiple ways that are influenced by socioeconomic status, gender, skin tone and physical features (Celious & Oyserman, 2001). A future study should incorporate the multiple ways race is experienced by members of all racial groups to develop better diversity training programs for ALANA and white students. Including how racial identity intersects with gender, socioeconomic status, sexual orientation, skin tone, physical characteristics, and other characteristics within each ethnic group can add beneficial enhancements to diversity training programs developed in the future.

Another future recommendation is that race-related diversity training material needs to include the perspectives of ALANA populations to develop theory. I used grounded theory in this study to tease out potential theoretical directions for further theory development or the creation of a new theory. One potentially theoretical direction may warrant further investigation. This potential theoretical direction is Student Data Theme 1: coping with the biases of others should to be examined further as a potential theoretical direction for diversity training programs. This potential theoretical direction may provide researchers with the opportunity to focus on concepts of power and privilege as it is acted out from ALANA student perspectives when developing race-related diversity training activities. Currently, a racially privileged discourse
runs through most diversity training programs. The fact that diversity education and programs are needed puts ALANA students in a precarious position because it enforces that they are outsiders. Diversity training may sometimes focus on granting or removing racial privileges that they typically do not enjoy at organizational or societal levels. Theory that incorporates this perspective may influence the how diversity training programs are developed and conducted and potentially create improved outcomes that better meet ALANA students needs. Future studies that investigate this as a potential theoretical direction is recommended. Building diversity training theories may transform the way ALANA and white students interact on predominantly white campuses and may also have a transforming effect on the organization (Shockley-Zalabak, 2005). Below are additional recommendations for future studies.

1. Because race intersects with multiple areas of identity, geographical identity should also be examined in future studies. This study should be replicated on other predominately white campuses in different geographical regions of the United States to test whether Bowling Green State University ALANA students had similar needs to other ALANA students at predominantly white colleges and universities in different locations of the United States.

2. A future study should include examining each ALANA group separately. There are unique historical legacies and perceptions that individual ALANA groups have. Examining each ALANA group separately would help colleges and universities develop diversity training programs that may better suit their specific demographic populations. For example, a predominantly white university in the Southern California may have a very different ALANA demographic composition than a predominantly white university in Northern Maine. Universities that collect data relative to each ALANA group may be able to better customize diversity
training programs during their development and better meet any unique needs that may be present on their respective campuses. Campuses that chose to model diversity training programs after similar institutions may have a better fit with their distinctive campus environments.

3. While the focus of this study was on ALANA students at predominantly white institutions, similar data should be collected from white students on the same campus to assess their needs to design better diversity training programs. Diversity training programs can be made stronger if all the main racial groups typically living in the United States are studied to better assess if students' needs are being met and to add data from multiple perspectives.

4. International students are another population that should be sampled to assess their diversity training needs. International students’ perspectives concerning racial and ethnic diversity can potentially yield themes that may broaden campus programs to include more global perspectives by including themes that address the intersections of race and national origin.

5. Examining diversity training from multiple racial and ethnic perspectives may fulfill needs that currently may be unaddressed and create programs that better eliminate racial polarization that may sometimes be experienced on predominantly white campuses. Future similar studies should be conducted at historically black colleges, Latina/o serving institutions, Tribal colleges and universities, and Asian and Pacific Islander serving institutions to uncover new data that may inform theory development in the area of race-related diversity training through the multiple intersections of identity that more diverse people and samples can bring.
6. Further research to develop diversity training programs that include the intersections of race, gender and sexual orientation. Based on the analysis of the data collected for this research, ALANA students expressed a need to better understand LGBT issues. Therefore, further study in this area is recommended. ALANA-centered research challenges the status quo and has a direct impact on organizational practices (Parker, 2005). Examining the organizational practice of diversity training through the experiences and perceptions of ALANA students on predominantly white campuses may impact how these types of programs are developed, conducted, and assessed. Theory development that may be used to guide the development of diversity training programs should intentionally include the voices of those typically marginalized in society due to their racial and ethnic heritage. This type of inclusive data collection may enhance theory development for race-related training programs. The fact that race-related diversity training is needed in organizations, such as colleges and universities, places ALANA students in a perilous position. Race-related diversity training may unintentionally position ALANA students as outsiders. This can potentially cause ALANA students to perceive that they carry most of the burden for racially inclusive attitudes and behaviors on predominantly white campuses. Race-related diversity training is often developed by those with racialized privileged perspectives. Therefore, including the data of ALANA students may have organizational transforming influences on diversity training practices common on college and university campuses today.

