

ABSTRACT

Title of Document: FROM DIALOGUE TO ACTION: THE
DEVELOPMENT OF WHITE RACIAL
ALLIES

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The Supreme Court rulings of *Gratz, et al. v. Bollinger, et al. and Grutter, et al. v. Bollinger, et al.* (2003) legally affirmed the relationship between positive student learning outcomes and the presence of racial diversity on college and university campuses (Gurin, Dey, Hurtado, & Gurin, 2002). Institutions of post-secondary education are poised to leverage the presence of racial diversity to engage and educate for social change. The purpose of this study is to examine how a race/ethnicity themed intergroup dialogue facilitates the development of confidence and frequency of White college students' engagement in actions that are congruent with the development of White racial allies. Variables measuring confidence and frequency of action engagement included: (a) self-directed, (b) other-directed, and (c) intergroup collaborative actions. Participants were part of the Multiversity Intergroup

Dialogue Research (MIGR) project that included nine college and universities. Using an experimental design with stratified random assignment, three MANCOVA analyses were used to determine the differences in dependent variables between experimental dialogue and waitlist control groups. Covariates included pretest responses repeated survey measures and college involvement variables. All three analyses yielded multivariate group differences. Univariate ANOVA analyses revealed group differences for only the frequency subscales.

FROM DIALOGUE TO ACTION: THE DEVELOPMENT OF
WHITE RACIAL ALLIES

By

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Dedication

To Mariano “Murray” John Alimo.

I wish you were here to see this and I miss you like crazy.
With this document I reclaim my middle name so that we can share it.

Acknowledgements

The task of acknowledging those whom have contributed to my completion of this document and the academic program is a daunting one. There were so very many individuals and institutions that have provided gentle pushes and large shoves to help provide direction through the past decade. You all have provided patience, love, care and compassion (and funding) to assist me as I rumble, stumble and fumble to figure out how to be a better human being. The list of individuals acknowledged below is a painfully incomplete one. I am so deeply thankful and humbled by your generosity.

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level, as well as for your invitation and patience with my participation on the team. You guided us all through many tears, job and life changes, and general intergroup drama. Thanks for herding all of us cats. Thank you Ratnesh for providing the genesis for this study as well as being a great role model. Your research skills, facilitation skills, and humanity are inspirational. I am humbled by the work and service that the MIGR campus coordinators provided to make this study work. Particular thanks to Kelly, Rose, Jax and Mico for offering me a soft couch and a warm home to visit, and to Nick for getting me data when I needed it. Ximena, thank you for the invitation to intergroup dialogue years ago, as well as your wisdom you've shared along with your work in the Social Justice Education program at UMASS. Thanks also to the rest of the SJE faculty: Pat, Barbara, and Maurienne for your wisdom and providing me with a powerful learning experience. Although you would probably deny it, thank you Michael B. for your role modeling, professional and academic guidance you have provided to me. Like it or not, you helped me make my way to this work. I wish to stay connected with you all.

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Table of Contents

Dedication	ii
Acknowledgements	iii
Table of Contents	viii
List of Tables	xi
List of Figures	xii
 Chapter One: Introduction	 1
Purpose of the Study	3
Significance of the Study	6
Working Towards Ending Racism	8
Clarification of Terms	10
Defining Social Justice Education	13
Intergroup Dialogue In Higher Education	14
Intergroup Dialogue in Higher Education and Social Justice Education	16
Guiding Frameworks	17
Bias reduction and contact theory	17
Social justice ally development	19
Researching White people as part of a transformative research paradigm	20
Scope and Limitations of the Study	22
Summary	23
 Chapter Two: Review of Literature	 24
Whiteness: An Overview	24
Critical theory	27
Critical race theory and critical Whiteness studies	31
Critical Whiteness studies and White racial identity	34
White Racial Identity Development	36
Allies and Ally Development	42
White racial ally development	48
Research on White racial ally development	50
Action	52
Social Justice Education and Intergroup Dialogue in Higher Education	55
Stages of intergroup dialogue in higher education.	59
Stage I: Group beginnings	59
Stage II: Exploring differences and commonalities of experience	59
Stage III: Exploring and dialoguing about issues of conflict	60
Stage IV: Action planning and alliance building	60
Practice principles of intergroup dialogue in higher education.	60
Practice Principle I: Maintaining a social justice lens to dialogue	61
Principle II: Attending to both process and content	62
Practice Principle III: Actualizing praxis – reflection and action – in dialogue	62
Critique of intergroup dialogue in higher education	63
Intergroup dialogue and White racial ally development	66

Research on intergroup dialogue in higher education.....	68
Summary of research of intergroup dialogue in higher education programs..	78
Summary	80
Chapter Three: Research Methods.....	82
Purpose Statement and Research Question.....	82
Hypotheses.....	82
Hypothesis One.....	82
Hypothesis Two	83
Design of the Study.....	84
Multi Institutional Intergroup Dialogue Research project (MIGR).....	85
Pretest-posttest control group design	86
Stratified random assignment.	88
Stratified random assignment procedures	91
Study Sample	92
Procedures.....	99
Pretest.....	99
Treatment: MIGR race/ethnicity intergroup dialogue	101
Posttest.	103
Instrumentation	104
Reliability.....	105
Operationalization of Variables	108
Analyses.....	109
Data preparation and assumption testing.	109
MANCOVA	111
Validity	116
Internal validity	116
Fidelity in design.....	118
Marketing and recruitment.....	118
Dialogues.	118
Curriculum.	119
Facilitators.....	119
Summary	119
Chapter Four: Results	121
Reliability of the Items in the Scales	122
Assumption Tests.....	122
Correlations among the dependent measures.....	122
Normality	123
Linearity	124
Homogeneity of regression slopes and variance-covariance.	124
Analysis A.....	125
Analysis B.....	126
Analysis C.....	127
Hypotheses.....	128
Hypothesis One: Accepted.....	128

Hypothesis Two: Rejected.	129
Summary	129
Chapter Five: Discussion	134
Interpretations of Findings.....	134
The research question for this study examined if	134
Hypothesis 1: Frequency of Action.	134
Hypothesis 2: Confidence in Taking Action.....	137
Limitations	139
Facilitators.....	139
Method	140
Measures	141
Sample.....	142
Discussion on the Implications for Theory and Research	143
Recommendations for Future Research.....	149
Impact of the study on White people as a part of a transformative research paradigm	149
Improvements in research methods.	150
Using post-posttest data	150
Multiple regression analysis.	151
Research on other types of social justice allies.....	153
Implications for Practice.....	153
Summary	156
Appendix A: MIGR Race/Ethnicity Reading List:	158
Appendix B: Intergroup Collaboration Project [ICP]:.....	163
Appendix C: Coaching Guide.....	167
Appendix D: MIGR “Fidelity” Form:.....	177
Appendix E: MIGR Pre-Test:	193
Appendix F: MIGR Post Test:	201
Appendix G: Institutional Review Board Documents:	209
Appendix H: Registration and Placement Process Guidelines	216
References.....	219

List of Tables

Table 2.1 <i>Hurtado's (2001) Taxonomy of Intergroup Dialogue Research</i>	69
Table 2.2 <i>Hurtado's (2001) Taxonomy of Intergroup Dialogue Research with Literature</i>	80
Table 3.1 <i>Sample Demographics, Academic Majors and Courses, and Campus Involvements</i>	94
Table 3.2 <i>Institutional Contributions to the Sample</i>	95
Table 3.3 <i>Highest Level of Education Completed by Mother</i>	98
Table 3.4 <i>Highest Level of Education Completed by Father</i>	99
Table 3.5 <i>Racial Composition of Neighborhood</i>	100
Table 3.6 <i>Dependent Variable Items</i>	107
Table 3.7 <i>Cronbach Alpha Reliabilities for Each Dependent Variable Cluster</i>	108
Table 3.8 <i>Reliability of Dependent Variable Clusters</i>	111
Table 3.9 <i>Involvement variables from t-test analysis at pretest</i>	112
Table 4.1 <i>Cronbach Alpha Reliabilities for Each Dependent Variable Scales</i>	122
Table 4.2 <i>Dependent Variable Correlations</i>	123
Table 4.3 <i>Multivariate and Univariate Analysis of Covariance of Confidence and Frequency of Self-Directed, Other-Directed, and Intergroup Collaborative Actions as a function of Confidence and Frequency of Self-Directed, Other-Directed, and Intergroup Collaborative Actions as Covariates.</i>	131
Table 4.4 <i>Estimated Marginal Mean Scores and Standard Errors as a Function of Treatment Condition</i>	132
Table 4.5 <i>Between Subject Effects for Each MANCOVA Analysis</i>	133

List of Figures

Figure 3.1: <i>Research Design</i>	87
Figure 3.2: <i>Presentation of Survey Items</i>	106

Chapter One:

Introduction

The purpose of this study is to examine the differences in confidence and frequency of White college students' engaging in ally actions between those who participated in an intergroup dialogue and those in a comparable control group, when controlling for prior confidence and frequency of engagement. After a brief review of the history of the educational benefits of diversity in higher education, this chapter outlines the research question, conceptual frameworks for the study, the variables of interest, and the limitations of the study.

The milestone 1954 Supreme Court finding from *Brown v. Board of Education* created a mandate for all United States institutions of education to racially desegregate. The court's findings created better access for people of color to institutions of post-secondary education. An argument forwarded during court proceedings was that all people – people of color and White people – would benefit from the presence of racial heterogeneity in the schools through interracial interaction between students from different backgrounds. The idea of the educational benefits of the presence of racial diversity in school systems has expanded over time and has been a thread throughout a host of Supreme Court cases that address issues of affirmative action in higher education (Gurin, 2007; Jeffrey F. Milem, et al., 2001; Schmidt, 2008).

The educational benefits of diversity for all students was first noted in the 1950 Supreme Court ruling in *Sweatt v. Painter*, and most recently in the Supreme Court rulings of the 2003 cases of *Gratz, et al. v. Bollinger, et al.* and *Grutter, et al. v. Bollinger, et al.* (Gurin, Nagda, & Lopez, 2004). A portion of the legal defense of the

University of Michigan's admission policies in *Gratz* and *Grutter* posed that the presence of diversity in the student body contributed to a variety of positive learning outcomes (Gurin, 1999). These outcomes have been documented through subsequent empirical research associating diverse learning environments with a variety of outcomes including: active thinking; intellectual engagement, and motivation (Gurin, Dey, Hurtado, & Gurin, 2002); retention; overall satisfaction with college; intellectual and social self-concept (Chang, 1996); cognitive thinking (Pascarella, Edison, Nora, Hagedorn, & Terenzini, 1996) and democratic outcomes such as citizen engagement and perspective taking (Gurin, Dey, Hurtado, & Gurin, 2002).

Diverse learning environments present in institutions of post-secondary education can be used to engage and educate students on social issues and foster development of leadership for social change (Alimo & Komives, 2009). Social justice educational interventions and programmatic efforts like intergroup dialogue in higher education (Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007) purposefully leverage the educational benefits offered by the presence of diversity to help shape student behaviors to enact social change.

Intergroup dialogue in higher education can be described as an educational intervention that brings together people from different social identity groups that have a history or potential for conflict to meet face to face to discuss the issues that impede the development of personal, cultural, or institutional relations and relationships (Zúñiga, 1998; Zúñiga, Nagda, & Sevig, 2002; Zúñiga, Nagda, Sevig, Thompson, & Dey, 1995; Zúñiga & Sevig, 1997). These programs offer a space where diverse students meet and have informed conversation about issues regarding community, diversity, conflict, and

societal change. This type of intervention is an opportunity to address issues of intergroup relations in ways that informal discussions and formal classrooms may not always provide. Participants learn about social issues, gain confidence in discussing them, and develop skills to address these issues in their communities. The dialogues address many different social issues, including those focused on issues of race and racism. White students who enroll in these dialogues have an opportunity to develop confidence and skills to begin to personally consider and confront their own racism, address racism with others, and to work with advocacy groups. The process of White college students' developing confidence to advocate regularly against racism is a quality scholars associate with becoming allies for racial justice (Reason, Roosa Millar, & Scales, 2005).

Purpose of the Study

The purpose of this study is to examine how one social justice educational intervention – a race-focused intergroup dialogue – affects the confidence and frequency of White college students' engagement in actions that are congruent with the development of White racial allies. This study will help clarify if intergroup dialogue in higher education can assist White college students development as allies. As such, the research question for this study is:

- Does participation in an intergroup dialogue facilitate the development of confidence and frequency of White college students' taking three types of action when compared to a control group, when controlling for prior confidence and frequency of action?

The three types of actions are: (a) self-directed, (b) other-directed, and (c) intergroup collaborative. The following is a summary of the outcomes, followed by the types of actions described above.

Confidence, in this study, is analogous to concepts of self-efficacy. If one believes that he or she is powerless to be successful at accomplishing a particular goal, he or she may not be motivated to attempt to pursue it (Bandura, 1997). Conversely, if one feels that he or she can actually accomplish a goal, he or she may be more inclined to exhibit behaviors that lead to pursuing the goal. Beliefs of personal efficacy influence one's choice of activities as well as one's motivation to engage in those actions. Further, self-efficacy makes "an important contribution to the acquisition of the knowledge structures on which skills are founded" (Bandura, 1997, p. 35).

Frequency, in this study, refers to an individual's perception of the relative number of occurrences of when he or she engages in the various behaviors that are congruent with White racial ally actions. Frequency of engaging in self-directed, other directed, and intergroup collaborative actions are conceptually distinct from having confidence in engaging in behaviors as frequency is a self-reported measure of engaging in the behaviors (Nagda, Gurin, Sorensen, & Zúñiga, 2009).

Self-directed actions are behaviors individuals engage in that stem from a desire to take steps to address social inequality in some form. These behaviors are spurred by an individual's ability to identify his or her own role and responsibility to act. These types of behaviors can be defined as a form of self-monitoring and behavior modifications that are pro-diversity and anti-racist. These include checking one's own biases, avoiding the use of language that reinforces negative stereotyping, making efforts

to educate one's self about other groups, and making efforts to get to know people from diverse backgrounds (Bishop, 2002; Helfand & Lippin, 2001; Nagda, Kim, & Truelove, 2004).

Other-directed actions are how individuals engage in behaviors that are not limited to their own experience as noted above. Individuals who engage in other-directed actions are motivated to address social inequality that they witness in others. Such actions include challenging derogatory comments and reinforcing others for behaviors that support diversity or racial justice (Nagda, Gurin, & Lopez, 2003; Nagda, et al., 2004).

Intergroup collaborative actions are actions that go beyond individual and other-related actions. These actions are analogous to what Gurin et al. (2002) might consider democratic in nature where an individual engages with his or her community in some form to work toward the betterment of society. Intergroup collaborative actions are those where an individual may choose to address social inequality beyond personal or interpersonal levels. These types of actions are illustrated by an individual who decides to organize or join a group dedicated to addressing social inequality as a group, such as a political action group or an organized effort to acknowledge a specific social issue in his or her community. These types of actions may even be associated with joining advocacy groups that work towards addressing racism in society.

Although the outcomes measures pursued to answer the research question were not intended to measure White racial ally development per se, Broido (1997, 2000) found that developing confidence in oneself and gaining cognitive knowledge regarding social issues, as well as actively engaging in activist work, aided in the development of the broader category of social justice allies. Reason, Roosa Milar, & Scales (2005) identified

that White students who explored concepts of Whiteness as a personal and structural concept and engaged in racial ally actions as a part of a leadership role progressed in their development as White racial allies. Race-focused intergroup dialogue in higher education provides a forum for White college students to acquire knowledge about race and racism in a U.S. context, apply that knowledge in cross-race discussion, and work collaboratively with students of color on a project that addresses racism. White college students in this study were engaged in a “Race/Ethnicity Intergroup Dialogue” that was part of a Multiversity Intergroup Dialogue Research (MIGR) research project implemented on nine college and university campuses across the U.S. This race-focused intergroup dialogue featured over 20 hours of facilitated intergroup contact between students of color and White students, readings that addressed theory and personal testimonial, and a small group project that focused on an intergroup collaborative action. The results of this study may, then, suggest that intergroup dialogue in higher education can facilitate the development of White racial allies and may hold significance for research and practice.

Significance of the Study

The potential findings from this study may hold significance for research and practice. For research, this study may be significant in that it (a) uses an experimental research design (b) advances research on the development of White racial allies, and (c) may begin to support claims of generalizability for the topic of ally development. This study may also be significant to practitioners as it may help in (a) improving current intergroup dialogue programs, (b) augmenting leadership programs, and (c) providing

additional support for the establishment of intergroup dialogue programs as one of many leadership development offerings.

This study is significant for educational research. First, this study uses an experimental research design. All of the research that has been completed on this topic heretofore did not employ controlled experiments using stratified random assignment. Second, there are limited studies that address the topic of White racial ally development, even indirectly. This study extends research on this topic. There are a number of concepts that are related to ally development that have been addressed by quantitative (Geranios, 1997; Gurin, Nagda, & Lopez, 2004; K. Maxwell, 1997, February; Nagda, Gurin, & Lopez, 2003; Zúñiga, Nagda, Sevig, Thompson, & Dey, 1995) and qualitative research (Alimo, Kelly, & Clark, 2002; Nagda, Harding, Moïse-Swanson, Balassone, Spearmon, & de Mello, 2001; Nagda, et al., 1999; Vasques Scalera, 1999; Yeakley, 1998). Concepts examined include cognitive, behavioral, and affective outcomes, theories of positive and negative change, increased content knowledge of social oppression, and the development of conflict skills. However, only one qualitative study has focused specifically on White racial ally development (Reason, Roosa Millar, & Scales, 2005). Third, prior theory and research have defined a number of concepts regarding social justice behaviors such as ally actions and intergroup dialogue (Broido & Reason, 2005; Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007). Although much of the ally development literature is qualitative and thus limited in scope and generalizability, with the advent of the MIGR project, some ally development constructs can be measured in larger populations (Nagda, Kim, & Truelove, 2004). As more research and evaluation studies on intergroup dialogue programs are made available to practitioners, the results of

studies such as this one may be instructive to develop the efficacy of these programs for those designing and delivering them. As institutions augment their programs to complement institutional priorities, efforts like intergroup dialogue may be able to contribute to leadership and social change efforts (Alimo & Komives, 2009; Reason, Broido, Davis, & Evans, 2005a).

Working Towards Ending Racism

In the U.S., institutions of post secondary education have been significantly affected by the history of racism and have most likely contributed to institutional forms of it. This history still affects colleges today as is evidenced by various acts of racial intolerance. Recent examples include a number of anti-Asian American, specifically Korean American, forms of hate crimes and racial bias on the heels of the Virginia Tech shootings of April 2007; an incident in Oregon at George Fox University where an effigy of then presidential candidate Barack Obama was hung from a tree (Associated Press, 2008); “black face” parties on a number of campuses such as a recent “Compton Cookout” party at the University of California, San Diego (Gordon, 2010). These are a few examples of how racism still appears on campus today.

Social justice and student development educators in recent years have begun to pay more attention to the roles that individuals can play in the reduction of various manifestations of social oppression and the use of social position, power, or privilege to affect change (Goodman, 2000, 2001; Kendall, 2001; Kivel, Creighton, & Oakland Men's Project, 1997; McIntosh, 1988; Reason, Broido, Davis, & Evans, 2005b). Some examples include works which examine the roles of those who are temporarily able bodied play in seeking to address issues of disability oppression or ableism (Evans,

Assadi, & Herriott, 2005). Other works explore the role men play to address sexism (Funk, 1993; Kivel, 1992; Stoltenberg, 1990) and the roles heterosexuals play in addressing heterosexism and homophobia (Bornstein, 1994; Washington & Evans, 1991). There is also literature that addresses the contributions of wealthy individuals who contribute to working towards the elimination of classism (United for a Fair Economy, 1997; Yeskel & Leonard-Wright, 1997). Related to this study, there is a literature base addressing the role of White people working towards eliminating racism (Hitchcock, 2002b; Katz, 1978; Kendall, 2006; Kivel, 2002; Reason, Roosa Millar, & Scales, 2005; Reason, Scales, & Roosa Millar, 2005).

One strategy for working towards the elimination of racism is to focus on those people who hold *de facto* power or individuals who experience a racialized form of privilege, particularly in a United States context. There are several social justice educators and critical theorists who believe that it is crucial to focus on White people as the center of racialized power, and to examine the social construction of Whiteness in seeking to eliminate racism (Clark & O'Donnell, 1999; Fine, Weis, Powell, & Wong, 1997; Frankenberg, 1993; Kivel, 2002). This focus has led educators and activists to take a closer look at how White people can develop an anti-racist perspective and work to dismantle racism. Some scholars and educators have identified White people who adapt this perspective as an ally.

An ally is an agent or member of a dominant social group who works towards eliminating the manifestation of social oppression that defines his or her differential status (Fantini, Weinstein, & B'nai B'rith Anti-defamation League, 1967; Griffin, 1997; Washington & Evans, 1991). An ally takes action against oppression from a belief that

eliminating oppression will benefit both those who are advantaged and those who are disadvantaged by it (Griffin, 1997). Washington and Evans (1991) noted that allies can work to end oppression within their own dominant group and may be more effective because of the impact of oppression on individuals from dominant groups (Wise, 2003). In working towards ending racism, White people can be allies to people of color. The role in developing White people and other people with membership in dominant social identity groups as allies has recently been the focus of research and practice in student affairs work through peer-reviewed research journal articles, conference workshops, and institutes offered by international professional associations (Reason, Roosa Millar, & Scales, 2005; Wise, 2005; Wise, Jhally, & Media Education Foundation, 2008). The development of allies has also been a focus of a developing functional area in student affairs – social justice education. What is meant by phrases like social justice education, multiculturalism, and diversity may pose some confusion. Therefore, the following section defines these terms for this study.

Clarification of Terms

“Buzz” words or phrases used in higher educational contexts such as pluralism, diversity, multiculturalism, social justice, and even dialogue, are often used interchangeably and may lose meaning in everyday over-use. Their use in scholarship poses assumptions about demographics and skills and addresses issues like societal power and stratification differently. When some authors, individuals, or institutions use the term diversity, there is often an assumption of an acknowledgement, and perhaps, a celebration of a number of different social identity groupings – those that have been historically underrepresented in institutions such as higher education. Such social

identity groups include and are not limited to different ethnicities, genders, abilities, religious and/or cultural associations, socioeconomic statuses, sexual orientations, and ages (Sleeter & Grant, 1988). Talbot (1996) described the term multiculturalism as one's ability to talk openly about difference and with a variety of people from different cultures. Others characterize multiculturalism in the context of a set of skills or competencies for both individuals and organizations (Grieger, 1996; Pope, 1995; Pope & Reynolds, 1997). These authors identified a personal comfort that can only be attained through a much longer process of examining one's self as well as a commitment to learning about the experiences of social identity groups different from one's own. However, these writings do not explicitly recognize the impacts of social oppression. The phrase social justice acknowledges social oppression and/or social power dynamics that impact people from different social identity groups. These dynamics have historically occurred and continue to occur in our society and on our campuses (Tierney, 1993).

Social justice is a term that embodies a set of values and a vision of society that is not limited to equitable distribution of economic resources, but also embodies values of participatory democracy (Tyler, 1997). Social justice as a value in educational settings has been considered as a remedy to stop institutionally created forms of inequality (Rhoads & Black, 1995). Social justice is different from multiculturalism in that it acknowledges the role of social oppression and its manifestations, and seeks to eliminate them. Bell (1997) described social justice as "a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure" (p. 3). Bell explained further that this vision of society is one in which all people

are able to develop fully as well as be members of an interactive and democratic community. This definition also recognizes the pervasiveness of social oppression and how its hierarchical structure affects everyone. Social oppression can be internalized and has many manifestations (“isms”) based on socially constructed identities that exist in society (Hardiman & Jackson, 1994; Love, 2000). Miller (1976) described oppression as a “pecking order.” Hardiman and Jackson (1994) applied a multi-layered social dynamic proposed by Katz (1978) in describing the pervasiveness of oppression in individuals, institutions, and various facets of culture. This particular dynamic is salient in this study because it particularly highlights socially constructed identity groups that have unearned advantages in society (i.e., White people). Individuals with membership in social groups that have such an advantage are generally considered by some theorists as those with dominant identity status (Bell, 1997; J. B. Miller, 1976) or agents (Hardiman & Jackson, 1994, 1997; Adams, 1992). In the context of racism, White people are at a societal advantage in U.S. society while people of color are at a disadvantage. Note that although social oppression exists around the world, the focus of this study will be limited to the context of the United States.

Racism is the particular manifestation of social oppression in the United States that is based on ethnicity, pigmentation of skin, or national origin. The history of racism in the United States predates the founding of the country with documentation of attitudes and institutional practices in relations with indigenous peoples of North America (Zinn, 1995), the institution of slavery, as well as de facto segregation through the 1960s (Takaki, 1993; Zinn, 1995). Racism disadvantages non-White people, people of color, or ALANA (African, Latina/o, Chicana/o, Asian [including the sub-continent of India],

Native-American, Arab). Hardiman & Jackson (1994, 1997) identified these groups as targets, and White people as agents of racism (Hardiman & Jackson, 1994, 1997). Another phrase used to identify the targets of racism are Visible Racial and Ethnic Groups, (VREGs) (Helms & Cook, 1999).

Defining Social Justice Education

In recent years, student affairs professionals and professional organizations have begun to recognize the functional area of social justice education. This may be best evidenced by the creation of a Commission for Social Justice Educators by ACPA: College Student Educators International in 2005. Social justice education is an extension of the social justice concept in that it is both a process and a goal where educational pedagogy is socially critical, democratically based, and strives to assist in the creation of a society free of the multiple manifestations of social oppression, commonly known as “isms” (Bell, 1997). This is a philosophical form of education that incorporates the values that strive towards social justice and implements these values in educational contexts and environments. It is grounded in beliefs about democracy and pedagogy that empowers people (Bell, 1997). Hackman (2002, 2005) suggested that social justice education seeks to create and support learning environments where education is the practice of freedom and where the student and teacher are mutually engaged in the construction and transformation of knowledge into social action and change.

Social justice education has evolved from what was known as sensitivity training or T-Groups (N. Miller, 1993). T(raining)-group or laboratory groups of the 1930s contributed a number of elements to social justice education such as simulated experiences that invited participants to understand differing perspectives and positionality

(S. R. Jones & McEwen, 2000) as well as active reflection to groups and a critical analysis of social inequity. Human relations training, which gained some attention during the 1940s and was used by the United States military, espoused some values such as the creation of good working teams and environments (Sleeter & Grant, 1988). Multicultural education, particularly that which is contextualized as “social deconstructionist” (Sleeter & Grant, 1988, p. 17), is another contributor to the development of social justice education. Both T-Group and multicultural education have also contributed, along with developmental theory, to the evolution of social justice education.

These concepts are important when clarifying the theoretical base that grounds social justice education. There are a number of social justice educational interventions and programs that can take place in schools or on college and university campuses. On college and university campuses, social justice educational pedagogy is employed in both curricular and co-curricular settings. A few examples of these programs include coursework that is specifically focused on a manifestation of social oppression, community service learning projects, and off-campus social justice leadership retreats. One other form of social justice education, intergroup dialogue in higher education, has gained popularity in recent years (Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007).

Intergroup Dialogue In Higher Education

Intergroup dialogue in higher education programs invite people who represent different social identity groups that are in conflict, or have a history of conflict, to engage in meetings over an extended period of time to talk about issues regarding community, diversity, conflict, and oppression (Schoem, Hurtado, Sevig, Chesler, & Sumida, 2001; Zúñiga, 1998; Zúñiga, Nagda, & Sevig, 2002; Zúñiga, Nagda, Sevig, Thompson, & Dey,

1995; Zúñiga & Sevig, 1997). Dialogue programs, specifically intergroup dialogue in higher education programs, have been recognized as promising for helping to educate students about social issues as well as creating a more engaged and involved citizenry both on and off campus (American Association for Higher Education, National Association for Student Personnel Administrators, & American College Personnel Association, 1998; Hurtado, Milem, Clayton-Pedersen, & Allen, 1999).

Dialogue is a process. Dialogue is an informal or formal forum where people, usually in small groups, share ideas, perspectives, stories, and experiences with others as a vehicle to explore “hot” topics. Dialogues are characterized by opportunities for participants to develop trust, relationships, and mutual understanding where there might not have been any to begin with (National Coalition for Dialogue & Deliberation, 2003-2007). Dialogistic techniques are used in the context of conflict reduction, social justice educational efforts, and leadership development. Dialogue programs are varied and adapt many different models. Programs such as Sustained Dialogue (Geranios, 1997; Vasques Scalera, 1999) draw from peace building and international conflict resolution where students from differing backgrounds are brought together to develop workable agreements and actionable solutions to conflict. Study Circles is a model that engages communities in exploring local issues, developing relationships, and exploring actions for change within communities (Alimo, Anderson, Thompson, Walker, & Zúñiga, 2007; Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007).

A distinctive quality of dialogue, different from formal or informal debate, is that participants engage in conversation by seeking to understand one another. Dialogue encourages love for humanity, humility, and authenticity as posed by Freire (1993).

These types of conversations are not an exercise in rhetoric or competition but a practice of building positive relationships in an intergroup setting (Villenas & Deyhle, 1999; Zúñiga, Nagda, & Sevig, 2002).

Intergroup Dialogue in Higher Education and Social Justice Education

Congruent with the assumptions of social justice education, intergroup dialogue in higher education focuses on process as well as outcome (Bell, 1997) and can be considered a form of social justice education. Intergroup dialogue programs in higher education use intergroup contact and group development theory (Allport, 1954) and maintain a social justice lens (i.e., keeping in the forefront issues of social oppression and associated societal dynamics). This approach incorporates a specific four-stage model and features explicit engagement of both content and process. Content provided via readings and brief lectures focuses on social dynamics of difference and domination, and process focuses on the dynamics that develop between participants in the group. Zúñiga et al. (1995) asserted that intergroup dialogue in higher education is different from other dialogue programs that are not based on a theory of social oppression and do not focus on participant relationship and trust building. Intergroup dialogue in higher education is a forum for participants to address issues of social inequality that may be different from informal discussions or formal classrooms that may not offer an environment for participants to talk honestly about controversial issues. These dialogue programs utilize a number of experiential educational activities where students explore social constructions of their own and other's social identity groups. These types of programs are different from informal student interactions or dialogues in that intergroup dialogue features the use of trained facilitators. Zúñiga (1998) asserted the importance and need for facilitators

to consult with other process consultants or coaches during the dialogue experience to engage in self-reflection about their own feelings as well as group dynamics. Like intergroup dialogue in higher education, this study is also guided by similar frameworks of intergroup contact and developmental theory.

Guiding Frameworks

This study examines the impact of a social justice educational intervention on the development of White racial allies. Specifically, how does a race-based intergroup dialogue impact White college students' confidence and frequency of engaging in self-directed, other-directed, and collaborative actions? Prior research has begun to address the notion of individuals taking action-oriented behaviors (Gurin, Dey, Hurtado, & Gurin, 2002; Nagda, Kim, & Truelove, 2004; Nelson Laird, Engberg, & Hurtado, 2005), as well as ally development (Broido, 1997; 2000; Zúñiga, Williams, & Berger, 2005), and more specifically White racial ally development (Reason, Roosa Millar, & Scales, 2005). However, there have not been studies that directly connect social justice interventions, like intergroup dialogue in higher education, to the development of White racial allies. This study incorporates two frameworks to shape its design: bias reduction/contact theory and ally development. The bias reduction model of Dovidio, Gaertner, Stewart, Esses, Vergert, & Hodson (2004) is grounded in Allport's (1954) intergroup contact theory. Broido and Reason's (2005) ally development model is also an important theoretical base for this study.

Bias reduction and contact theory. Dovidio et al. (2004) developed a framework for evaluation of intergroup programs and interventions. This framework maps some of the integral processes of intergroup relations interventions that work

towards the goal of bias reduction. This conceptualization of educational programs suggests that there are two types of approaches that are effective: enlightenment and engagement. Enlightenment relates to content knowledge and information that is embedded in the design of these programs. Curricula can include histories, facts, statistics, and other forms of cognitive-based sociological information that grounds participants in the intergroup dialogues. In the case of this study, information that addresses racism and power dynamics in contemporary U.S. society is a central part of what students learned. Engagement employs approaches such as tapping the emotions of participants and the development of relationships within and between groups. Dovidio et al. (2004) based this framework on findings from the 50 years of research on Allport's (1954) intergroup contact theory.

Contact theory (Allport, 1954) poses that there are a number of optimal conditions that are necessary to create an environment that encourages the reduction of prejudice. This theory is applicable to the design of educational interventions that work to reduce prejudice by replicating the conditions in order to attain this goal. The conditions Allport originally identified were cooperation in intervention activities, providing equal status to involved groups, supportive norms for the group, and personalization of the information addressed. Pettigrew (1998) proposed friendship potential as another condition, and Nagda (2006) added communication to these conditions. Intergroup dialogue in higher education attempts to replicate these conditions using enlightenment and engagement as psychological mediators to facilitate bias reduction (Dovidio, et al., 2004).

This study focuses on individuals' standards of behavior, highlighted by Dovidio et al. (2004), because they shed light on how individuals make judgments on what kinds

of behavior they believe they should engage in. These kinds of behaviors are considered in this study as it focuses on the confidence and frequency of taking self-directed, other-directed, and intergroup collaborative actions. Given that these actions are framed in the context of an intervention that addresses issues of race and racism, and that the focus population is White college students, the framework of social justice ally development is also a framework for this study.

Social justice ally development. Social justice ally development is a topic that has received some notice in recent years as many diversity programs, as well as university missions, espouse the necessity of creating an informed citizenry, where students have skills to engage in a diverse democracy (Reason, Broido, Davis, & Evans, 2005a). Social justice allies are “members of dominant social groups (e.g., men, Whites, heterosexuals) who are working to end the system of oppression that gives them greater privilege and power based upon their social group membership” (Broido, 2000, p. 3). Social justice ally development is the process by which agents evolve into advocates for social justice. This study uses this framework and explores in more detail how intergroup dialogue may contribute to qualities that align with White racial ally development for college students. Prior research has identified confidence and frequency of taking ally actions as indicators of social justice allies (Broido, 1997, 2000; Reason, Broido, Davis, & Evans, 2005b), and more specifically White racial allies (Reason, Roosa Millar, & Scales, 2005). This study poses to further specify some of these qualities by investigating and identifying White racial ally actions towards oneself, towards others, and towards intergroup collaborative efforts.

Researching White people as part of a transformative research paradigm.

The guiding frameworks of bias reduction/contact theory and ally development make some assumptions about society and the need for social change. These frameworks guide researchers and practitioners to transform the manner in which forms of social injustice can be addressed. Mertens (2005) categorized research that addresses politics and social oppression under the larger rubric of a transformative paradigm. However, she also noted that this paradigm features the research of marginalized groups. By these criteria, this study only meets half of the criteria to be categorized as transformative by Mertens. In her description of the qualities of research that creates a transformative paradigm, she noted a philosophical disagreement with Lincoln and Guba (2000) in the categorization of studies that adopt a critical theoretical approach. Currently, the philosophical position of research that examines the role of White people in addressing racial oppression lies in a paradigmatic intersection between critical race theory, critical inquiry/theory, and the emerging field of critical Whiteness studies. Lincoln and Guba (2000) noted that paradigmatic categories “are fluid, indeed what should be a category keeps altering [and] enlarging. Even as [we] write, the boundaries between the paradigms are shifting” (p. 167). The following proposed extension of Mertens’ (2005) rubric, drawing on other critical theoretical influences, demonstrates how this study is aligned with a transformational paradigm.

Mertens (2005) noted that a transformative paradigm is informed by critical race theory. Ladson-Billings (2000) described a number of assumptions that ground critical race theory. Two of her assumptions are that racism exists and a “strategy of those who fight for racial social justice is to unmask and expose racism in all of its various

permutations” (p. 264). This study aligns with other literature that the standpoint of White people is one permutation or standpoint that is necessary in order to address racism. Mertens (2005) noted the influence of standpoint epistemology as a philosophical base for the transformative perspective (p. 21).

McIntosh’s “invisible knapsack” article (1988) is widely recognized as a work that focuses the attention of the roles White people play in the intentional and unintentional perpetuation of racism on a daily basis. McIntosh addresses unearned advantages White people (and men, specifically) have in our society. Although it is important to pay attention and continue to research the experience of people of color to further illuminate the oppressive conditions people of color face, a White person’s standpoint can add to an understanding of the nature and source of multi-leveled manifestation of racism in society (Katz, 1978). Mahoney (1997) stated that “transformative work against segregation and racial oppression must directly confront racism and the social construction of race...while seeking points of potential change in the social construction of Whiteness” (p. 654). It is important to generate knowledge about the racial socialization process of White people in the United States, as well as how to most effectively eliminate conscious and unconscious racist attitudes and behaviors in order to contribute to an evolved anti-racist White racial identity. W. E. B. Du Bois was one of the first to question the essential nature of the personal, social and institutional advantages assumed with the standpoint of White people in America. Prior to Du Bois, few scholars had addressed this perspective (Fine, Powell, Weis, & Wong, 1997). The current study follows the call of McLaren (1999) in creating a critical pedagogy that “is

located as a politically informed disposition and commitment to marginalized Others in the service of justice and freedom” (p. 54).

Although studies grounded in the transformative paradigm often employ qualitative methodological approaches, this study uses a quantitative methodological approach. This study contributes to the line of research documenting the connections between the presence of diversity in the college environment and educational outcomes in the service of creating a better society. It also follows qualitative research already completed that has paved a road for quantitative modes of inquiry (Broido, 1997, 2000; Reason, Roosa Millar, & Scales, 2005).

Scope and Limitations of the Study

This study does not claim to explain the experiences of all White people who engage in social justice educational interventions that address the topic of race. This study only addresses if a select group of White college and university students developed confidence and engaged in White racial ally behaviors as a result of participation in a race-themed intergroup dialogue. Therefore, the findings of this study may only be generalizable to White college students who engage in a similarly structured intergroup dialogue program. Further, this study only examines the experiences of White students, as opposed to the students of color, in these interventions. Although examining other participants of differing social identity groups in these types of interventions is critical and necessary to understanding all of the dynamics of racial dialogues, the focus of this study is on White students.

Summary

This chapter outlined the issues related to the confidence and frequency of White students' taking actions in order to develop as White racial allies. A brief history of the educational benefits of diversity in higher education was reviewed. Social justice education was both defined and contrasted with other forms of diversity education. Intergroup dialogue in higher education, one form of social justice education, was introduced. The conceptual frameworks for the study of bias reduction/contact theory and ally development were identified. An argument was made posing that critical pedagogical study of White people as agents of change is grounded in a transformative paradigm. Finally, the variables of interest were briefly defined and related to the significance of this study, to research, and practice. The next chapter will explore the theoretical and empirical influences linking White racial ally development to the variables used in this study.

Chapter Two:

Review of Literature

The purpose of this study is to examine how one social justice educational intervention – a race-focused intergroup dialogue – affects the confidence and frequency of White college students’ engagement actions that are congruent with the development of White racial allies. This chapter summarizes literature that is relevant to the concepts, constructs, and outcomes associated with this study. The chapter begins with a review of literature describing historical and theoretical concepts related to Whiteness. Next, critical theory is discussed as it relates to critical race theory and critical Whiteness studies. Theories of White racial identity development and ally development are explored as well as current research regarding action as an important element in the development of White racial allies. Lastly, a review of literature and research regarding intergroup dialogue (Zúñiga, 1998; Zúñiga, Nagda, Sevig, Thompson, & Dey, 1995; Zúñiga & Sevig, 1997) and its relation to social justice education (Adams, 1997; Hackman, 2000, 2005) is offered.

Whiteness: An Overview

Whiteness is an essential component of this study because it is one of the conceptual areas that race-focused intergroup dialogues address. By focusing on racial dynamics (in a United States context) and the individual, institutional, and cultural manifestations of racism and its impact on people of color and White people, dialogue participants can reexamine the basis for the types of relationships they may have, as well as engage in behaviors that can address these dynamics.

Whiteness is both an old concept and a newer focus in academic discourse that seeks to identify, uncover, and illuminate the role of White people in the manifestation of racial oppression, particularly in a U.S. context (Fine, Weis, Powell, & Wong, 1997). Whiteness is an interdisciplinary concept that attempts to articulate a number of systems and conditions that keep domestic racial stratification in place. It considers the history of power and privilege of people of European descent in the U.S. and how these people established a number of systems to promulgate conditions where people of color are disadvantaged and prevented from accessing liberties, freedoms, and resources that allow individuals to live up to their full potential (Bell, 1997). The concept of Whiteness attempts to explain the social construction of race, the particular sets of expectations of what is known as socially normative in society, and the unearned systems of privilege and social power of Caucasian or White people particularly in a United States historical context (Burchell, 2006). Frankenberg (1993) defined Whiteness as a linked set of social dynamics and a “location of structural advantage” (p. 1), where White people either actively contrast themselves to other races in society and take steps to keep this advantage in place. Kivel (1996) noted that one method to keep this advantage in place throughout history is through the use of violence. The maintenance of this social advantage is not always an active one as Frankenberg (1993) also noted that Whiteness is also a set of cultural expectations and/or norms that are unnoticed and unexplored because of dynamics of the construction of racial hierarchy. Scholars such as Segrest (1994), Hitchcock (2002b), and Smith (2007) have documented the historical foundations and constructions of Whiteness as the history of its development in the United States and how these cultural expectations and norms have affected the psyche of White Americans.