Communication scholars can have a key role in bring racially marginalized voices to the center of organizational practices to influence the development of race-related diversity training programs. Communication researchers should continue to investigate organizational practices that seek to provide equity in organizations from multiple perspectives. Sharing results from future studies that incorporate the voices of marginalized members of organizations with other
communication scholars and students may create better diversity training programs and campus environments at colleges and universities.
References


APPENDICES
Appendix A

Informed Consent Form for Audiotape Interview participants

Information Sheet and Informed Consent Form
(on School of Communication Studies letterhead)

Project: Examining Diversity Training at Bowling Green State University

Dear Student:

I invite you to participate in a research study that partially fulfills the requirements for a Doctor of Philosophy degree for me (Emily A. Monago) at Bowling Green State University. I am conducting this research to complete the data collection needed to write my dissertation. This study is prepared under the guidance of Dr. Lynda Dixon, Professor of Communication Studies at Bowling Green State University. Before participating in this study, please read the information below because it explains why the research is being done, the details of your involvement, and the contribution your involvement can make to this research.

The purpose of this research is to study the multicultural training programs for students at Bowling Green State University. The students targeted for this study are African American, Latino/a, Asian, and Native American (ALANA). The benefits of the research are that it will search for the themes that ALANA students describe as being necessary. Discovery of these themes may help students meet their communicative and interpersonal needs as a part of the larger University community. This is important because ALANAs may not have their needs addressed during current diversity training programs at this University where the students are primarily White.

As a participant in this study, you will be asked to respond to open-ended interview questions read to you by me or another researcher in the Center for Multicultural and Academic Initiatives. To make sure it is right, the interview is audiotape recorded. Your interview will later be transcribed word-for-word. The interviewer may write notes on a data collection sheet on their non-verbal observations, such as eye contact, during the interview.

The data will be kept for archives of research and for possible comparative analysis at a later time. I will not use your real name in the summary or the analysis, but I will use general information. In the analysis, you will be referred to by a made-up name. The tape recorder will be turned on once you give your written consent to participate in this study. Upon turning on the tape recorder, the interviewer will identify her/himself, the place, and the date. You will be asked some questions to check the audio system. Once the sound check is made, the interviewer will ask the first interview question. The interview should last approximately 45 minutes.

The risks involved for your participation in this study are minimal and does not call for concern more than what usually happens during any typical day at the University. Your decision to participate or not participate in this study will not affect your grades, class standing, scholarship renewal, or any relationship with the Center for Multicultural and Academic Initiatives or any other department at Bowling Green State University. I will keep the interview tapes and transcriptions in a locked file cabinet in a locked office to help maintain your confidentiality.

Your contributions are valued and critical for this research project. However, there are no direct benefits to participants in this study. Your participation in this study is voluntary. You may withdraw consent at any time without giving any reason(s) for your decision.

Questions about this research can be directed to the researcher, Emily Monago, at emonago@bgnet.bgsu.edu or (419) 372-2994 or the researcher’s advisor, Dr. Lynda Dixon, at lyndad@bgnet.bgsu.edu or (419) 372-7172. Any questions concerning your rights as a research participant can be direct to the Chair of the Human Subjects Review Board at Bowling Green State University by calling (419) 372-7716 or by sending an email to hsrb@bgnet.bgsu.edu.

Thank you for your participation.
Appendix B
Informed Consent Signature Page for Audiotape Interview Participants

Informed Consent Signature Page
(on School of Communication Studies letterhead)

Project: Examining Diversity Training at Bowling Green State University

Primary Researcher Emily A. Monago

I have read this document. I have asked questions and had the questions answered. Having done this, I agree to participate in this study. I have been told that the interview is being recorded on a tape recorder and that the tape recorder will be turned on and tested immediately following my signature of this consent form. The interview will be transcribed. This interview will last approximately 45 minutes. I was also given a copy of the informed consent form to keep for my personal records.

Signature______________________________ Date____________

Participant name_________________________________________
Informed Consent Form for Online Survey Participants

Information Sheet and Informed Consent Form
(on School of Communication Studies letterhead)

Project: Examining Diversity Training at Bowling Green State University

Dear Freshman Development Program Student:

I invite you to participate in an online study that partially fulfills the requirements for a Doctor of Philosophy degree for me (Emily A. Monago) at Bowling Green State University. I am conducting this research to complete the data needed to write my dissertation. This study is prepared under the guidance of Dr. Lynda Dixon, Professor of Communication Studies at Bowling Green State University.