Although the impacts of the psyche of Whiteness on White Americans does not have a long history of scholarship and empirical study, people of color have been making such observations for years. Helms (1990) has noted that the social position or social location of people of color provides a perspective for observing the impacts of Whiteness on White people and domestic cross-race relations for some time. Perhaps similar to the metaphor of a fish not noticing the water around it, White people can be unaware of systems of Whiteness while people of color may be more acutely able to notice these dynamics and their effect on White people (K. Maxwell, 2004). For example, individuals like James Baldwin (1985) have documented such observations of how the impact of Whiteness on White Americans introduces irrational notions of fear and how it can significantly impede cross-race relations:

Moreover, the history of White people has led them to a fearful baffling place where they have begun to lose touch with reality – to lose touch, that is, with themselves – and where they certainly are not truly happy for they know they are not truly safe. They do not know how this came about; they do not dare examine how this came about. On the one hand they can scarcely dare to open a dialogue which must, if it is honest, become a personal confession – a cry for help and healing which is, really, I think, the basis of all dialogues and, on the other hand, the Black man can scarcely dare to open a dialogue which must, if it is honest, become a personal confession which fatally contains an accusation. (p. 412)

Here, Baldwin identified what he believes is a major impediment in race relations as well as racial dialogue regarding the fears of White people and their ability to confront that which has been not addressed directly: social constructions of racial inequality. It is

necessary for concepts like Whiteness to help identify a history of racial division and domination in a U.S. context. Further, focusing on the sources of racial domination can also be instructive for both people of color and White people to understand the multiple ways in which racism has affected them. Specifically for White people, an acknowledgement of Whiteness is foundational to re-examining how social constructions of race and racism are problematic in modern society, and how individuals can act to address racism. Concepts of Whiteness are foundational in the current study as they inform one educational process of learning about racism, the relationship between White people and people of color, and how to take steps to create racial justice.

Critical theory. The concepts of Whiteness and critical Whiteness studies have their genesis in the emancipatory goals of critical theory (Habermas, 1971). Critical theory is often considered a philosophical moving target as to what assumptions it makes depending on the author and the evolution of sociopolitical thought. Kincheloe and McLaren (2000) suggested that accurately describing critical theory is difficult for several reasons. First, many different types of critical theory exist, including a number of socially constructed identity group-based approaches. Second, critical theory is evolving over time, particularly given the different type of language and political positions individuals and groups take in their critique of society. As systems of social oppression in society are examined, socially constructed groups become recognized as a recipient of its effects and are included in critical theoretical. Third, the nature of critical theory is intentionally unspecific in order to remain open for such intellectual flux. Nevertheless, common and current characteristics of critical theory that are relevant for this study are reviewed.

Kincheloe and McLaren (2000) stated that critical theory “does not determine how we see the world but helps us devise questions and strategies for exploring it” (p. 281). Kincheloe and McLaren described characteristics of critical theory that are salient to this study: critical enlightenment; critical emancipation; hegemony and ideology; linguistic/discursive power; a focus on relationships among culture, power and domination; and the role of cultural pedagogy. Each is summarized below.

Critical enlightenment, the manner in which sociopolitical power is investigated and uncovered, is the process of identifying “winners” and “losers” in the context of social oppression (Dovidio, et al., 2004; Hardiman & Jackson, 1994; Kincheloe & McLaren, 2000; Sleeter & Delgado Bernal, 2004). This dynamic was articulated in Chapter One with the discussion of “agents” and “targets” of social oppression. This concept identifies the dynamics of unearned societal privileges as they relate to social oppression. Application of this concept to race relations particularly in the U.S. relates to racism where White people experience advantages in society that people of color do not (A. Johnson, 2001a; McIntosh, 1988). Critical enlightenment highlights this social stratification in the service of identifying the source of the problem to address. The study of White college students and the efficacy of the intergroup dialogues to encourage confidence and frequency of action on the part of White students is relevant in that White people and White students have a role in working towards racial justice.

Critical emancipation describes the way in which individuals seek to be in control of their own lives (hooks, 1994; Kincheloe & McLaren, 2000). When considering the position of disadvantaged groups in society, this concept is easily understood. Less apparent, however, is how White people need to be critically emancipated. To achieve

this emancipation, White people need to understand the entrapments of internalized dominance (Hardiman & Jackson, 1994), or the covert and overt forms of White supremacy that shape attitudes and behaviors (Katz, 1978; Kendall, 2006; Kivel, 2002; O'Brien, 2001). This is relevant to the current study as intergroup dialogues can help White college students examine the ways in which racism has shaped their worldview, and how that perspective may have limited their understanding of racial dynamics in society, social institutions, and the experiences of people of color.

Hegemony and ideology were also reconceptualized by Kincheloe and McLaren (2000) as contexts within critical theory. These concepts relate to some of Katz's (1978) proposal of how oppression pervades different levels and types of experiences. Specifically, hegemony and ideology describe the manner in which power structures are communicated and promulgated through cultural and institutional structures (e.g., church, family, schools) that communicate a set of covertly and/or overtly racist values and ideas (Harro, 2000b). In the context of this study, these ideas are examined in the curriculum of the intergroup dialogues, specifically how racism has been institutionalized in the U.S.

Relationships among culture, power, and domination are also components of critical theory. Harro (2000b) noted the process by which individuals are exposed to a variety of messages that reinforce prejudiced ideas. Various forms of media such as television, advertising, the Internet, radio and newspapers produce a process by which individuals are subject to "brainwashing" (Harro, 2000b, p. 18) of various oppressive ideas. Young (2000) and Pharr (1994) identified the productivity of the media as cultural imperialism, that is a process by which individuals are taught a set of ideas and values through a bombardment of practically inescapable media. This process imparts

knowledge just as other forms of teaching or pedagogy teach a set of ideas (Kincheloe & McLaren, 2000).

Cultural pedagogy as described by Cortés (2000) and Kincheloe and McLaren (2000) is the process of socialization through media as a particular “curriculum” that individuals develop over time. This production of a set of White societal norms, societal values, and standards is one method that keeps systems of racial oppression in place. Cultural pedagogy is relevant to this study because intergroup dialogue can be one process to overcome hegemonic cultural pedagogy. Intergroup dialogue can be a contributing factor to the development of White racial allies insofar as it can offer a different perspective of how to be a White person who is anti-racist (Delgado, 1989; Sleeter & Delgado Bernal, 2004). Giving voice to alternatives to being or becoming an anti-racist White person is relevant to both critical theory and to this study.

Linguistic/discursive power is another quality of critical theory that describes the dynamics of how the use of language limits individuals and groups from having their points of view known or heard and what groups of people are able to speak about their experiences (Freire, 1993; Kincheloe & McLaren, 2000; Sleeter & Delgado Bernal, 2004). The ability to speak in the literal sense can be in educational contexts where people who do not speak or read English can be excluded or ignored (Sleeter & Delgado Bernal, 2004). This may also be true if there is not a forum or a place for students to be known, acknowledged, understood, or supported. Institutional supports such as racial or ethnic curricular offerings or extracurricular activities and offices provide such a forum (Hurtado, Milem, Clayton-Pedersen, & Allen, 1999). With the exception of some of these institutional supports, the voices and experiences of White people have been heard

through various forms of educational materials and media where people of color and their experiences have been historically not known (Loewen, 1995; Takaki, 1993; Zinn, 1995). Critical theory gives voice to those who have not traditionally been heard by critiquing the presence of societal inequity as well as articulating these conditions and experiences of those who are targeted by the inequity (Delgado, 1989; Ladson-Billings, 2000; Sleeter & Delgado Bernal, 2004). This may also apply to the voices of anti-racist White people. The idea of the voices of White people may seem counter-intuitive when considering how this applies to this study; however, the influences of critical race theory have provided a foundation for critical Whiteness studies and the necessity for the voices of anti-racist Whites to partner in the theoretical understanding and practice of anti-racism. As noted by O'Brien (2001), "I can think of few better ways to demonstrate what whites can do to fight racism than to go to the source—today's white antiracists themselves" (p. 10).

Critical race theory and critical Whiteness studies. With challenges to social policy such as affirmative action (Ladson-Billings, 2000, 2004) and the resulting decline in gains for people of color by the Civil Rights movement, theorists and educators have further developed critical theory. Critical race theory, an evolution of critical legal theory developed during the 1970s (Delgado & Stefancic, 1997), established a centering of the voices of people of color as well as a forum to interrogate and explicate the existence of racism in U.S. society and strategies to usurp racism (Fine, Weis, Powell, & Wong, 1997; Mertens, 1998). Bergerson (2003) posed a confluence between critical race theory and critical Whiteness studies by articulating possible roles for White scholars. In particular, Bergerson proposed that White scholars can contribute to critical race theory "by

questioning and confronting those who perpetuate racism, particularly where an anti-racist message may be heard in places that those of people of color are not” (p. 59). Noted differently, because of the pervasiveness of internalized dominance in White people, White people may not be able to receive an anti-racist message from a person of color who delivers it (Wise, 2003). This examination and interrogation of racism from a White standpoint is the genesis of critical Whiteness studies (Delgado & Stefancic, 1997; Fine, Weis, Powell, & Wong, 1997; Frankenberg, 1993; Hitchcock, 2002b). Since the 1970s, the academic notion of “Whiteness” has been theorized and developed out of these efforts. Halewood (1997) addressed the epistemic question of the perspective of Whites in addressing oppression by noting:

Our knowledge of oppression is augmented by including the perspective of embodiment and the subjective narratives of the oppressed...if White male academics accept the feminist and critical race theory epistemological argument, then they can learn about the perspectives of the oppressed from the oppressed themselves – the White male’s privileged role in the formation of oppressed perspectives can be acknowledged – and in turn apply these perspectives on oppression to their scholarship in ways which improve its accuracy and usefulness. (p. 627)

Post-modern historians have raised a number of legitimate critiques of the documentation of American history and how White people have had their voices and histories documented (Loewen, 1995; Takaki, 1993; Zinn, 1995) at the exclusion of women, people of color, working class individuals, and others. Another set of history that is also not well documented is the accounts of anti-racist White people. There have

been few anti-racist White people whose voices and ideas have not been widely documented nor have added to an anti-racism or anti-racist discourse (Aptheker, 1993). Anti-racist White people, in addition to people of color, offer a voice regarding different processes and sets of behaviors that White people can adopt in order to work towards the elimination of racism. The development of an anti-racist White identity is a variety of Delgado's counter-story (Delgado, 1989) that has not been readily known (Aptheker, 1993; Delgado, 1989; Frankenberg, 1993; Men Can Stop Rape, 2002; Segrest, 1994; B. Thompson, 1999; B. W. Thompson, 2001; C. Thompson, 2000). Giroux (1999) expressed the necessity of "rearticulating Whiteness...so that White youth can understand and struggle against the long legacy of White racism while using...their own culture as a source for resistance, reflection and empowerment." (p. 250). These counter-stories or "counterimage[s] of anti-racism" (C. Thompson, Schaefer, & Brod, 2003, p. 3) contribute to critical Whiteness studies and provide a set of exemplars for White people to think and act differently. Intergroup dialogue creates a forum and an environment for these stories to be heard such that White people can:

be engaged, challenged, and rearticulated through an ongoing analysis of the material realities and social relations of racism....At the same time, teachers can point to strategies of intervention, exploring how students can exercise their sense of politics, power and collective agency to engage and attempt to change dominant and oppressive relations of power as they affect both everyday lives and the lives of others who struggle under the oppressive weight of racism. (Giroux, 1999, pp. 248-249)

Race-themed intergroup dialogue in higher education can be considered a laboratory where White people can develop an anti-racist consciousness and voice.

These descriptors of critical theory are relevant to concepts of Whiteness as well as this study. The development of White racial allies assumes a critical enlightenment that reveals power differences in a racial hierarchy in the U.S. that is learned through a variety of systems. Critical race theory and the nascent discourse on critical Whiteness studies borrow heavily from critical theory as it focuses these ideas towards the acknowledgement of and movement toward the elimination of racial oppression.

Critical Whiteness studies and White racial identity. Tatum (1999) offered a conceptual bridge between concepts of Whiteness and the development of White Americans' racial identity. To acknowledge Whiteness and the manner in which it has shaped White perceptions of how society operates may be an invitation to rejecting much of what White people know about themselves. This can be a problematic exercise for White people. However, Tatum posed ideas that help White Americans reject oppressive notions of Whiteness and adapt a different ethos or a re-defining of what it means to be a White American. In writing about how her White students struggled with different examples of Whiteness, she posed that there are several models of Whiteness that connect White people to their histories and racial dynamics in society in the service of self-awareness. These four models also mirror that of the different "racial projects" or paths of how Whiteness becomes manifest in critical Whiteness literature (Burchell, 2006; Omi & Winant, 1994). First, a White supremacist model of Whiteness is congruent with the observation of White systems of racial power in society promulgated throughout history, a model of superiority of White people and an inferiority of people of color in a United

States context. The second “what Whiteness?” model of Tatum’s connects to notions of the denial of the salience of a White consciousness. Tatum further noted that this model ends at the point when White people have an understanding of the history of race in the United States as well as an understanding of the privileges that White people possess. When coming to this realization, White people also acknowledge strict racialized social systems that induce feelings of shame and guilt. These are characteristics of a third model of Whiteness. Tatum identified a fourth model of opposing racial oppression that she identified as the “White ally” model of Whiteness. This model will be discussed partially below in the following section of White racial identity development as many models of White racial identity development encompass characteristics and behaviors that have been noted as qualities of allies working for various forms of social justice or specifically in relation to racial justice.

Intergroup dialogues, such as the Multiversity Intergroup Dialogue Research (MIGR) race/ethnicity intergroup dialogue that is evaluated in this study, are grounded in critical theory as their curricula exposes participants to critiques of racialized power structures in the United States. The race/ethnicity dialogue provides information for students regarding the mechanics of social oppression and racial injustice, including concepts of socialization, as well as theory, simulated examples of social dynamics, and practice to break these systems. This intergroup dialogue offers opportunities for individuals to voice their experiences – both for people of color, as well as those White people who wish to think differently and behave in ways that are anti-racist. The MIGR race/ethnicity intergroup dialogue, and those like it, offer an opportunity for both people of color and White people to consider the promulgation of racism as a function of

Whiteness, focusing on the acting agents throughout history providing White people with a racial privilege that is taken for granted (McIntosh, 1988). Lastly, the dialogue provides an opportunity for White people to consider their own development as a White person and examples of how to be an anti-racist White American (Tatum, 1999).

White Racial Identity Development

Identity development in general is relevant to this study. The notions of values clarification, personal growth and change are outcomes of learning about one's identity (Adams, 1997). Individually based knowledge of the dynamics of difference and domination in our society in relation to the different socially constructed advantages and disadvantages people have over a lifetime is a tool in helping explain the perspectives of different people from different social identity groups. This body of literature has contributed to self knowledge of personal growth and change of individuals as a major element of social justice educational practice (Adams, 1997). Some research and theoretical development revolves around the experiences of people as members of these socially constructed groups. Authors such as Helms (1990, 1992; Helms & Cook, 1999), Cross (Cross, 1995; Cross Jr. & Fahagen-Smith, 2001), Parham (1989), Cass (1979), Kim (2001), Jackson (Adams, 2001; B. W. Jackson, 1976), Hardiman (1982, 2001), Gilligan (1993), and many more are familiar to those who chronicle the specific experiences of White Americans, African Americans, gay men, Asian Americans, and women, among other groups. The work of these and other theorists is very important to understanding how people with these characteristics engage in the process of development over time. Many of these theories have developed out of the ongoing multiple movements for civil rights for people targeted by social oppression. These theories have also evolved as

identity-based academic disciplines, such as various forms of ethnic studies and women's studies, have developed over time (Adams, 1997).

The development of White racial identity for White Americans is a process that is generally defined by many (Hardiman, 1982, 1994, 2001; Helms, 1990, 1992; Jackson & Hardiman, 1994; Kivel, 2002) as White people's recognition of their race and its impact and eventual formation of an anti-racist perspective. Authors such as Kivel (2002), Kendall (2006), and Helfand and Lippin (2001) have urged White people to learn more about themselves, about other White people, and about the impact of race and racism on the lives of both White people and people of color. Additionally, research on ethnic identity (Phinney, 1992) has noted that when individuals have a well-developed ethnic identity they are able to create a developmental platform from which they can be more accepting and open to people from other ethnic groups (Phinney, Jacoby, & Silva, 2007). White racial ally development literature suggests that it is necessary for White people to be aware of who they are as racial beings in order to develop as a White racial ally (Broido, 1997; Broido & Reason, 2005; Reason, Roosa Millar, & Scales, 2005; Reason, Scales, & Roosa Millar, 2005). These authors ask for White people to take these steps in order to create a society free of impacts of racism.

The work of some of these theorists, particularly those who focus on the racial identity development of White people, are of particular importance for this study as the race focused intergroup dialogue has a role in White students' racial identity development. Hardiman (1982) was one of the first scholars to propose a process by which White people become aware of their race over time. Hardiman started this work in the late 1970s to attempt to explain how racism and race in the United States affected

White people. Her work was a literature analysis and drew upon developmental psychology and racial and gender developmental models as templates to draw common themes of these models and theoretically apply them to the documented experiences of White people in the United States. A portion of the data that Hardiman used to inform the creation of her White Identity Development (WID) model were written accounts of anti-racist White activists. The accounts documented the salient autobiographical anecdotal episodes that activists encountered with race and racism. Hardiman identified five stages: (a) No consciousness: where a White person would illustrate a lack of racial awareness; (b) Acceptance: where White people believe racist ideas about people of color without question; (c) Resistance: where the ideas of stage two are rejected; (d) Redefinition: where a White person attempts to adopt a new White identity that “transcends racism” (Hardiman, 1982, p. viii); (e) Internalization: where a White person integrates this new identity into the mosaic of his or her other identities.

Some of the limitations of Hardiman’s (1982) model is that it focused primarily on White people’s relationship to racism and generally excluded cultural aspects of Whiteness that have been the focus of critical Whiteness studies in recent years. Further, the model was not empirically tested. It also was partially based on a very small number of White people who were engaged in some sort of anti-racism work and observations made in literature, which does align with goodness in qualitative research (Arminio & Hultgren, 2002). In addition, a stage model does not allow for flexibility like a status model where one can regress or recycle into a former developmental stage (Hardiman, 2001). However, the work was one of the only studies of its type at the time and helped guide the work of others.

Influenced by Hardiman's (1982) work, Helms (1984) proposed another five stage model of White racial identity development. In 1990, Helms updated her model to one with six stages. Helms' model (1995, 1996) acknowledged the notion that a person does not march predictably down a linear path toward developmental complexity. She accounted for this fluidity in the developmental process by utilizing the construct of an ego status as opposed to stages utilized in her earlier models. Ego statuses are different from other developmental models that identify more rigid stages where a person must complete the many tasks of one stage before he or she can progress onto the next. Helms (1995, 1996) posed that a person can travel back and forth among the statuses; in fact she noted the possibility of being in more than one status at one time.

The statuses in Helms' (1996) White racial identity development model are (a) Contact; (b) Disintegration; (c) Reintegration; (d) Pseudo-independence; (e) Immersion/emersion; and (f) Autonomy. The stages of contact, disintegration and reintegration represent a phase labeled the abandonment of racism, whereas the remaining statuses represent a second phase of defining a nonracist White identity. When one is in the contact status, one exhibits an individually based form of racism that is simplistic yet unaware of a racial superiority of White people in society. One is also unaware of the benefits of White privilege bestowed upon him or her by merely being a White person. As a person in this status has more contact with people of color, he or she begins to recognize the differences in treatment between White people and people of color. He or she begins to recognize the social desirability of other White people to disparage people of color. In disintegration, White individuals begin to recognize the tension between needing to behave in ways that please other White people and the reality

of racial inequality. This causes anxiety and disorientation. The anxiety of this status is mitigated in the reintegration status. Here, one takes the confusion and anxiety of the former status and re-packages it into fear or anger. He or she may make excuses for the superiority of White people and the inferiority of people of color. He or she may come to believe that the racial privileges of White people have been earned for good reasons. In the Pseudo-Independent status, a White person begins to develop an anti-racist identity but has a lack of examples or ideas of how to go about being anti-racist. He or she may try to assist people of color with good intentions, but may unknowingly perpetuate racism by helping people of color attain success “so that they function more like Whites on White criteria” (Helms, 1990, p. 61). Immersion is the status where a White person actively seeks to redefine himself or herself as a White person through various means including delving into literature of anti-racist White people or attending anti-racism workshops to further explore his or her race. Emersion is where a White person seeks to connect with other developing White people who may serve as exemplars or mentors to his or her redefinition of being White in order to validate new information attained during the previous status. Internalization of a new definition of Whiteness is featured in the autonomy status. In this status, a White person is more comfortable with him or herself. He or she may seek to learn from those who are racially or culturally different from him or her, and begins to recognize other manifestations of oppression and his or her connection to racism (Helms, 1990; Helms & Cook, 1999).

Primary criticisms of Helms’ work include a questioning of the model’s being based on Black models of racial identity and its focus on how White people become more comfortable with people of color rather than how White people come to know themselves

as racial entities (Rowe, Bennett, & Atkinson, 1994). In addition, the use of status rather than stages was critiqued as non-developmental because it allows one to develop or regress (Rowe, Bennett, & Atkinson, 1994). Helms listened to the feedback and made subsequent changes in later versions of the model including broadening reference to more than African Americans (Hardiman, 2001).

Hardiman's and Helms' models share a number of similarities beyond describing a process where White individuals become more complex over time. Intergroup contact (Allport, 1954) with people of color creates paths for developmental tasks to be introduced and addressed. These models also include a redefinition of what it means to be a White person – a rejection of White privileges and a redefinition of Whiteness. These models involve a transformation where White people develop a consciousness about racism and their role in dismantling it (Adams, 2001). These later stages or statuses of White identity development are congruent with a developing set of literature that describes the ways in which individuals in social groups that are advantaged over others, or agents, work towards the elimination of various manifestations of social oppression.

The current study seeks to investigate the development of White racial allies as a result of enrolling in a MIGR race/ethnicity intergroup dialogue. Understanding White racial identity development informs this study because the dialogue may likely be encouraging the racial identity development of White people while in the race/ethnicity MIGR intergroup dialogue itself. The reading, interactions with other students of color as well as other White people, and the exercises that make theory more tangible direct White students on this developmental path. These theories are relevant as many of them conclude their schema by noting increased complexity in White people as well as their

movement towards behaving in ways that are aligned with being a White racial ally. As such, the identification of allies and the ways in which they develop are also relevant to this study.

Allies and Ally Development

This redefinition of being White and the notion of White people's role in dismantling racism are what some theorists and researchers consider an ally. An ally is a member of an agent identity who stands opposed to the manifestation of oppression that imbues his or her agent status (Goodman, 2000; Washington & Evans, 1991). An ally "takes action against oppression out of a belief that eliminating oppression will benefit both agents and targets" (Griffin, 1997, p. 76). People from agent and target groups can work towards dismantling oppression. Washington and Evans (1991) noted that what is unique about allies is that although oppressed people are capable of empowerment and advocacy for their own groups, allies – who work to end oppression both for their own group as well as the oppressed group – may be more powerful working within their own context of privilege.

For example, if a White person is in an earlier status of racial identity development (Helms, 1992; Helms & Cook, 1999), he or she may not be able to receive or retain an anti-racism message from a person of color because he or she perceives a person of color as inferior, not competent, or acting in self-interest; thus, the message may be lost. Anti-racism activist Tim Wise (2003) often noted how the message he delivers when he speaks publically is not new information and that people of color have been delivering an identical message for many, many years. However when he delivers the same message to a variety of audiences, he receives feedback from some White

people that consider his ideas as impactful, new, and innovative. He attributes this dynamic to the impacts of race and racism and the ability of White people to receive the message from another White person (Wise, 2003).

It should be noted, however, that there is a concern in focusing attention on the work of allies – and perhaps with this study. Given the existence of social oppression and the roles of agents in its promulgation, a dynamic may occur where there may be too much attention given to those agents who seek to dismantle oppression. If too much attention is lent to these actors, a dynamic may occur where the manifestation of oppression is reified (Fine, Powell, Weis, & Wong, 1997). Noted differently, if, for example, educators pay too much attention to the work of White people in eliminating racism, they are in danger of dismissing the impacts of racism on those people of color who are subject to it (Giroux, 1999; hooks, 1992). Perhaps this study may be worthy of such a charge. To this end, researcher/practitioners like Nagda (2001), have amended the concept of ally to the notion of co-ally. Nagda proposed this concept in order to capture a spirit of intergroup collaboration where targets of oppression work hand-in-hand across difference to dismantle social oppression. Allies and co-allies work together in coalition within and between communities for social change. However, in order to have such powerful coalitions, it is necessary to further explore how allies behave and develop.

Bishop (2002) posed a process by which one becomes an ally. Her work in facilitating social justice educational workshops and consulting led her to a number of observations about the qualities of allies and some helpful “how to” points to develop as an ally. She also identified some precursory work for individuals to have the proper knowledge base in order to behave as an ally. Her overarching process in becoming an

ally includes six steps. The first step is an individual's development of a clear understanding of oppression. This understanding is multi-faceted including how oppression came about, the factors that keep it in place, how it is interwoven in individuals, institutions, and various forms of culture that perpetuate it. The second step is developing an understanding of different manifestations of oppression (or different "isms") and being able to distinguish their characteristics. This lends a more complex understanding of how one can work for social change. Knowing this information often produces anxiety and perhaps pain in individuals along this path. For this, she suggested that the third step is a time to engage in consciousness and healing. By developing individual and collective understanding of oppression, individuals can produce more data for developing allies that may induce some strong emotions. They may recall the situations throughout their lives where they may not have noticed oppression, or their role in perpetrating or maintaining it. Engaging in healing work can help manage the emotions that may arise during consciousness raising. Bishop's fourth step is to become a worker in one's own liberation for she noted that in order to work with others, one must find sources of power where one can unlearn and/or be more aware of the ways in which oppression affects the ally first. Doing so gives the developing ally courage as well as information to work with others in social change. The fifth stage, becoming an ally, includes developing a number of characteristics that relate to internal or cognitive understanding of oppression theory and self-awareness. She also offered a number of behaviors, commitments, and self-accountability techniques that have aided her in her own journey. The sixth step is to maintain hope. Doing and engaging in ally work can be physically and emotionally draining which could lead to questioning the utility of

engaging in such behaviors. Maintaining a vision of a world without oppression is the larger goal that can help sustain allies.

Kendall (2001) also posed similar ideas and tasks for allies to engage in to be effective. Like Bishop (2002), Kendall suggested that allies must understand oppression in institutions and their limited worldview, and develop clarity on their motivations to be an ally. Further, Kendall also proposed a number of actionable behaviors for White people to practice. Such behaviors include sharing leadership with people of color in groups; talking about oppression as it is noticed; and taking responsibility for errors and not making excuses for mistakes.

Edwards (2006) focused on a portion of Kendall's (2001) work regarding the internal motivation for engaging in ally behaviors as a frame for the development of allies. He posited three theoretical development positions of an aspiring ally: (a) aspiring ally for self-interest; (b) aspiring ally for altruism; and (c) ally for social justice. The aspiring ally for self-interest finds his or her motivation for purposes of the protection of someone he or she has a significant relationship with. He or she does not seek to engage in allying or aligning activities for the purposes of helping eliminate oppression, so much as he or she is interested in protecting those they care for. Individuals may even engage in oppressive behaviors so long as it does not harm those individuals they wish to protect. The ally for altruism finds his or her motivation to eliminate oppression for others. This position describes the sentiments of someone who is interested in helping the helpless, a perspective that may be imbued with the notion that he or she is superior to those being helped and that it is his or her role to help lift those up because it is an admirable act. An aspiring ally in this developmental position may replicate dynamics of oppression noted

above in Kendall's (2001) descriptions of being an ally when not sharing leadership. The ally for social justice is one that is motivated for the purposes of connected liberation. Allies in this developmental position understand the nature of their relationship to the oppressed as inextricably interwoven (Freire, 1993) and that their own liberation from the manifestation of oppression at hand is connected to the liberation of oppressed individuals and people.

Although there are several theories and models that explore the concept of an ally, there has been limited empirical research. Perhaps the first empirical study to specifically examine the development of social justice allies was completed by Broido (1997). This phenomenological study took place at a large, public institution with six participants, three men and women, who were identified via snowball sampling procedures as good examples of being an ally for social justice. Broido sought to explain the lived experiences of college students' "process of becoming social justice allies while in college" (1997, p. 75). Specifically, Broido's research questions explored how these students: (a) identified their process of change over time (b) to what they attributed the changes (c) which qualities of the college environment contributed to their development as a social justice ally (d) how the process of becoming a social justice ally affected their perception of their social identities (e) how they understood the impacts of the changes on themselves (f) how students who advocated for one manifestation of social oppression, understand other manifestations (or "isms") (g) how they behaved as allies. Broido conducted open interviews with the participants. Data analyses began with a reading of the transcripts for general meaning and then moved to coding. Broido reported that the coding process was originally influenced by a priori codes, yet Broido attempted to strike

“a best balance between the inductive and a priori approaches to coding” (1997, p. 93).

With the assistance of computer aided qualitative data analysis software in the coding process, Broido developed causal propositions and then developed a model of the phenomena that was presented to the participants during member checks. This process yielded 11 themes that were relevant to the “ability and willingness to act as social justice allies” (Broido, 1997, p. iv).

Themes from Broido’s work that are relevant to this study include knowledge acquisition of social justice issues and developing self-confidence. Knowledge of social justice issues was acquired by enrollment in coursework; contact with lesbian, bisexual and/or gay individuals; and interactions with friends and peers. Self-confidence was developed through leadership in groups, clarifying their position on social justice issues, as well as observing others advocate for similar positions regarding these issues. Her findings were generalized to social justice allies, as opposed to allies for particular “isms” such as White racial allies. This work contributed to a number of professional development workshops at national conferences, institutes, and a monograph examining the development of social justice allies.

Reason, Broido, Davis and Evans (2005b) published a monograph that considered general developmental processes for social justice allies as well as specific ones dependent on the manifestation of social oppression that an ally is working to eliminate. Drawing largely upon the work of Broido (1997, 2000), Hardiman and Jackson (Hardiman, 1994; Hardiman & Jackson, 1992, 1994, 1997) and Bishop (2002), Broido and Reason (2005) summarized pan-identity/pan-manifestation of oppression ally development models. Targeted to student affairs practitioners, this text featured the study

of the development of various types of social justice allies (addressing specific manifestations of oppression) as well as how student affairs practitioners can help to create college environments that can support college students' development as allies. They recommended that programs and interventions feature a number of qualities such as the support of increasing the structural diversity of the student body (Hurtado, Milem, Clayton-Pedersen, & Allen, 1998; 1999). Such efforts help to create an environment where intergroup contact as well as its related bias-reducing benefits (Dovidio, et al., 2004) can occur. A second recommendation was an encouragement of the study and improvement of campus climates. By assessing the campus climate for diversity (Hurtado, Milem, Clayton-Pedersen, & Allen, 1999), institutions can create a path for improvement of the climate and a direction for a variety of co-curricular educational interventions. A related recommendation was the advocacy for course work that engages students in topics of social justice and injustice. Such curricular educational interventions lend credence to an institution's commitment to diversity, as well as the development of civically engaged students. The last recommendation is relevant to this study as intergroup dialogue is a curricular intervention on the campuses involved in this study.

White racial ally development. In addition to the guideposts and research offered from the generalized approach to the development of social justice allies, there has been scholarship produced on how White people, specifically, have developed into allies, as well as how they can and should be White racial allies. Although there are excellent programs and curricula to engage White people in exploring racism and developing anti-racist attitudes and behaviors (Helfand & Lippin, 2001; Katz, 1978;

Parker, 2005; Wijeyesinghe, Griffin, & Love, 1997), these are mostly curricula, not research. Different terms are offered in the literature such as “White ally,” “anti-racist White,” or “racial justice allies,” all of which minimally describe the same type of White person as one who seeks to work toward eliminating racism. Some variation is notable. For example, Barndt (1991) distinguished between a nonracist and an anti-racist noting that “nonracists try to deny that the prison exists [and] antiracists work for the prison’s eventual destruction” (p. 65). Kendall (2006) described the importance of the development and maintenance of relationships with people of color in such a way “that we align ourselves...that we ‘have their backs’” (p. 140).

Kivel (1996), like other authors who describe behaviors or processes that are congruent with a more generalist approach to being an ally, described a number of “basic tactics” (p. 103) to being a White racial ally. First, he suggested that White allies should assume that racism is everywhere and happens everyday. Doing so will raise awareness and increase ability to notice different dynamics such as observing the racial identity of individuals that are the center of attention or power; and how racism is denied, minimized, and justified in every day interactions. Like some of the literature above on broader approaches to being an ally, Kivel encouraged individuals to both learn from the history of Whiteness and racism and understand the connections between racism, economic issues, sexism, and other forms of injustice. Despite feelings of fear and anxiety, allies are encouraged to take a stand against injustice, as it is healthy and moral to do so. Kivel encouraged White people to pick battles carefully by being strategic about what is important and what is not, to avoid fighting racism alone, and to avoid confusing a battle with the war. He cautioned White people to avoid name-calling or

being personally abusive in order to use energies for addressing systemic issues. Kivel also suggested that White racial allies consistently, but not uncritically, support the leadership of people of color. Similar to the suggestions of Brown Leonard, Edwards, and Alimo (2006), Kivel (1996) encouraged talking with children and other young people about racism as it is critical to educate young ones early and often in a manner that they will understand.

Research on White racial ally development. Examining privilege, White supremacy, and racism, Smith (2007) sought to answer two basic questions, one of which is relevant to the development of White allies. He wondered, “where do White people who actively oppose White privilege and racism come from?” (p. 296). Smith found a number of common features such as the constant nature of learning about race and racism and the patience necessary to do so. Intergroup contact was important, particularly if the contact included an experience of the conditions where people lived. Having a mentor and belonging to a socially active organization were important as well because Smith found connections between these involvements and relationships with being open to new ideas. Being confronted by someone was also a critical incident for many of the individuals as well as having their ideas challenged by reading a book, taking a class, or listening to a speech. Religion served as a moral compass for some and something to break away from for others in this process. Experiencing and/or resisting class or gender oppression directly or being “an other” in some form gave these individuals information that they could relate to with racial dynamics. Living during times when social movements were active and/or taking some sort of initiative were also critical in their development.

O'Brien (2001) examined Whites and anti-racism by interviewing 30 anti-racist White people and documenting their paths to anti-racist action. She posed three possible explanations for the paths these activists took. Similar to Smith (2007), O'Brien found that her participants were involved in activist networks either by themselves or because they had a friend who was active. She also spoke of the dynamic of developing empathy in their journeys. More specifically, she found that her respondents had one or more "approximating experiences" (p. 18). She described overlapping approximations as having a targeted identity in some other system or manifestation of oppression. A "borrowed approximation" was the experience of knowing and witnessing the suffering of a person of color. "Global approximations" was the dynamic of how her respondents related to principles of democracy or fairness (p. 18). Lastly, all of her respondents had some sort of critical incident or, as she called it, a turning point, in their journey that served as the genesis of their anti-racist development.

Reason, Scales, and Roosa Milar (2005), like Tatum (1999), identified the process of White people connecting with a new definition of Whiteness that is akin to a White racial identity developmental process. They noted that three tasks were essential in the development of racial justice allies: (a) to acquire both an intellectual and affective understanding of racism and privilege; (b) to recognize Whiteness and to develop a new understanding or model of it; and (c) to engage in some sort of action(s). Whiteness has been used as an organizing construct in emerging research on White racial allies. In particular, Reason, Roosa Milar and Scales (2005) identified Whiteness as a central organizing concept in their findings from a qualitative study regarding the development of White racial allies. They broadly identified Whiteness as an understanding of the

dynamics of White privilege and socio-racial power, and a phenomenological understanding of what it means to be White in the context of society. Combining the findings of two qualitative projects into one study, Reason, Roosa Millar and Scales (2005) found that the White students' range of their sense of Whiteness was an emergent theme in the development of White racial allies. Further, they found that pre-college experiences, and college experiences both in coursework and in their co-curricular activities, served as influences in the development of White racial allies.

Ally development literature is relevant to the current study. The evolving idea of who an ally is, what allies do, and how they develop are documented above. The development of allies, specifically White racial allies, is relevant to this study as intergroup dialogue in higher education could be the type of intervention that might encourage developmental movement for White people. Such movement could possibly encourage anti-racist attitudes and behaviors associated with being a White racial ally. A common element in the aforementioned concepts and studies reviewed in this section is that individuals have to engage in some sort of behavior/action when confronting racial/ethnic prejudice. This action can be self-directed or directed towards or in relation to others. What follows is a review of literature that encompasses what is currently known as action, as well as how it relates to the development of White racial allies.

Action

Several theories and research findings related to Whiteness, White identity development, and the development of allies incorporate a behavioral component related to taking some sort of action for social change. Action has been broadly defined by many scholars and has been salient in discussions at practitioner-focused professional meetings

like the semi-annual National Coalition for Dialogue & Deliberation and related web sites (National Coalition for Dialogue & Deliberation, 2003-2008). Burrell (2008) noted that one of several goals of diversity courses, like the MIGR intergroup dialogue course in this study, is for students to acquire skills to address oppressive systems, people, and institutions within society. These goals are important, but as Burrell (2008) noted, there are a number of approaches that researchers have taken to study such behaviors. They include studies that assess the importance of taking action (Hurtado, Engberg, Ponjuan, & Landreman, 2002; Hurtado, Nelson Laird, Landreman, Engberg, & Fernández, 2002; Nagda, et al., 2004; Nelson Laird, Engberg, & Hurtado, 2005), students making commitments to taking actions (Lopez, Gurin, & Nagda, 1998; Nagda, et al., 2003), confidence and frequency in engaging in social action (Nagda, et al., 2004), intentions to take actions (Stake & Hoffmann, 2001; Zúñiga, Williams, & Berger, 2005), and engagement in actions (Stake & Hoffmann, 2001). Hurtado, Nelson Laird, Landreman, Engberg, and Fernandez (2002) described how “students’ desire to take actions in their communities and relationships in order to end social injustices” (p. 468) are motivations that may closely associate with social justice ally behavior. They identified behaviors fueled by these motivations as social action engagement. These types of actions are also supported by the work of Nelson Laird, Engberg, and Hurtado (2005) who measured the value students placed on the importance of engaging in social actions.

Literature and related research that examines social action engagement of college students may have their genesis in the work of Astin (1991, 1993). Astin (1993) found that there were a number of factors that predict students’ attendance at political protests. Participation in protests was positively related to attendance at a nonsectarian four-year

college, the presence of racial conflict, institutions' emphasis on diversity, and students' political orientation. Astin (1993) also found that the strongest positive associations with participation in political protests (after controlling for student input and environmental variables) were "discussing racial or ethnic issues, attending racial or cultural awareness workshops, enrolling in women's studies courses, hours per week spent in volunteer work, hours per week spent in student clubs or organizations" (p. 177). Perhaps as students learn about racial inequality, they are more apt to join in political protests as they may see inequities appearing within their campus communities. Voting is also a behavior that was positively associated with involvement factors such as attending racial or cultural awareness workshops and participating in campus demonstrations. Astin (1993) also observed that students' level of political involvement would be augmented by inviting college students to take interest in political and racial issues. Student-to-student interaction in his study also yielded positive correlations with outcomes such as cultural awareness. Further, discussing racial or ethnic issues as well as socializing with someone from another racial or ethnic group yielded the most powerful positive correlations (while accounting for environment and input controls) with cultural awareness. Intergroup dialogue programs feature many of these variables, such as peer-to-peer interactions, discussing racial or ethnic issues, and socializing with racially diverse others.

Gurin, Dey, Hurtado, and Gurin (2002) explored social action engagement in terms of democratic outcomes. These outcomes were informed by Astin's (1993) work that identifies citizenship engagement as motivations in students to participate in activities that may have some effect on society and political structures (such as helping others in difficulty, being involved in programs to clean up the environment, participating

in a community action program, influencing the political structure and influencing social values). They found that informal interactions with diverse others as well as classroom diversity (students who took classes that addressed race relations or students who took a class that affected their views of multiculturalism and racial diversity) predicted significant measures of citizenship engagement. Gurin et al. (2002) posed that these types of outcomes enabled students to be able to be leaders in a diverse democracy upon leaving college.