The purpose of my research is to study whether the needs of African American, Latina/o, Asian (including Pacific Islander), and Native American (ALANA) students are being met by diversity training at Bowling Green State University.

As a participant in this study, you are asked to type your response to a survey with five open-ended interview questions about diversity training. The survey can be found in the Freshman Development Program organization on My BGSU (Blackboard). The survey feature using this online system is confidential. Therefore, your answers cannot be associated with your name, identification number, advisor, email address, password, or any other personal identifiers. It should take about 5 minutes to respond to each question, for a time commitment of approximately 25 minutes. If you decide to answer the survey questions, do not leave the computer unattended while typing your responses. To protect your privacy, especially if you are working on a public computer, clear the browser cache and page history on your computer after completing the survey.

Once you have responded to all the survey questions, your name is entered into a random drawing for the March 17, 2006 Partners in Excellence (PIE) meeting. The drawing is for winning one of three cash prizes for $25.00! All prizes are awarded in cash at the March PIE meeting. You must be present to win. Bring picture identification with you to the March meeting in case your name is drawn. I anticipate approximately 100 students participating in this study. Your odds for winning a $25.00 cash prize based on this estimate are 3 in 100.

The risks involved for your participation in this study are minimal and do not call for more concern than you encounter during a normal day. Your contributions are valued and critical for this research project. However, there are no direct benefits for participation in this study, other than potentially winning one of the cash prizes. Your participation in this study is voluntary. You may withdraw consent at any time without giving any reason(s) for your decision.

Questions about this research can be directed to the researcher, Emily Monago, at emonago@bgsu.edu or (419) 372-2994 or the researcher’s advisor, Dr. Lynda Dixon, at lyndad@bgsu.edu or (419) 372-7172. Any questions concerning your rights as a research participant can be directed to the Chair of the Human Subjects Review Board at Bowling Green State University by calling (419) 372-7716 or by sending an email to hsrb@bgsu.edu.
If you have read the above information and consent to be in this study, log on to My BGSU and click on the Diversity Training Study Survey button. The deadline to complete the survey is Thursday, March 16, 2006 by 11:59 p.m. Thank you for your participation.
Appendix D

**Audiotape Recorded Interview Questions**

1. What is your age?

2. What is your ethnicity?

3. How many semesters have you attended at Bowling Green State University?

4. What is your class standing?

5. What is the ethnic composition of the primary or main neighborhood where you grew up?

6. Describe the ethnic composition of the schools that you attended before enrolling at Bowling Green State University?

7. How would you define diversity?

8. How would you define racial diversity?

9. From your own unique perspective define diversity training.

10. From you own unique perspective, what is the goal of diversity training?

11. Does diversity training as defined and the goals of the training meet your needs as an ALANA student?

12. Have you participated in a diversity training workshop or exercise offered at BGSU?

13. Describe the diversity training experience as you remember it.

14. Describe how diversity training at Bowling Green State University is useful for your interactions and relationships with white students, faculty, and staff on campus.

15. Describe how diversity training at Bowling Green State University is useful for your interactions and relationships with African, Latina/o, Asian (including Pacific Islander) and Native American students, faculty and staff on campus.
16. Describe your perceived role if you were the only member of your ethnic group represented in a predominantly white classroom or residence hall program during a diversity training session?

17. If you could design a diversity training program specifically for African, Latina/o, Asian (including Pacific Islander), and Native American students on predominantly white campuses, similar to BGSU, what topics would you address to meet your diversity training needs?

18. With your understanding of diversity, its training and goals, does the diversity training at BGSU meet your needs?

19. Recall an interracial or interethnic encounter that made you feel uncomfortable at BGSU. Was the diversity training you received useful in this particular situation?

20. Do you feel ALANA people have unique needs that should be addressed by diversity training?

21. Is there anything that you would like to add about diversity training that is not covered in these questions?
Appendix E

Web Survey Questions

1. Describe how diversity training at Bowling Green State University is useful for your interactions and relationships with White students, faculty, and staff on campus.

2. Describe how diversity training at Bowling Green State University is useful for your interactions and relationships with African, Latina/o, Asian (including Pacific Islander) and Native American students, faculty and staff on campus.

3. Describe what your perceived role is if you are the only member of your ethnic group represented in a predominantly white classroom or residence hall program during a diversity training session?

4. If you could design a diversity training program specifically for African, Latina/o, Asian (including Pacific Islander), and Native American students on predominantly White campuses, similar to BGSU, what topics would you address to meet your diversity training needs?

5. Is there anything that you would like to add about diversity training that is not covered in these questions?