Nagda, Gurin, and Lopez (2003) also investigated the connection between classroom diversity and democratic outcomes. They explored how different pedagogical approaches in a course that focused on intergroup relations influenced a number of student learning outcomes. They compared the impacts of content-based learning and active learning on the student learning outcomes they named democratic sentiments, some of which included the ability to “think about actions to resolve intergroup conflicts” (p. 166). They found that employing an active learning pedagogical approach predicted increased student commitment to action.

This current study seeks to measure confidence and frequency of taking actions in the context of intergroup dialogue in higher education. These various elements of engaging in social action as investigated by scholars connect to the behavioral aspects of the development of allies, and to the development of White racial allies.

Social Justice Education and Intergroup Dialogue in Higher Education

Intergroup dialogue in higher education, like the intergroup dialogues offered by the MIGR project, are a particular kind of social justice educational intervention that has begun to gain popularity in the past few years. Several institutions have implemented

programs that are based upon the University of Michigan exemplar of the Intergroup Relations Conflict and Community initiative (IGRCC). Other institutions such as the University of Massachusetts Amherst, Arizona State University, Mount Holyoke College, Stanford University, Bucknell University, University of Illinois Urbana-Champaign, and the University of Maryland, have adopted models that are similar to the IGRCC prototype in creating and implementing social justice educational interventions on their respective campuses.

Social justice education is an extension and application of concepts of social justice. Social theorists have documented ideas on how society, groups, and individuals should behave. Many theorists such as Rawls, Plato, Marx and Kant have argued for various forms of fairness and justice in society (Tyler, 1997). More recently, Bell (1997) described social justice as “a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure” (p. 3). Further, she described this society as one in which all people are able to develop fully as well as be a member of an interactive and democratic community. Social justice education is an extension and application of the aforementioned concepts of social justice, in that it is both a process and a goal. Processes include pedagogy that democratically engages all its participants and content that is critical of societal injustices and inspires actions that yield a society free of oppression (Bell, 1997). Social justice education is grounded in beliefs about democracy and values of social justice mentioned above as well as pedagogy that empowers people. Social justice education seeks to create and support learning environments where education is the practice of freedom and where the student and teacher are mutually engaged in the construction and

transformation of knowledge into social action and change (Hackman, 2000). Freire (1993) addressed the manner in which dialogue can empower individuals in the service of taking action towards elimination of oppression:

Critical and liberating dialogue, which presupposes action, must be carried on....

The content of that dialogue can and should vary in accordance with historical conditions and the level at which the oppressed perceive reality. But to substitute monologue, slogans, and communiqués for dialogue is to attempt to liberate the oppressed with instruments of domestication. Attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects... (p. 47)

Here Freire noted the need to change society and dialogue as a catalyst to do so. Since its genesis in 1988, the founders of intergroup dialogue in higher education at the University of Michigan, Ann Arbor have been clarifying what intergroup dialogue in higher education is, how it is a social justice educational intervention, and how it is different from other types of dialogue programs (Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007).

Intergroup dialogue in higher education is an educational intervention where members of differing social identity groups that are currently in conflict, or have history or potential for conflict, meet face to face to discuss the issues that impede the development of personal, cultural, or institutional relations and relationships (Zúñiga, 1998; Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007; Zúñiga, Nagda, & Sevig, 2002; Zúñiga, Nagda, Sevig, Thompson, & Dey, 1995). These programs help create a forum where students from differing social identity groups can come together to talk about

issues regarding community, diversity, conflict, and social change. This type of intervention is an opportunity to address issues pertaining to social justice and intergroup relations, whereas informal discussions and the formal classroom often may not offer a safe place for students to talk about these issues. One of the points stressed by a variety of authors (Zúñiga, 1998; Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007; Zúñiga, Nagda, & Sevig, 2002; Zúñiga, Nagda, Sevig, Thompson, & Dey, 1995) is the distinction of dialogue from debate. Through dialogue people are able to engage across difference by adapting some of the values articulated by Freire (1993) rather than engaging in debate focused on rhetoric and competition. The dialogues are places where a number of positive and experiential activities can happen so that students of differing groups can start to eliminate different preconceptions that they have towards one another. A student can engage in self-reflection, challenging the ignorance or lack of information that he or she may have about other groups, or even her or himself. In this self-reflection, students can come to new insights and even engage in self-discovery of identities that they may never have considered before (Zúñiga, Nagda, Sevig, Thompson, & Dey, 1995).

This type of interaction is different from informal student interactions. Zúñiga (1998) has articulated the importance of having trained facilitators, as well as a number of other elements that are necessary for planful, facilitated intergroup dialogues to occur. She also articulated the need for facilitators to be in consultation with other consultants or coaches in order for the facilitators to engage in self-reflection on the internal dynamics they experience with themselves as well as with the dynamics that occur in the dialogue group. Intergroup dialogue is also different from other forms of social justice education in that it is a sustained experience (Zúñiga, Nagda, & Sevig, 2002). A sustained

intervention differentiates intergroup dialogue from other interventions that many college students may experience in a class or workshop that is a one-time-event. These dialogues take place on a regular basis for an extended period of time. Intergroup dialogues vary on different campuses from 6 to 15 weeks with two to three hours of face-to-face contact. Chapter Three describes the specifics of the MIGR dialogues that are central to this study.

Stages of intergroup dialogue in higher education. Zúñiga, Nagda, and Sevig (2002) also offered that there is a process or over-arching structure that is beneficial in designing intergroup dialogue in higher education. They offered a four-stage model as well as three practice principles. The model is not bound to hours or time, but highlights a pedagogical structure for organizing intergroup dialogue in higher education.

Stage I: Group beginnings. This stage is a portion of the dialogues where students get to meet and build a relationship with each other in the group and develop relationships with members from their own social identity group as well as the other. Usually there are “low risk” activities and conversations about a variety of topics such as histories about names and group communication agreements for the dialogue. Attention is drawn to the differences between dialogue and debate as well as effective communication skills.

Stage II: Exploring differences and commonalities of experience. Here, facilitators assist participants to engage in self-exploration about the nature of difference and dominance, discussing social constructions of social group identities and the differential treatment agent and target groups receive in our society. Larger institutional factors in the experiences of different groups are also explored.

Stage III: Exploring and dialoguing about issues of conflict. During the third stage, participants move into the discussion of “hot topics” between social identity groups. For example a dialogue for Black/African American and White people may cover issues surrounding affirmative action or inter-racial dating. A dialogue with women and men could explore issues pertaining to gender socialization or the nature of their family relationships. During this stage, conversations typically shift from friendly to more controversial or heated. The hope is that the trust developed and communication skills practiced earlier will help the groups work through some of these issues and, perhaps, work towards resolution of disagreements.

Stage IV: Action planning and alliance building. Stage IV invites both individuals and groups to engage in behaviors that contribute to the elimination of the manifestation of oppression that is explored in the dialogue. There are a variety of activities that can happen in this stage to engage individuals and groups alike. Examples include individual commitments to work towards educating oneself, working with another person within their social identity group or across identity difference on acquiring more information about a particular dynamic of the manifestation of oppression, or working with others on an action project like a workshop for peers in a residence halls. As Zúñiga et al. (2007) noted, this stage is not bound to a linear progression, in that some of the activities for this stage may be set up earlier in the dialogue process, particularly if there is a group project to be accomplished.

Practice principles of intergroup dialogue in higher education. In the context of facilitating these dialogues, Zúñiga et al. (2007) also suggested three practice

principles for educators to be mindful of when designing and delivering intergroup dialogue in higher education.

Practice Principle I: Maintaining a social justice lens to dialogue. The attention paid to social justice is necessary for facilitators and participants to keep each other focused on the oppressive dynamics that exist, particularly throughout personal, cultural, and institutional levels of oppression (Katz, 1978). This principle also poses that facilitators must attend to the learning processes of both agents and targets of the manifestation of oppression that is the focus of the dialogue. To this end, these programs value the notion of equal status, symmetrical relations, and multipartiality (Habermas, 1993; Rifkin, Millen, & Cobb, 1991), concepts based in philosophy and confliction mediation theory and practice. One of Allport's (1954) four conditions that create an optimal environment for bias reduction is the presence of equal status between groups involved in an educational intervention. Similarly, Habermas (1993) described the optimal condition for a "pure dialogue" (p. 416) to take place is the existence of symmetrical relations between two parties in the service to attain intersubjectivity within an oppressive system. That is, one group's interpretation of reality is not privileged over another and reality is constructed between groups. Multipartiality takes this concept further as it is applied to intergroup dialogue in higher education. Intergroup dialogue in higher education uses two co-facilitators. Ideally, each facilitator should possess membership in at least one of social identity groups that are salient in the dialogue (e.g., a dialogue on gender should ideally have a woman and a man on the facilitator team. Similarly, the facilitator team of a race dialogue should ideally have a person of color and a White person). Multipartiality applies as facilitators are partial to both groups, which

may be an escape from a more traditional neutral, dispassionate teaching or facilitation. Both sets of students see representation and/or leadership in the room from both their group and the other group (Treviño, 2001). It is suggested that both facilitators represent target and agent statuses (Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007). In the case of this study, a person of color and a White person served as facilitators in the race/ethnicity MIGR dialogues.

Principle II: Attending to both process and content. Intergroup dialogue attends to both the content that the dialogue addresses (e.g., racism, sexism, or other “isms”), and the group dynamics or process of the participants in the dialogue. For facilitators “the primary goal is to create dialogue between the groups represented around intergroup issues” (Treviño, 2001, p. 93). It is important for facilitators of intergroup dialogue to pay attention to the dynamics that may help or hinder the process of exploring and renegotiating historically oppositional relationships.

Practice Principle III: Actualizing praxis – reflection and action – in dialogue. In the spirit of Freire (1993), intergroup dialogue would not be genuine dialogue unless there was some sort of cycling between self-reflection and developing action steps for the future. The acquisition of information and the focus on skill development are both necessary components (Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007). It is important not only to introduce students to the content information, but also to focus on tools participants can use to engender hope towards social change (Tatum, 1992; Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007).

These four stages and three practice principles set intergroup dialogue in higher education apart from other forms of dialogue. The stages offer support for students in

both learning content and developing relationships within and between the groups involved. Intergroup dialogue is a form of social justice education as the practice principles encompass many of its features such as its social critique, the balance between content and process as well as the reflective action it encourages.

Critique of intergroup dialogue in higher education. Although intergroup dialogue in higher education has been recognized by a number of professional organizations as an innovative practice (American Association for Higher Education, National Association for Student Personnel Administrators, & American College Personnel Association, 1998; Hurtado, Milem, Clayton-Pedersen, & Allen, 1999; Tatum, 1992), it is not without limitations. Broadly, there has been critique to social justice educational initiatives on college and university campuses as well as critiques of intergroup dialogue in higher education within spheres of multicultural educators.

Regarding educational programs in higher education that address issues of social oppression, programs like intergroup dialogue are viewed by some as limiting individuals' ability to personal expression, as well as part of a larger educational agenda to indoctrinate college students with politically liberal ideas (National Association of Scholars, 2008). There are some organizations such as the National Association of Scholars (NAS) and the Foundation for Individual Rights (FIRE) that have challenged the notion of educational programming that engages students in examining social oppression. For example, FIRE challenged a residential curriculum at the University of Delaware as "thought reform" (Foundation for Individual Rights in Education, 2009; Hoover, 2007a, 2007b, 2007c) and NAS (2008) characterized this same program as "insisting...on social and political conformity." NAS has also critiqued the Student Learning Imperative

(American College Personnel Association, 1996) in a similar manner. Organizations such as NAS and FIRE characterize social justice educational efforts as a limiting of various perspectives.

In addition to politically conservative groups' critiques, some multicultural educators have challenged pedagogical practices such as intergroup dialogue in higher education. Gorski (2006, 2007) critiqued intercultural educational programs that essentially create "cultural plunge" (p.168) or "Taco Night" (Gorski, 2007, p. 2) opportunities where participants visit a particular community center (e.g., school, restaurant, civic center) to learn about a specific non-White culture or identity as regressive and reaffirming of stereotypes. Gorski's critique suggests that some social justice educators may be engaging in poor practice or lack a strong theoretical or planful approach to their work. These types of "regressive 'multicultural' programs" (Gorski, 2006, p. 172) he cites reflect an inattention to guides presented by intergroup contact theory (Allport, 1954; Nagda, 2006; Pettigrew, 1998). An implied concern is the competency of the educators who create these programs. This dynamic has gained attention in recent years with accounts of students (McDade, 2004), cautions forwarded in student affairs professional literature (Landreman, Edwards, Balón, & Anderson, 2008, September-October), and professional conferences (Balón, Edwards, & Alimo, 2006; Edwards & Alimo, 2005). Gorski's inclusion of dialogue groups in criticisms with "Taco Night" (Gorski, 2007, p. 2) activities may not be completely accurate. Intergroup dialogue in higher education programs employ pedagogical elements and processes that include students in both knowledge acquisition as well as critical engagement (Dovidio, et al., 2004; Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007).

Gorski (2007) noted how intergroup dialogue does not produce effects on systemic inequities within educational organizations or across society. This critique presumes that interventions like intergroup dialogue are charged with producing such outcomes. This perspective may have expectations that are inappropriate for an intervention that broadly focuses on bias reduction (Dovidio, et al., 2004), individual learning outcomes (Nagda, et al., 2009) and perhaps leadership development (Alimo & Komives, 2009).

Gorski (2007) and other scholars (DeTurk, 2006; L. Jackson, 2008; A. Jones, 1999) also raised the concern that intergroup dialogue reifies “colonization and domination” (Gorski, 2007, p. 8) because the group which has more social power is advantaged at the beginning of a dialogue. This advantage is present by activities cater to privileged groups such as the establishment of rules for engagement that sometimes limit emotion and ultimately silences the disadvantaged group (A. Jones, 1999). Gorski further cited how this advantage manifests in the context of dialogue where privileged group are permitted to espouse inaccurate information as factual (DeTurk, 2006; L. Jackson, 2008). Gorski posed that privileged groups learn more and enjoy a more educationally fulfilling experience when compared to the experiences of disadvantaged groups (Alimo, Kelly, & Clark, 2002; Vasques Scalera, 1999). These critiques call to question appropriate uses of intergroup contact theory (Allport, 1954; Dovidio, et al., 2004) as a whole and the ethics relating to how people from disadvantaged groups are exploited within intergroup dialogue in higher education. If intergroup dialogue is too structured and too accommodating to advantaged groups, and in turn negatively affects disadvantaged groups, then perhaps these types of intergroup contact programs do need

to be reworked. However, in response to the critique that intergroup dialogues benefit advantaged groups more than disadvantaged groups, there are emerging studies that indicate benefits for advantaged and disadvantaged students alike, depending on the outcome examined (Nagda, et al., 2009; Sorensen, Nagda, Gurin, & Maxwell, 2009).

Preliminary data analyses from the MIGR studies suggest positive impacts across groups (Nagda, Gurin, Sorensen, Gurin-Sands, & Osuna, 2009; Nagda, et al., 2009; Sorensen, Nagda, Gurin, & Maxwell, 2009). Sorensen, Nagda, Gurin, and Maxwell (2009) reported preliminary results from the MIGR project that emphasize the importance of guided facilitation to help coach students in communicating effectively, anticipate psychological reactions to cross-group interaction, and address content that includes an examination of social power and privilege as beneficial to disadvantaged groups in intergroup dialogue. These critiques from the political right as well as from within the community of social justice educators will help refine both research and practice efforts in the service of improving intergroup dialogue in its focus, its delivery, and the expectations for its educational impact. Studies like these are what scholars (Hurtado, 2001, 2005) have called for: longitudinal studies that occur on multiple campuses.

Intergroup dialogue and White racial ally development. When reviewing both the stages and practice principles of intergroup dialogue, there are a number of features that align with concepts of White racial ally development. Intergroup dialogue in higher education programs tend to feature a number of assigned readings (such as in Appendix A) that focus on theory such as those regarding creating liberation and breaking the cycle of oppression for allies (Ayvazian, 2004; Harro, 2000a), testimonials of people of color

building alliances with others (Anzaldúa, 2000; Judit, 1987), strategies for building alliances (Sherover-Marcuse, 2000), skills for taking action (McClintock, 2000), and the role of White people in addressing racism (C. Thompson, 2000). Many programs that follow the aforementioned stages will encourage dialogue participants to engage in cross-group projects to work on an aspect of the social issues that is the focus of the dialogue (Appendix B). Projects such as these highlight the third practice principle of intergroup dialogue, actualizing praxis.

These specific curricular features align with the development of White racial allies. Reason, Scales, and Roosa Millar (2005) noted that there were three essential tasks in the development of White racial allies: (a) an intellectual and emotional understanding of racism, power, and privilege; (b) the development of a new White racial consciousness; and (c) “encouraging racial justice action” (p. 56). Intergroup dialogue, and the race/ethnicity MIGR dialogues in particular, feature readings that address theory about social injustice and racism as well as testimonials from people of color and White people. Reason, Scales, and Roosa Millar addressed the necessity of students’ gaining an understanding and redefinition of Whiteness. The MIGR race/ethnicity dialogue included readings that addressed Whiteness as well (Grover, 1997; Hitchcock, 2002a; Kivel, 2002; Marger, 1999). Active learning activities that engaged students in bringing theory to life through the use of metaphors were also employed. For example, exercises like the “web of oppression” activity engaged students in physically holding a web made of rope that has index cards with examples of institutionalized racism attached to it. This activity offers an opportunity to explore concepts from theory and readings in a kinesthetic, tangible, and visual way.

Research on intergroup dialogue in higher education. Since the development of intergroup dialogue in higher education at the University of Michigan in the early 1990s, efforts have been made to evaluate its impact. These studies address a number of topics relevant to this study including theoretical content (Lopez, Gurin, & Nagda, 1998) and forms of action (Gurin, Nagda, & Lopez, 2004; Nagda, et al., 2004; Zúñiga, Williams, & Berger, 2005). Hurtado (2001) provided a taxonomy to help categorize the types of research and evaluation efforts documenting the impact of intergroup dialogue programs by focusing on individuals involved, how intergroup dialogue programs occur, and what kinds of impacts these programs have (Hurtado, 2001). Prior to the MIGR group, most of the research completed focused on individual programs or outcomes between groups within a program. The MIGR may be the first to examine outcomes across programs (see Table 2.1).

Geranios (1997) studied the impact of intergroup dialogue on behavioral, cognitive, and affective outcomes on participants. She completed a quantitative study involving 232 college students' responses on pre and posttest surveys administered during one semester. Noting Hurtado's Taxonomy (2001), Geranios addressed participant outcomes within programs. The student outcomes assessed multicultural knowledge, student attitudes towards diversity, and behavioral interactions across difference. Geranios defined cognitive outcomes as student knowledge of "amount of knowledge of the other group," affective outcomes as "attitudes towards the other group," and behavioral outcomes as "amount of contact with the other group" (p. 64). The study compared two groups: college students who were enrolled in a multicultural course ($n=112$), and students who were enrolled in the same course and simultaneously enrolled

Table 2.1

Hurtado's (2001) Taxonomy of Intergroup Dialogue Research

	Actors	Processes	Outcomes
Across Programs	Coordinators	Institutional support	Overall impact
Within Programs	Facilitators	Overall sequence of sessions	Improved Climate
	Participants	Group Dynamics or change in social interaction, individual change	Increased awareness, attitude change, communication, conflict management, commitment to action and social justice, complex thinking

and behavioral outcomes as “amount of contact with the other group” (p. 64). The study compared two groups: college students who were enrolled in a multicultural course ($n=112$), and students who were enrolled in the same course and simultaneously enrolled in an intergroup dialogue ($n=120$). Pooled t-tests scores for each outcome were used to calculate differences between pre and posttest surveys. Students who participated in the multicultural course alone, as well as students who participated in the course plus an intergroup dialogue, produced significant positive knowledge and attitudes increases. In particular, women reported a more significant reduction in negative stereotypes than men, and students of agent social identity groups made greater knowledge gains than participants in both the class and the dialogue as opposed to the class-only group. Both groups also reported negative behavioral outcomes in terms of contact across difference. Geranios attributed this result to the fact that she administered the survey during the first

and eighth weeks of classes and those students may not have had opportunities to interact across difference during mid-semester. She did not, however, make any distinctions between student outcomes in all of the different dialogues that addressed different manifestations of oppression (or “isms”) that were offered on her campus during the study. This was another limitation of the study, and a recommendation for future research to address student outcomes of the students in the different dialogues. She did not find any significant difference between the pooled cognitive, affective, and future behavioral outcomes for both groups, but the number and intensity of positive outcomes was greater for the students who completed both the class and the dialogue.

Geranios’ (1997) study was one of the first quantitative studies to examine some impacts of intergroup dialogue in higher education. It is important for educators to understand the impact of both a multicultural course, and the combination of a multicultural course plus involvement in an intergroup dialogue. However, the study design would have been enhanced if it employed Astin’s campus environmental impact model (Astin, 1991, 1993) to account for the impact of input data that were collected (e.g., demographics, pre college experiences, experience and involvements while on campus) as well as the impact of the multicultural class, itself. Nevertheless, Geranios’ work is relevant to this study because of the use of Allport’s contact hypothesis (1954) as a theoretical frame for the study, as well as the investigation of behavioral outcomes, including future behaviors.

Yeakley (1998) completed a study that focused on the process of intergroup dialogue within one program. Her grounded theory study yielded a theory explaining the process of students’ positive and negative affective change in intergroup dialogue.

Yeakley interviewed 14 students who had participated in various intergroup dialogues such as LGBT/Heterosexual, Women/Men, People of Color/White People, and Jews/Christians. Eight of the participants were women and nine students identified as students of color (Latino=2, Asian American $n=2$, African American=2, multi/biracial=2, Arab American=1). These students varied in their time at their university: nine students in their second year; three in their third; and two in their last year of college. Yeakley did one set of interviews of the participants that lasted between one to two hours (averaging 1.5 hours). She used data analytic techniques suggested by Charmaz (1988) and Glaser (1992). Her theory validated earlier articles that described the necessity of the development of comfort, honesty, and trust in creating an optimal environment for these programs (Zúñiga, 1998; Zúñiga, Nagda, Sevig, Thompson, & Dey, 1995). It also laid the groundwork for Nagda's (2006) update of the intergroup contact hypothesis (Allport, 1954).

Nagda (2006) built on Yeakley's work and posed an update to Allport's (1954) intergroup contact hypothesis. Nagda performed a factor analysis on data from a pre-posttest study that included 211 undergraduate students from an undergraduate social welfare program. The sample was 87% women, 40% students of color (7% African American/Black, 28% Asian American, 12% Latina/o, 7% Indigenous), 93% heterosexual, and 92% able-bodied. Almost half of the sample reported being from middle or upper middle socioeconomic class. Principal component analysis with varimax rotation was used to factor analyze a set of 20 items describing the types of communication that happened in intergroup dialogue. A four factor solution was found that included: (a) alliance building; (b) engaging the self; (c) critical self-reflection; and

(d) appreciating differences. Nagda then used this information to assess the impact of intergroup dialogue on an action outcome, the desire to bridge differences. Using multiple hierarchical regression, controlling for demographics, pretest responses on bridging differences, and content information acquired through the program, the results supported the proposed model of communication processes that occur in intergroup dialogue lead to the action outcome of bridging differences.

Vasques Scalera (1999) investigated the experiences of undergraduate students who were both participants and undergraduate facilitators of intergroup dialogues over the course of their four years at college. It was a case study that incorporated some quantitative data collection via an initial survey ($n=69$ distributed, $n=28$ returned), data coding in the tradition of grounded theory, and reported results in rich text, which resembled ethnographic traditions. Surveys queried participants' experiences during their service as dialogue facilitators as well as their current activities. Survey respondents included 17 women, 11 people of color, one gay man, and one bisexual. In addition to the survey, Vasques Scalera analyzed facilitator papers that were completed during a facilitator practicum course and interviewed a set of participants ($n=19$; 11 women, 8 people of color, 2 bisexuals, 1 gay man). Interviews varied from 1.5 to 3 hours. She collected information about their experiences growing up, the impact of the overall intergroup dialogue course sequence they completed, and how the program had affected their lives after the conclusion of their service in the program. She found that participation with the intergroup dialogue program (both as a student and as a facilitator) yielded several cognitive and affective outcomes. Data analysis included an incorporation of coding techniques offered by Glaser and Strauss (1967). Cognitive

outcomes included the manner in which students were able to acquire more information regarding the issues of difference and domination; acquire skills for working with conflict rather than hiding from it in their personal interactions; and the ability to think more critically and more complexly than before involvement in the intergroup dialogue. Affective outcomes included the manner in which these students' values, beliefs, and behaviors were changed to more active, empathic, and coalitional ways of relating with others. Vasques Scalera's study strengthens the theoretical base of intergroup dialogue grounded in social justice education as well as makes clear connections between intergroup dialogue and democratic and civic engagement. This research is particularly relevant to the current study because of its documentation of the ways in which White students became more aware of their race, and more "willing and better able to be allies by being critically compassionate of other white people...holding themselves and others to task on their Whiteness" (p. 282) and their development of "confidence in one's ability to take action, hope that those actions can lead to change and a sense of responsibility to take action regardless of the outcome" (p. 284).

There is one other group of research studies that are situated in a social work preparation program, which will be addressed collectively (Nagda, et al., 2001; Nagda, et al., 1999). These studies used mixed methodological approaches and focused on student experiences as participants in a Cultural Diversity and Justice course that required enrolled students to participate in a people of color/white people intergroup dialogue. This course was an academic program requirement for degree completion. This class was designed for and enrolled in by pre-service undergraduate social work majors. The studies included 177 students. Eighty-five percent of the sample were women.

Approximately 50% of the sample were from a middle socioeconomic class background. The median age was 22 with a range of 19-54. There were 41% people of color (7% African American, 27% Asian American, 11% Latina/o, 8% indigenous). Ninety-three percent of the sample were heterosexual and 89% were able-bodied. A survey was administered to students after the course and their final papers were reviewed and the content of the papers were analyzed. In addition to analyzing participants' experiences, these studies also assessed the skill sets of the undergraduate facilitators who engaged in a facilitator preparation course. Student participants and facilitators reported both cognitive and affective outcomes. Student participants' cognitive outcomes were critical thinking (particularly in terms of their social group membership and relative societal or social position in the context of oppression) and communication skills that help with dealing with conflict. Affective outcomes included the development of attitudes and beliefs (such as an increased sense of hope) and the development of a sense of ethics of social justice. Cognitive outcomes for the student facilitators included an increase in knowledge of the elements, pedagogy, and processes of intergroup dialogue as well as skill development of facilitation and public speaking. Affective outcomes included an increase in self-awareness of communication patterns and styles as well as a commitment and passion for social justice and social change. The data analysis techniques of these articles is not transparent, however there was some sort of sequential analysis of the data (Creswell, 2003). Although the data analysis is not assessable, this work is relevant to the current study because it reported action outcomes. More than 83% of the students enrolled in the class "thought more about taking actions to address social injustices" (p. 122).

Alimo, Kelly, and Clark (2002) completed a study that investigated the experiences of undergraduate students engaged in an intergroup dialogue focusing on race and racism. This study partially addressed some of the shortcomings of earlier studies by examining the experiences of students focused in one rather than multiple content areas. The study included eight participants from a variety of majors and grade levels; four were students of color. This was a case study that was bound to the experiences of students in a race/ethnicity intergroup dialogue involving people of color and White people. The only data source was student interviews that averaged 30 minutes each. Cognitive outcomes included a changed perception of self and society as well as an identification of the power of personal stories and guidance of facilitators. Behavioral outcomes included students' comfort in challenging friends on their views of race and racism; however, when students were asked if they were increasing their contact with diverse others, students of color identified that they were forced to, as they were studying at a predominantly White institution, whereas White participants did not identify that they were actively engaging with or seeking out contact with students of color. Although this study lacks goodness as qualitative research (Arminio & Hultgren, 2002) because of a lack of detail regarding philosophical stance, methodological approach, and method and stance of the researchers, its findings specific to race/ethnicity dialogues inform the current study.

Finally, there are two research studies similar to the current study. They both are informed by the literature noted above and address action outcomes related to intergroup dialogues. Nagda, Kim, and Truelove (2004) sought to further investigate intergroup contact and the possible connections between educational outcomes and diversity on

college and university campuses. This study also advanced research on social justice education and action (Hurtado, Nelson Laird, Landreman, Engberg, & Fernández, 2002) by incorporating frequency of actions taken in addition to measures of confidence. Pretest and posttest survey questions were based on the author's practice, student papers, and conversations (B. Nagda, personal communication, July 17, 2010). The study compared students enrolled in a social justice educationally-focused course including an intergroup dialogue component with students enrolled in a similar course that did not include an intergroup dialogue. There were 175 students in the sample. Over three quarters (88%) of the sample were women. The median age of the students was 22 with a range from 19-54 years. Forty two percent of the sample was people of color (8% African American, 28% Asian American, 11% Latina/o, 8% Indigenous). Ninety-three percent were heterosexual. Ninety-one percent reported being able-bodied. The study sought to investigate (a) differences in levels of engagement between the two conditions (enrollment in the class versus enrollment in the dialogue class), (b) if there was a on students' perception of the importance and confidence of taking actions directed towards themselves and others that reduce prejudice and promote diversity that were enrolled in the dialogue. The study also sought to investigate (c) if the dialogue mediated the levels of the importance and confidence in students' motivation to take actions that reduce prejudice and promote diversity. Paired t-test analyses were used to assess the first question (a) to assess the differences in student engagement between the two courses using posttest data. A significant difference was found ($p < .001$) where students' level of engagement in the dialogue were higher than those enrolled in the class. Pretest and posttest data were used to assess the second question (b) students' perceptions of

importance and confidence in taking action. MANOVA was used with time, race and gender as independent variables on the action outcomes as dependent variables. An overall impact of the dialogue was found between the pretest and the posttest (Wilk's $\lambda = .902$), $F(5, 142) = 3.080$, $p = .011$ on importance and confidence in taking action. Time x race interaction was not (Wilk's $\lambda = .930$), $F(5, 142) = 2.147$, $p = .063$, but the interaction of time x gender was (Wilk's $\lambda = .896$), $F(5, 142) = 3.311$, $p = .007$. Univariate analyses indicated that the importance of taking actions to reduce prejudice was significantly different between women and men $F(1, 146) = 5.297$, $p = .023$. The third question (c) was analyzed using blocked hierarchical regression analysis to assess the mediation effect of the intergroup dialogue on taking actions at the post test. The intergroup dialogue was found to be related to confidence in taking actions ($p < .001$), but not for self-focused actions. The Nagda, Kim, and Truelove (2004) study is relevant in that it established the measures that were used in this study. A limitation of this study, the lack of articulation of item development, is explored in Chapter Three. This study was one of few that had a higher number participants, allowing for use of multivariate analysis. Nevertheless, like many of the other studies, it is bound to an individual context in one program on one campus.

Zúñiga, Williams, and Berger (2005) investigated the impact of a number of campus environmental factors on students' motivation to reduce one's own prejudices and promote inclusion and social justice as a result of their participation in a living-learning program that was focused on diversity. Of the 597 students in this study, 51% were women; 26% were people of color (13% African American, 5% Asian American, 6% Latina/o, 1% Cape Verdean, 1% Indigenous); 31% were first year students; 49%

were second year; 15% were third year; and 6% were fourth year. Using an input-environment-output research design (Astin, 1991, 1993), results from multiple regression analysis found that a number of student characteristics helped to predict these outcomes. The demographic category found to predict both outcomes was gender as women statistically differed from men on all outcomes. Zúñiga et al. (2005) also found that a number of activities and involvements such as the interaction with diverse others, enrollment in diversity-related courses, and attendance at programs associated with a diversity-related residence hall living/learning helped predict both outcomes. The relevance of this study is that Zúñiga et al. (2005) assessed motivation to take action and also used the survey items developed by Nagda et al. (2004).

Summary of research of intergroup dialogue in higher education programs.

The extant research on intergroup dialogue informs researchers and practitioners about how participation in intergroup dialogue programs yields a number of positive outcomes. These studies are valuable in that they have given social justice educators, student affairs practitioners, and other educators information regarding the educational efficacy of these programs. The selected studies reviewed in this chapter focused on intergroup dialogue and participants' motivations to take action.

Intergroup dialogue in higher education programs yield positive gains in cognitive outcomes such as increased knowledge about multicultural issues (Geranios, 1997; Vasques Scalera, 1999). These studies also documented how participation in intergroup dialogue is related to positive gains in affective outcomes such as increases in students' attitudes towards diverse others (Geranios, 1997; Vasques Scalera, 1999). Yeakley (1998) found that comfort, honesty and trust between participants in intergroup dialogue

created optimal conditions for personal sharing during a dialogue program. These types of communications are related to Nagda's (2006) work in documenting how communication processes help mediate alliance building. Involvement as a facilitator leads to skill acquisition in working with conflicts, as well as being more empathic (Vasques Scalera, 1999).

These studies have also documented negative or neutral gains in behavioral outcomes (Alimo, et al. 2002; Geranios, 1997) related to interaction with diverse others, and positive behavioral outcomes in regards to action outcomes related to working with others (Vasques Scalera, 1999), to gain confidence in one's ability to take action (Nagda, et al., 2009; Nagda & Gurin, 2007; Nagda, et al., 2004; Zúñiga, Nagda, & Sevig, 2002; Zúñiga, Williams, & Berger, 2005).

Although these studies provide analysis of within program outcomes, they do not provide insight on the outcomes across programs (see Table 2.2). The studies were all bound to one dialogue group on one campus, and usually during only one semester. What is missing is an analysis of these programs across institutions. Revisiting Hurtado's (2001) rubric by inserting a row for participants across programs allows for documentation of research that explores this dimension. An asterisk denotes the location of the current study in this revised rubric (Table 2.2). Although studies have very recently begun to be published in this location of the rubric (Nagda, et al., 2009; Nagda, et al., 2009; Sorensen, Nagda, Gurin, & Maxwell, 2009), this study provides further specificity by investigating action outcomes for White students within intergroup dialogues with a race/racism focus.

Table 2.2

Hurtado's (2001) Taxonomy of Intergroup Dialogue Research with Literature

	Actors	Processes	Outcomes
Across Programs	Coordinators		
	Participants		*
Within Programs	Facilitators		Vasques Scalera (1999)
	Participants	Yeakley (1998) Nagda (2006)	Geranios (1997) Alimo, et al. (2002) Nagda, et al. (2004) Zúñiga, et al. (2005)

Note: *the location of the proposed study on the taxonomy

Summary

This chapter reviewed multiple sets of literature that are germane to investigating the development of White racial allies including Whiteness, White racial identity development, ally development, and intergroup dialogue in higher education. Whiteness and Whiteness studies ground this study in a particular approach to examining domestic racial social inequality. The nascent literature base of social justice ally development has received some notice in recent years as many diversity programs, as well as university missions, espouse the necessity of creating an informed citizenry, where students have skills to engage in a diverse democracy. Many of the behaviors that are associated with being a social justice ally, such as joining a group to enact change, getting involved in political activities, and educating others on a social issue are examples of an individual's engaging in behaviors to bring about change. The current study advances the theoretical (Broido & Reason, 2005; Reason & Davis, 2005) and few empirical works (Broido,

1997; Reason, Roosa Millar, & Scales, 2005) that have been completed regarding White racial allies. A behavioral portion to ally behavior has been linked to research on action and the range of ways it is conceptualized and researched. This study joins some of the work completed that connects the educational benefits of a diverse campus to educational and democratic outcomes (Gurin, Dey, Hurtado, & Gurin, 2002; Hurtado, Milem, Clayton-Pedersen, & Allen, 1998). Intergroup dialogue has been identified by professional organizations and educators alike as a promising practice (American Association for Higher Education, National Association for Student Personnel Administrators, & American College Personnel Association, 1998; American College Personnel Association, 1996; Hurtado, 2005).

The current study seeks to explore how the structured interaction of intergroup dialogue has an effect on White racial ally development. A critical piece in the development of White racial allies is an understanding of race and racism. This understanding takes into consideration the perspectives of people of color and White people. For White students, participation in the MIGR may be their first foray into content that interrogates the social construction of race, and the role of Whiteness in structuring their worldview. The following chapter will describe the methods employed to address the study's research questions.

Chapter Three:

Research Methods

This chapter begins with the hypotheses that correspond to the research question for this study. Second, the constructs that are used to answer the research question are identified. Sampling, instrumentation, and data collection for this study are then addressed, followed by the quantitative analyses used to address the research question, and a discussion on validity.

Purpose Statement and Research Question

This study used multivariate analysis of covariance (MANCOVA) to examine how a social justice educational intervention (an intergroup dialogue) affects the confidence and frequency of White college students engaging in behaviors that align with White racial ally development. More specifically, this study pursued the following research question:

- Does participation in an intergroup dialogue facilitate the development of confidence and frequency of White college students' taking three types of action when compared to a control group, when controlling for prior confidence and frequency of action?

Hypotheses

Based on the literature reviewed in Chapter Two, two hypotheses were generated for this study:

Hypothesis One. White college students who participated in a people of color/White people intergroup dialogue will report higher rates of engaging in self-

directed, other-directed, and intergroup collaborative actions than a similar control group of White college students who did not participate when controlling for prior self-reported rates of self-directed, other-directed, and intergroup collaborative actions.

Hypothesis Two. White college students who participated in a people of color/White people intergroup dialogue will report higher rates of confidence of taking self-directed, other-directed, and intergroup collaborative actions than a similar control group of White college students who did not participate when controlling for prior self-reported rates of self-directed, other-directed, and intergroup collaborative actions.

A number of studies have explored different aspects of individual college students' engagement in social justice ally behaviors. For example, Broido (2000) and Broido and Reason (2005) have addressed aspects of confidence as it relates to a broader category of allies for social justice. This work is related to this study but does not specifically address White college students who are engaged in anti-racism action. However, in the past 10 years, empirical research has emerged that supports the hypothesis more closely. This research includes the value that college students place on actions that promote social justice (Hurtado, Engberg, Ponjuan, & Landreman, 2002; Nagda, Kim, & Truelove, 2004; Nelson Laird, Engberg, & Hurtado, 2005), an examination of anticipated actions they might take (K. Maxwell, 1997), commitments to address societal institutions to enact change (Gurin, Dey, Hurtado, & Gurin, 2002; Nagda, Gurin, & Lopez, 2003), and intentions to join organizations or work for social change after college (Gurin, 1999; Gurin, Nagda, & Lopez, 2004; Vasques Scalera, 1999). Finally, and specific to these hypotheses, research has been completed that addresses the effect of intergroup dialogues on students' confidence in engaging in action

(Nagda, Kim, & Truelove, 2004) as well as motivation to engage in actions (Zúñiga, Williams, & Berger, 2005). Thus, it would stand to reason that participation in a race-focused intergroup dialogue would positively influence White students' frequency and confidence of engagement in ally behaviors.

Design of the Study

The following is a synopsis of the study design; each major element of the design will be addressed in greater detail in a subsequent section of this chapter. The sample for this study is White undergraduate students from nine different colleges and universities in the U.S. who applied to participate in the Multiversity Intergroup Dialogue Research study (MIGR). Participants were randomly assigned into two groups: a waitlist control group and an experimental group. The treatment for this study was the MIGR race dialogue to which the experimental group was exposed on all nine campuses. The control group consisted of students who had initially expressed an interest in participating in an intergroup dialogue but did not participate.

Students in both the experimental and control groups were administered a pretest (T_1) and posttest (T_2). The pretest was administered prior to the MIGR intergroup dialogue treatment with the experimental group, and the posttest was administered after the dialogue was completed. The variables of interest for this study, confidence and frequency of engagement in ally behaviors, were assessed on both the pre and posttests. Responses to these questions on the posttest are the dependent variables, and responses to the same questions on the pretest are utilized as covariates, in order to control for the ally behaviors engaged in prior to the treatment. These pretest responses to this measure are used to measure students' initial predispositions regarding the dependent measures before

the treatment was administered to the experimental group. Figure 3.1 depicts the design of this study.

Multi Institutional Intergroup Dialogue Research project (MIGR).

Representatives and practitioners from several colleges and universities met in 2002 to develop a research program based on intergroup dialogue programs on their respective campuses. All of these campuses had originally modeled to varying degrees their intergroup dialogue programs on the intergroup dialogue program in (what is now known as) the Inter Group Relations Center at the University of Michigan. The MIGR project was also established in the wake of the Supreme Court rulings in the *Gratz* and *Grutter v. Bollinger* (2003) cases to study types of programs thought to leverage the educational benefits of the presence of proportional or structural diversity on college and university campuses (Hurtado, Milem, Clayton-Pedersen, & Allen, 1998; 1999). Many of the individual members from the MIGR team had engaged in intergroup dialogue research on their own campuses; however, the MIGR team sought to examine these outcomes across institutions in order to work toward generalizability of these programs on other campuses as well as aid the promotion of the outcomes regarding diversity that the Court identified as educationally compelling.

The participating institutions are all Carnegie Doctorate-granting Universities (Carnegie Foundation for the Advancement of Teaching, 2007) except for one that is a Baccalaureate College (noted with an asterisk). The participating institutions in this study were Arizona State University, Occidental College*, Syracuse University, University of California – San Diego, University of Maryland – College Park, University

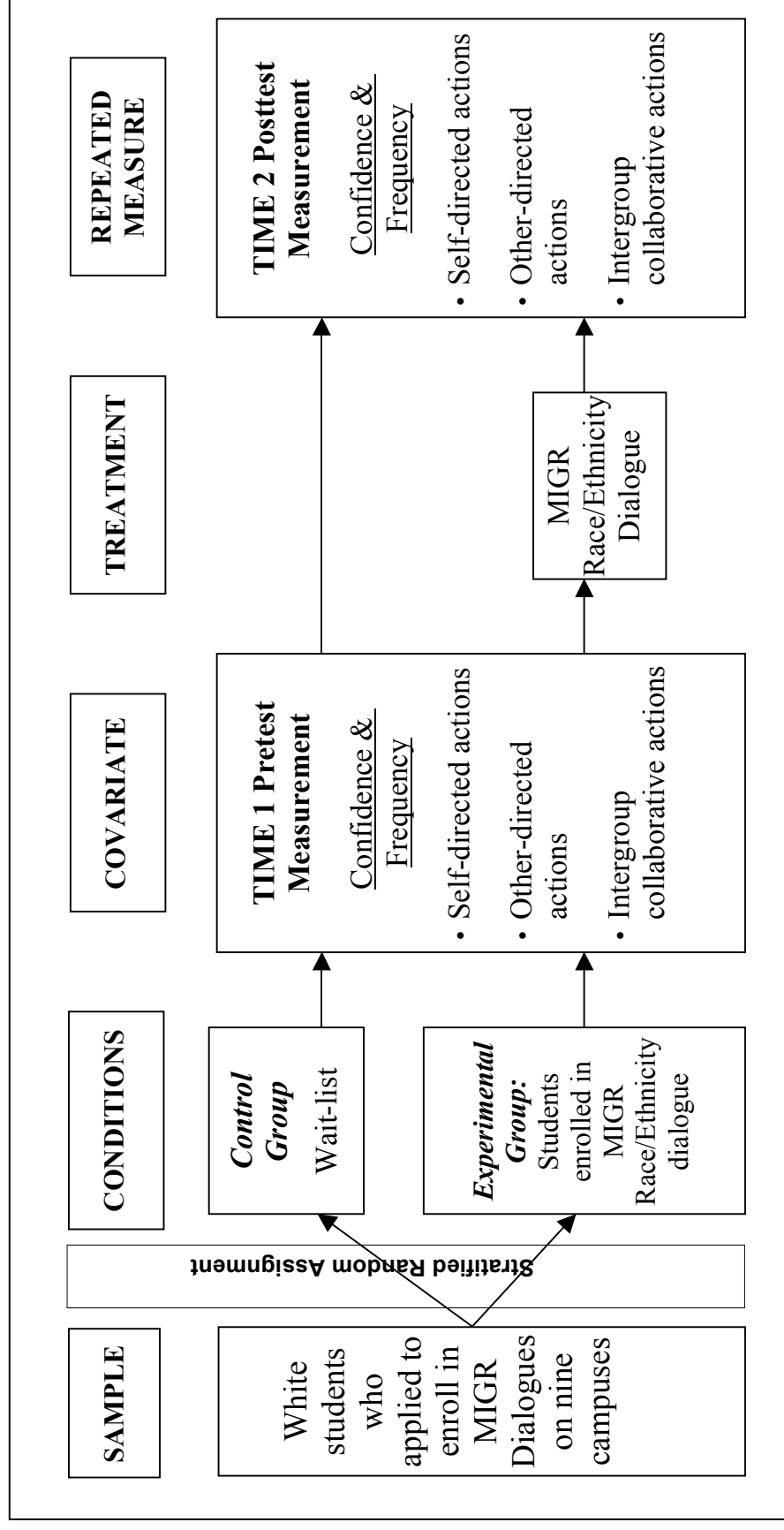
of Massachusetts – Amherst, University of Michigan – Ann Arbor, University of Texas – Austin, and the University of Washington – Seattle.

The group secured grant funding from the Ford Foundation as well as the W.T. Grant Foundation. One of the stipulations of the W.T. Grant Foundation was for the MIGR project to conduct true experiments in order to yield more powerful and methodologically sound findings. All of the institutions agreed to make the various elements of the individual intergroup dialogue programs as identical as possible across campuses in order to address external validity. Advertising for the program, the student selection process, the training of facilitators, the curricula, activities, readings, and syllabi were all made to be as identical as possible. Data collection lasted from the fall of 2005 through the winter term of 2007.

Pretest-posttest control group design. The goal of the pretest-posttest control group design is to keep the experiences of both the control group and the experimental group identical, or as identical as possible (Gall, Gall, & Borg, 2003). Minimizing the differences between the experimental and control groups so that one of the only differences is that the experimental group receives a “treatment,” or in this case the MIGR race/ethnicity intergroup dialogue, is an important component of this type of design. Gall, Gall, and Borg (2003) noted the following steps as necessary in the use of a

Figure 3.1

Research Design



pretest-posttest control group design: (a) random assignment of all participants in the sample into an experimental and control group, (b) an administration of a pretest to both groups using the same procedures at the same time, (c) exposure of the experimental (but not the control) group to the treatment, and (d) administration of a posttest using the same procedures at the same time. The MIGR study conforms to all of the above criteria, and is described in greater detail below.

Stratified random assignment. Given the nature of the individual campus programs and the overall research project's goals, there were some important logistics that needed to be coordinated to ensure that each of the experiments was consistently implemented. Procedures for the MIGR project included input from all of the involved institutions, and were determined during bi-annual or tri-annual meetings prior to the launch of the experiments. Throughout the study, there was ongoing communication between campus coordinators and the Principal Investigator.

The MIGR team identified the sampling population as all those students who expressed a desire to be enrolled in a MIGR dialogue. This was accomplished on all of the campuses by implementing an application process. Given the structure of intergroup dialogue in higher education where two groups that have current or historical conflict are invited to the intervention, it was necessary for the MIGR team to stratify the sample. This structure, based on creating optimal conditions for bias reduction in the dialogues (Allport, 1954; Dovidio, et al., 2004; Nagda, 2006; Pettigrew, 1998), would stratify sub-populations that were enrolled in the dialogues. The MIGR group agreed that the optimal size of the experimental and control groups was approximately 16 students with stratified sub-populations of four women of color, four men of color, four White women and four

White men. This stratification strategy was to attempt to create equal status among the dialogue participants (Allport, 1954). Further, the MIGR group desired variance within the people of color represented in both groups. To achieve this, the MIGR group required that both experimental and control groups be populated with students representing at least two different non-White racial categories and should be from the same racial groups. For example, if an experimental group had representation from Asian American and Latina/o Americans, the control group also needed to include Asian and Latina/o American students, as opposed to students representing other non-White racial categories. Because the sample was initially divided into sub populations, then random assignment occurred to divide the four groups into the experimental and control groups; this is known as stratified random sampling (Cochran, 1977).

Further stratified random assignment procedures were required to ensure equal status with each dialogue and control group. The MIGR researchers required similar ratios in the numbers of the representation of race and gender in both the experimental and control groups. The ratio of representation in each experiment could not differ by more than one person. For example, if an experimental group had 17 students, the composition of that experimental group could not contain 10 White people and seven people of color (this would be the same with the control group). In this example, the ratio would be required to be at least nine White people and eight people of color or nine people of color and eight White people. Additionally, for the other identity, the ratio could also not differ by more than one person. To extend the current example of 17 students with nine White people and eight people of color, there could not be six men of color and two White men in the experimental group, but there could be five men of color

and four White men. These rules applied for each experimental and control group for each semester on each campus.

All of the students were randomly assigned to either an experimental group or a control group using completed applications. The experimental group was comprised of students enrolled in the MIGR dialogues, and the control group were those placed on a waitlist that guaranteed their enrollment in a dialogue the following semester. All students who applied to enroll in the dialogues on the campuses presumably had the same level of motivation for being in the dialogues by virtue of filling out an application. Deriving both the experimental and control groups from this same pool of students expressing a desire to enroll in the MIGR dialogues created a form of control for student motivation.

The goal of stratified random assignment in experimental design is to create two groups within each strata that mirror each other in every way possible so that the only major difference is the treatment itself. Doing so ensures that stratified groups are comparable as each student had an equal chance to be randomly assigned to either the control or experimental group within each strata. Additionally, the stratified random assignment process should create two groups within each stratum that are comparable in all variables, including known variables that could affect the results. This also holds true for those variables that are unknown to the researcher as well (Kratwohl, 1998).

All the institutions followed a stratified random assignment process in order to achieve that both the experimental and control groups had an ideal distribution of students by gender and race/ethnicity on each of the campuses. Doing so ensured that the overall population of students that were participants in the study would not be skewed by

having disproportionate numbers of a given race or gender across the different institutions.

Stratified random assignment procedures. Students who were interested in the MIGR dialogues completed a paper or Internet application that was provided by each campus in the offices administering the dialogues. Once each campus coordinator had acquired approximately 32 completed applications, the coordinator placed them into four folders based on the reported identities of the applicants: women of color, White women, men of color, and White men.

Prior to engaging in the stratified random assignment process, each application was checked for several conditions. A number of conditions disqualified applicants from participation in the MIGR dialogues, and resulted in re-assignment to the non-MIGR dialogues run by each institution. Any one of the following conditions resulted in a student's application being forwarded to a non-MIGR dialogue at each respective institution and thus omitted from further consideration for this project: if he or she had taken a previous intergroup dialogue; was a fifth year senior; identified more than one racial group for his or her race on the pretest; or did not indicate a preference for enrollment in either the race/ethnicity or the gender dialogue. If student applicants did not meet the above characteristics, their applications remained in the pool for random assignment.

Next, applicants' preferences for MIGR dialogues were considered. If the student applicant preferred both the race/ethnicity and the gender dialogues (in any combination) as the top two choices, then he or she remained in the larger selection pool for randomization. If the student applicant preferred only the race/ethnicity or the gender

dialogue in their top two choices, then he or she stayed in a pool for randomization but only for the preferred dialogue. After the applications were checked for these conditions, the remaining pool of applications was split back into the four folders (women of color, White women, men of color, White men).

Campus representatives then utilized an Internet-based randomizer (<http://www.randomizer.org>) to randomize the applications in each of the four folders into the experimental and control groups. Students were then assigned to dialogues based on preferences indicated on applications. The same procedure was completed for the waitlist control group applications. Although coordinators were forbidden to place a control group application into a dialogue, they were allowed to shift the applications into another control group in order to achieve ideal demographic configurations for a paired experimental dialogue group.

The entire sample for the MIGR project included 1,463 participants. These participants included all of the experimental groups (in both the gender and race/ethnicity dialogues) as well as the control groups. During the summer of 2007, *t*-tests were performed to compare the demographic characteristics of both the experimental and control groups to explore the possibility that there were significant differences between the two groups. It was found that there were no significant demographic differences between the experimental and control groups participants (N. Sorensen, personal communication, June 22, 2007).

Study Sample

A portion of the 1,463 students in the entire MIGR encompasses the sample for this study. This portion was only the White students who were enrolled in a

race/ethnicity dialogue or matched control waitlist group ($n=385$). Of the 385 participants, 20 did not complete a posttest, yielding 365 participants for this study. Barry (2005) noted the importance of performing attrition analyses to address issues of external and internal validity. Of the original students in the MIGR data, 20 students did not complete a posttest, representing a 95% retention rate in the study.

A summary of demographic information is noted in Table 3.1. Table 3.2 depicts the study sample by institution, noting the totals of White students who completed the race/ethnicity dialogue, as well as the White students who were in the waitlist control group. This table also notes the semester that the experiments were completed. Each of the rows in the Condition columns represents one experiment. However, some of the institutions were able to perform two experiments (as opposed to one) during selected semesters.

All of the 365 students in this sample identified their race as White. There were 192 women in the sample with 94 in the waitlist control group and 98 in the experimental group. There were 173 men in the group with 85 in the waitlist control group and 88 in the experimental group. The mean age of the students in the study was 20.5 with median age of 20 and 19 as the mode. There were 65 total students in their first year of school (control=27, experimental=38); 97 students in their second year (control=49, experimental=48); 104 students in their third year (control=56, experimental=48); and 88 students in their fourth year (control=42, experimental=46).

There were a variety of academic majors represented in this sample. A total of 150 students majored in Social Sciences (control=70, experimental=80); 47 students were enrolled in Math, Science, Engineering or Architecture majors (control=25,

Table 3.1

Sample Demographics, Academic Majors and Courses, and Campus Involvements

	Condition		
	Control	Dialogue	Total
Demographics			
Women	94	98	192
Men	85	88	173
First-Year Students	27	38	65
Second-Year Students	49	48	97
Third-Year Students	56	48	104
Fourth-Year Students	42	46	88
Academic Majors			
Social Sciences	70	80	150
Math, Science, Engineering or Architecture	25	22	47
Arts or Humanities	38	42	80
Business	24	33	57
Nursing, Social Work, Education or Public Health	16	7	23
Classes			
Prior enrollment in race or ethnic studies department/program courses	81	62	143
No prior enrollment in race or ethnic studies department/program courses	95	117	212
Enrollment in a course in other departments that addressed topics of race/ethnicity	99	94	193
No enrollment in a course in other departments that addressed topics of race/ethnicity	76	90	166
Prior enrollment in courses in a women’s studies program/ department	46	42	88
No prior enrollment in courses in a women’s studies program/ department	95	117	212
Enrollment in a course in other departments about gender	66	62	128
No enrollment in a course in other departments about gender	112	120	232
Campus Involvements			
Participated in a community service project for academic credit	34	29	63
No participation in a community service project for academic credit	138	155	293
Participated in a (non credit) community service/volunteer project	107	108	215
No participation in a (non credit) community service/volunteer project	67	74	141
Participation in a Living Learning Program	35	27	62
No participation in a Living Learning Program	136	156	292

Table 3.2

Institutional Contributions to the Sample

Institution and Semester	Condition		Semester Total
	Control	Dialogue	
Arizona State University			
Fall 2005	9	6	15
Fall 2006	26	24 ^a	50
Total	35	30	65
Occidental College			
Fall 2006	13	19 ^a	32
Total	13	19	32
Syracuse University			
Fall 2005	7	7	14
Fall 2006	5	6	11
Total	12	13	25
University of California, San Diego			
Fall 2005	10	11	21
Fall 2006	8	7	15
Total	18	18	36
University of Maryland, College Park			
Fall 2005	12	11	23
Fall 2006	13	12	25
Total	25	23	48
University of Massachusetts, Amherst			
Spring 2006	6	10	16
Fall 2006	8	7	15
Total	14	17	31
University of Michigan, Ann Arbor			
Fall 2005	28	34 ^a	62
Spring 2006	19	16	35
Total	47	50	97
University of Texas, Austin			
Fall 2006	4	5	9
Total	4	5	9
University of Washington, Seattle			
Fall 2006	11	11	22
Total	11	11	22
Totals by Condition	179	186	365

Note. ^aThe institution completed two experiments during this semester.

experimental=22); and 80 students (control=38, experimental=42) majoring in Arts or Humanities. There were 57 students who majored in Business (control=24, experimental=33) and 23 majoring in Nursing, Social Work, Education or Public Health (control=16, experimental=7).

Students in this sample took a number of courses that were germane to the topics and content addressed in the MIGR race/ethnicity dialogue. Although the majority of students ($n=212$: control=95; experimental=117) had not taken courses in a race or ethnic studies department or program, 143 (control=81, experimental=62) had. A total of 193 students (control=99, experimental=94) had taken a course in other departments that addressed topics of race/ethnicity; 166 of the sample had not (control=76, experimental=90). There were a total of 88 students who enrolled in courses in a Women's Studies program or department (control=46, experimental=42); the majority of the sample ($n=271$) did not (control=132, experimental=139). A minority of the sample ($n=128$) had taken courses in other departments about gender (control=66, experimental=62), and most students did not (control=112, experimental=120).

There were a variety of activities that the students in the sample had engaged in while at their respective college or university. Sixty-three students had participated in a community service project for credit (control=34, experimental=29), a majority of students ($n=293$) did not (control=138, experimental=155). A majority of the students in the sample ($n=215$) had participated in a non-credit bearing community service or volunteer project (control=107, experimental=108), and 141 had not (control=67, experimental=74). There were only 62 students who participated in a living-learning program (control=35, experimental=27) and the majority had not ($n=292$, control=136,

experimental=156). A small group of students ($n=34$) reported participating in an intergroup dialogue prior to their participation in this study (control=13, experimental=21), 321 of the students had not (control=160, experimental=161). Despite the initial screening of applications that would have resulted in exclusion of such students prior to the random assignment process, there were still some students who had indicated prior participation in an intergroup dialogue.

Another set of variables relate to the socio-economic background (SES) as well as the racial demographics of the communities in which these students were raised prior to their enrollment at their respective college or university. Student responses on these variables at the pretest were analyzed to ensure that there were no differences between the dialogue and control groups. Milem (1994) found a correlation between college student's SES and racial attitudes. Milem, Umbach and Liang (2004) also found a link between student SES and involvement in diversity-related activities. Statistically significant differences between the dialogue and control groups on these variables would indicate a potential threat to the internal validity of the study.

Tables 3.3 and 3.4 demonstrate that students in the study come from families that are well educated: 67.1% have a mother and 76.2% have a father who have attained a baccalaureate degree or higher. Table 3.5 describes the racial composition of the communities where students were raised is relevant to the current study because Milem and Umbach (2003) found that White students from predominantly White communities who entered college were less likely than students from more heterogeneous communities to engage in diversity-related activities. It appears that the vast majority of White students

Table 3.3

Highest Level of Education Completed by Mother

Variable		Condition		Total
		Control	Dialogue	
1-11 years	<i>N</i>	5	2	7
	% within condition	2.8%	1.1%	
	% within total sample	1.4%	0.6%	2.0%
High school graduate	<i>N</i>	16	19	35
	% within condition	9%	10.6%	
	% within total sample	4.5%	5.3%	9.8%
Some college	<i>N</i>	39	37	76
	% within condition	21.9%	20.6%	
	% within total sample	10.9%	10.3%	21.2%
BA/BS Degree	<i>N</i>	60	62	122
	% within condition	33.7%	34.4%	
	% within total sample	16.8%	17.3%	34.1%
Master's Degree	<i>N</i>	51	48	99
	% within condition	28.7%	26.7%	
	% within total sample	14.2%	13.4%	27.7%
Doctoral/Terminal Degree	<i>N</i>	7	12	19
	% within condition	3.9%	6.7%	
	% within total sample	2.0%	3.4%	5.3%

Note. Chi-square: $\chi^2(5, n = 358) = 3.024, p = .696$

in this study grew up in mostly, nearly, or all-White neighborhoods. However, this pattern is the same among the control and dialogue groups, so neither group appears to have had childhoods in diverse communities.

In summary, the sample for this study is composed of students who are White, from economically advantaged backgrounds, and from communities that are predominantly White. It is worthy of note that all of these campuses, with the exception of Occidental College, are large, institutions. In addition, except for Occidental College and Syracuse University, all are public institutions. Extrapolation from the students in this study to a more general college-going population may not be possible as prior research cites how college degree completion and institutional selectivity affects students' attitudes and values (Pascarella & Terenzini, 2005).

Table 3.4

Highest Level of Education Completed by Father

Variable		Condition		Total
		Control	Dialogue	
Not Applicable/not sure	N	2	2	4
	% within condition	1.1%	1.1%	
	% within total sample	0.6%	0.6%	1.1%
1-11 years	N	2	4	6
	% within condition	1.1%	2.2%	
	% within total sample	0.6%	1.1%	1.7%
High school graduate	N	18	11	29
	% within condition	10.2%	6.1%	
	% within total sample	5.0%	3.1%	8.1%
Some College	N	21	25	46
	% within condition	11.9%	13.8%	
	% within total sample	5.9%	7.0%	12.8%
BA/BS Degree	N	52	60	112
	% within condition	29.4%	33.1%	
	% within total sample	14.5%	16.8%	31.3%
Master's Degree	N	51	44	95
	% within condition	28.8%	24.3%	
	% within total sample	14.2%	12.3%	26.5%
Doctoral/Terminal Degree	N	31	35	66
	% within condition	17.5%	19.3%	
	% within total sample	8.7%	9.8%	18.4%

Note. Chi-square: $\chi^2 (6, n = 358) = 3.990, p = .678$

Procedures

Pretest. During the fall semester of 2005, representatives of each of the nine institutions distributed a paper version of the “Group Attitudes and Experience on Campus – Survey I” (described below) to the experimental groups at the first meeting of each of the MIGR dialogues. The control groups were given the identical survey on the same day and time as the first dialogue meeting on all of the campuses, if not during the same week. The only difference was that the waitlist control group was administered the survey in a different location from the experimental groups. The first meeting occurred

Table 3.5

Racial Composition of Neighborhood

Variable		Condition		Total
		Control	Dialogue	
All White	N	23	23	46
	% within condition	12.8%	12.8%	
	% within total sample	6.4%	6.4%	12.7%
Nearly all White	N	71	69	140
	% within condition	39.7%	37.7	
	% within total sample	19.6%	19.1%	38.7%
Mostly White	N	59	66	125
	% within condition	33.0%	36.1%	
	% within total sample	16.3%	18.2%	34.5%
Half White & Half people of color	N	18	13	31
	% within condition	10.1%	7.1%	
	% within total sample	5.0%	3.6%	8.6%
Mostly people of color	N	2	6	8
	% within condition	1.1%	3.3%	
	% within total sample	0.6%	1.7%	2.8%
Nearly all people of color	N	4	6	10
	% within condition	2.2%	3.3%	
	% within total sample	1.1%	1.7%	2.2%
All people of color	N	2	0	2
	% within condition	1.1	0.0%	
	% within total sample	0.6%	0.0%	0.6%

Note. Chi-square: χ^2 (6, $n = 362$) = 5.584, $p = .471$

within the first or second week of each semester or quarter on each of the campuses.

During the administration of the pretest, both groups were informed of their choice to remain in the study or to exit at any time. Students were then asked to sign informed consent waivers. The institutional review boards of all participating institutions approved these waivers prior to the fall semester of 2005. The administrators of the pretest followed the same instructions that were used for the experimental groups. All student participants in the experimental and control groups received \$15 for completing the pretest and were notified during this administration that they would receive \$20 for

completing the posttest. Additionally, they were informed that they would receive \$25 for a completing a third survey one year later.

Treatment: MIGR race/ethnicity intergroup dialogue. The MIGR race/ethnicity intergroup dialogue on each of the nine participating campuses in this study served as the treatment for the experimental group. It featured 24 contact hours as a credit-bearing course. This course was replicated on the nine campuses. MIGR dialogues were offered each semester for two years (Fall 2005-Spring 2007) at each of the colleges and universities that participated in the study. The MIGR team made attempts at replication of an identical curriculum on all of the campuses.

The MIGR team created a curriculum that included identical reading assignments (with the exception of one week), classroom exercises, classroom discussion processes, and other assignments for all of the participating institutions. One week in the curriculum featured different readings for each campus administering the experiment. During this week, each campus was able to choose “hot topic” readings that were pertinent to their local campus community. The sources of these readings were usually an article from their local student newspaper or surrounding community.

The curriculum was based upon the four-stage model of intergroup dialogue noted in Chapter Two. The four stages included instructional units that engaged the students in developmental and relationship building activities (Stage I: group beginnings); units that included content information about structural inequality and self-exploration of social identities (Stage II: exploring differences and commonalities of experience); units that provided forums for conversations of “hot topics” (Stage III: exploring and dialoguing about issues of conflict); units that engaged students on topics related to strengthening

relationships across racial differences and developing strategies to work collaboratively across these differences (Stage IV: action planning and alliance building).

There were approximately 16 students per dialogue with comparable numbers of students of color, White students, men and women in the MIGR dialogues, respectively. Two leaders, each of whom represented salient identities of the dialogue, facilitated each of the individual dialogues. In an attempt to replicate the conditions of Allport's (1954) contact theory, which notes the importance of equal authority represented by both groups in the dialogue, as well as the notion of "multipartiality" where both facilitators are partial to both groups in the dialogue (Rifkin, Millen, & Cobb, 1991), the MIGR race/ethnicity dialogues were led by a person of color and a White person.

There was variance in who delivers the treatment on all of the campuses. Facilitators varied from campus to campus, based on each campus' existing process for identifying, recruitment and training models. Some campuses utilized undergraduate facilitators, others used graduate student facilitators, and others utilized professional staff members or faculty that were a part of the MIGR team to deliver the treatment.

All of the facilitators of the experimental dialogues received some form of training prior to the implementation of the experiments. Given the variance in facilitators, there were a few agreements made between the MIGR researchers with regards to pre-service training. The institutions that utilized undergraduate and graduate students also varied in how they provided pre-treatment-delivery training (some as a credited class that was part of a larger training rubric, others as a practicum course). Each campus coordinator agreed to review the entire curriculum with the chosen facilitators, coach facilitators during the course of the experiment while using a coaching

guide (Appendix C) created by the MIGR team, and review the weekly “fidelity” form (Appendix D). This form documented how the various institutions delivered the dialogues on a weekly basis, tracking how closely each facilitator team followed the prescribed curriculum.

While the experimental groups were engaged in the MIGR race/ethnicity dialogues, students who were assigned to the control group freely participated in their own individual experiences on their respective campuses. During the given semester, the only contact these students had with intergroup dialogue programs was the completion of the application forms, a phone call or email from the MIGR research administrator on the campuses inviting the students to participate in the control group with a promise of future enrollment in a dialogue for the following semester, and completing the pretest. It is possible that these students may have sought other diversity or social justice educational programming during the time of the experiment; however, they were not exposed to the treatment in any intentional way during the semester when they volunteered to be a part of the control group.

Posttest. Students in the dialogues as well as the waitlist control groups completed the “Group Attitudes and Experience on Campus – Survey II” posttest immediately at the end of the intergroup dialogue, which was just prior to the commencement of final exams on all of the campuses. Students from the control group were administered the same posttest during the same day as the experimental group in a different room on campus. When it was not possible for the institution to administer the posttest on the same day, the instrument was administered during the same week as the experimental group. Campuses followed the same procedures for administration of the

posttest to both experimental and waitlist control groups. In order to attract and remind waitlist control group members to be in attendance during the administration of the posttest, control group members were emailed and telephoned by their host institution. All students received \$20 for completing the posttest and were informed during this administration of the survey that they would receive \$25 for completing a forthcoming follow-up survey that would occur one year later.

Instrumentation

The Group Attitudes and Experiences on Campus Surveys I & II represent a combination of measures that have been used in education, psychology, and sociology, some of which were adapted for the MIGR project. Additionally, when there were no available measures for a construct of interest to the MIGR team, the team created new measures. These new Measures included recognition of variability within groups, parallel and relational intergroup empathy, and for group climate (Multi-University Intergroup Dialogue Research Project, 2008). The questions on the pretest surveys measured constructs of intergroup understanding, intergroup relations, intergroup collaboration and action, student attitudes about diversity, and social justice. The posttest measured all the constructs of the pretest as well as the quality of the intergroup dialogue experience. The pretest obtained personal and demographic information including expected date of graduation, year in college, course history, academic major, current involvements on campus, gender, age, language spoken, immigration status, religion, parental education, previous exposure to diversity, and race/ethnicity. Both the pretest and posttest assessed the diversity of participants' social networks by having them indicate the gender, religion, and race/ethnicity of their six closest friends (Appendix E,

question 26; Appendix F, question 14) (Multi-University Intergroup Dialogue Research Project, 2008).

All of the measures were pre-tested and analyzed for psychometric properties during the 2004-5 academic year and all tests of internal consistency included in the descriptions below are the results of these efforts. Additionally, tests of internal consistency were performed for pretest and posttest data for all of the dialogue experiments (both the race/ethnicity and the gender dialogues) and are based on approximately 1,000 participants (Multi-University Intergroup Dialogue Research Project, 2008). Survey I contains 215 questions and Survey II contains 213 questions encompassing 44 measures. The variables from the surveys that have been selected for this study are the questions that measure the constructs of confidence and frequency of taking self-directed, other-directed, and intergroup collaborative action (Table 3.6).

Reliability. Although the survey contained measures used in a variety of academic fields, it is possible that the adapted scales may not hold the same construct validity as their original configurations. The constructs representing the dependent variables for this study (frequency of and confidence in making self-directed, other-directed, and intergroup collaborative ally actions) feature the use of scales rather than single items. The scales were first used in Nagda, Kim, and Truelove's (2004) study (Table 3.6). The location of these items on the pretest is the penultimate set of questions for the survey located on the last page of the survey, page eight. The location of these items on the posttest is the last set of questions on page seven of the eight-page posttest. The questions are presented in the following manner in Figure 3.2 below (also in Appendix E, question 35; Appendix F, question 23).

These items were developed to measure an individual's confidence in engaging in a variety of actions, as well as the frequency at which he or she has done so. The items for the confidence and frequency of taking action scale that Nagda et al. (2004) developed is based on an integration of Dovidio et al.'s (2004) main concerns in the reduction of bias, and Gurin et al.'s (2002) behavioral based democratic outcomes.

Figure 3.2

Presentation of Survey Items

<p>35. People can take a variety of actions to address issues of prejudice, discrimination and injustices. Listed below are different actions.</p> <p>a. In column A to the right, indicate how <u>confident</u> you feel about your <u>abilities</u> in each of the actions listed.</p> <p>b. In column B to the far right, indicate how <u>often</u> you have engaged in each of the actions listed during the last <u>few</u> months.</p>	<p>A</p> <p>How <u>confident</u> do you feel? (Mark <u>one</u> for <u>each</u> item).</p> <p>Extremely confident Very confident Fairly confident Somewhat confident Slightly confident Not very confident Not at all confident</p>	<p>B</p> <p>In the last few months, how <u>often</u> did you: (Mark <u>one</u> for <u>each</u> item).</p> <p>Very often Often Fairly often Once in a while Not often Hardly ever Never</p>
a. Recognize and challenge the biases that affect my own thinking.	1 2 3 4 5 6 7	1 2 3 4 5 6 7
b. Avoid using language that reinforces negative stereotypes.	1 2 3 4 5 6 7	1 2 3 4 5 6 7
c. Challenge others on derogatory comments.	1 2 3 4 5 6 7	1 2 3 4 5 6 7
d. Reinforce others for behaviors that support cultural diversity.	1 2 3 4 5 6 7	1 2 3 4 5 6 7
e. Make efforts to educate myself about other groups.	1 2 3 4 5 6 7	1 2 3 4 5 6 7
f. Make efforts to get to know people from diverse backgrounds.	1 2 3 4 5 6 7	1 2 3 4 5 6 7
g. Join a community group/organization that promotes diversity.	1 2 3 4 5 6 7	1 2 3 4 5 6 7
h. Get together with others to challenge discrimination.	1 2 3 4 5 6 7	1 2 3 4 5 6 7
i. Participate in a coalition of different groups to address some social issues.	1 2 3 4 5 6 7	1 2 3 4 5 6 7

Although these measures do not directly measure constructs of White racial ally development, measures of confidence and frequency of taking actions do align with prior theory development and research documenting the development of social justice allies (Broido, 1997, 2000; Broido & Reason, 2005; Reason & Broido, 2005), as well as White racial allies (Reason, Roosa Millar, & Scales, 2005; Reason, Scales, & Roosa Millar, 2005).

The original items were developed as part of a study to further research on assessing behaviors related to taking actions to promote diversity and to reduce prejudice (Nagda, et al., 2004). Nagda, et al. (2004) assessed the face validity of the items by

Table 3.6

Dependent Variable Items

Self-directed actions

- Recognize and challenge the biases that may affect my own thinking
- Avoid using language that reinforces negative stereotypes
- Make efforts to educate myself about other groups
- Make efforts to get to know people from diverse backgrounds

Other-directed actions

- Challenge others on derogatory comments
- Reinforce others for behaviors that support cultural diversity

Intergroup collaborative actions:

- Join a community group/organization that promotes diversity
 - Get together with others to challenge discrimination
 - Participate in a coalition of different groups to address some social issues
-

asking graduate students in a social work preparatory program to evaluate their appropriateness (B. Nagda, personal communication, March 13, 2008). In addition, construct validity of the scales was assessed using factor analysis and analyses of internal consistency. Using principal component analysis with orthogonal (varimax) rotation, Nagda, et al. (2004) produced a two component solution conforming to the Kaiser rule of retaining factors with eigenvalues larger than 1 (Meyers, Gamst, & Guarino, 2006; Tacq, 1997, p. 280). After pretest and posttest administration, the items were subject to another principal components analysis with varimax rotation and Cronbach alpha tests of internal consistency. Internal consistency values ranged from $\alpha=.681$ to $\alpha=.890$. Table 3.7 summarizes reliability estimates for each scale. No attempts to assess construct validity through a comparison of items with other similar constructs were made since no other

comparable measures existed at the time of their development (B. Nagda, personal communication, July 7, 2009).

Table 3.7

Cronbach Alpha Reliabilities for Each Dependent Variable Cluster

Variable Cluster	Confidence			Frequency		
	Pilot	T ₁	T ₂	Pilot	T ₁	T ₂
Self-directed actions	.807	.713	.755	.762	.704	.755
Other-directed actions	.794	.692	.707	.842	.681	.700
Intergroup collaborative actions	.825	.880	.890	.766	.861	.887

Note. Pilot=2005 Pilot administration of the instrument, T1= pretest, T2=posttest

Operationalization of Variables

The independent variable in this study was condition. Condition is defined as the experimental group of White students who participated in a MIGR race/ethnicity intergroup dialogue group, and White students who were initially interested in participating in the dialogue but were instead placed in a waitlist control group through stratified random assignment procedures implemented across the nine college campuses. The covariates for the study consist of the pretest responses from both experimental and control groups on a series of questions regarding confidence and frequency of self-focused actions, other-focused actions, and intergroup collaborative actions. These questions are explained in more detail below. A discussion of the inclusion of additional covariates will be addressed in the Overview of Analytical Methods section below.

There are six composite scales that comprise the dependent variables in this study:

1. Confidence in self-directed actions
2. Confidence in other-directed actions
3. Confidence in intergroup collaborative actions

4. Frequency of self-directed actions
5. Frequency of other-directed actions
6. Frequency of intergroup collaborative actions.

The individual items in the above scales employ a seven point Likert interval scale: 1=Not at all; 2=Not very much; 3=A little; 4=Somewhat; 5=Quite a bit; 6=A fair amount; and 7=Very much. Respondents were asked to respond to the questions twice along adjacent columns on the survey instrument – once for “how *confident* do you feel?” and a second time for “In the last few months, how *often* did you:” The individual items that comprised the scales and the Time 1 and Time 2 Cronbach alpha estimates for each scale are listed in Table 3.8.

Analyses

Multiple analysis of covariance (MANCOVA) was conducted to answer the research question: “Are there differences in confidence and frequency of White college students engaging in ally actions between those who participate in an intergroup dialogue and in a comparable control group, when controlled for prior confidence and frequency of engagement?” Analysis of variance procedures are useful when calculating differences between two or more groups in experimental designs. The MANCOVA procedure is used because of multiple, intercorrelated dependent variables of interest, as well as the use of a covariate. Prior to analysis, however, several preliminary procedures were conducted, as described below.

Data preparation and assumption testing. Prior to performing the main analysis, it was necessary to prepare the data to ensure its viability for this study (Tabachnick & Fidell, 2007). After receiving approval from the Institutional Review

Board (Appendix G), the researcher petitioned the principal investigator, Dr. Patricia Gurin at the University of Michigan Ann Arbor, to receive the subset of data from the larger MIGR data set. After the data set was received, the data were prepared and checked for a number of assumptions that are necessary for performing MANCOVA (Pallant, 2007; Tabachnick & Fidell, 2007).

One method in which the data were inspected and prepared includes ensuring that the characteristics of the participants in both samples (experiment and control) are comparable. Descriptive analyses (i.e., chi-square distributions and *t*-tests) were conducted to inspect for similarity with the independent variables of both sets of White groups – the MIGR experimental and waitlist control groups. These analyses revealed statistically significant differences ($p \leq .05$) between the experimental and control group on some demographic variables, which are noted in Table 3.9. The control group reported statistically significant higher mean scores on two of the seven involvement variables: courses taken in Race/Ethnic studies program or department and participation in internships since coming to college.

The fact that there were some students who responded affirmatively to the question “participation in an intergroup dialogue since coming to college” is troubling, since—as part of the design for this study—no participants should have had prior experience with dialogues. Further investigation using crosstabulation analysis revealed that 21 students in the experimental group (11.5% of the 365 participants in the data set for this study) and 13 in the control group (7.5%) reported prior participation in intergroup dialogue. This is clearly a limitation for the study.

Table 3.8

Reliability of Dependent Variable Clusters

Clusters and variables	Confidence		Frequency	
	T ₁ α	T ₂ α	T ₁ α	T ₂ α
Self-directed actions	.713	.755	.704	.755
Recognize and challenge the biases that may affect my own thinking				
Avoid using language that reinforces negative stereotypes				
Make efforts to educate myself about other groups				
Make efforts to get to know people from diverse backgrounds				
Other-directed actions	.692	.707	.681	.700
Challenge others on derogatory comments				
Reinforce others for behaviors that support cultural diversity				
Intergroup collaborative actions	.880	.880	.861	.887
Join a community group/organization that promotes diversity				
Get together with others to challenge discrimination				
Participate in a coalition of different groups to address some social issues				

Note. T₁= pretest, T₂=posttest

MANCOVA. Similar to multivariate analysis of variance (MANOVA), multivariate analysis of covariance (MANCOVA) allows researchers to investigate questions which explore differences between two or more groups on two or more dependent variables that are intercorrelated while statistically accounting for a covariate, or additional variable (Hair, Anderson, Tatham, & Black, 1998). For this study, the covariates are the dependent variables as measured during the pretest. The independent, or grouping

variable, is White students who participated in the MIGR race/ethnicity dialogue as well as White students who were in the waitlist control group.

Table 3.9

Involvement Variables From t-test Analysis at Pretest

Variable	<i>n</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Q4a. Courses taken in Race/Ethnic studies program or department					
Control	176	0.69	.880	3.364	.001
Dialogue	179	0.42	.634		
Q4c. Courses taken in Women's studies program or department					
Control	178	0.42	.828	1.689	.095
Dialogue	181	0.29	.592		
Q4d. Courses taken in other departments primarily covering gender content					
Control	178	0.51	.753	1.101	.272
Dialogue	182	0.43	.667		
Q5a. Participation in community service for credit since coming to college					
Control	172	1.20	.399	.985	.325
Dialogue	184	1.16	.365		
Q5c. Participation in living-learning program since coming to college					
Control	171	1.20	.405	1.407	.160
Dialogue	183	1.15	.356		
Q5d. Participation in intergroup dialogue since coming to college					
Control	173	1.08	.264	-1.293	.197
Dialogue	182	1.12	.320		
Q5e. Participation in internships since coming to college					
Control	175	1.35	.480	2.156	.032
Dialogue	184	1.25	.434		

Unlike other statistical techniques, MANOVA and MANCOVA procedures account for conceptual overlap or redundancies of the multiple measures and reduce the risk of increasing type I error (Meyers, Gamst, & Guarino, 2006; Tabachnick & Fidell, 2007; Weinfurt, 1995). Other procedures like analysis of variance (ANOVA) or analysis of covariance (ANCOVA) may mask significance between group differences because they examine individual dependent variables as opposed to a set of variables that together describe a construct (Weinfurt, 1995).

Moreover, there are several observations that suggest that the dependent variables in this study are correlated. First, there is a parallel wording structure in the survey items comprising the dependent variables. Second, although Nagda et al. (2004) did not report intercorrelations between the items on the scale, Zúñiga et al. (2005) reported “moderate-to-strong correlations” among the items comprising the dependent variables (p. 668). (Unfortunately, the actual correlations were not reported in Zuniga et al.) Thus, due to the inter-correlation of the dependent variables in this study and the use of covariates, MANCOVA is the appropriate statistical analysis. However, the researcher tested the interrelationships among the dependent variables prior to analysis, in order to establish whether they were correlated, to the extent to which multicollinearity becomes an issue for concern (i.e., correlations at the $r = .8$ or $.9$ level).

There are a number of assumptions of MANCOVA procedures that must be present in order for analysis to be fruitful. Because MANCOVA is, essentially, a combination of a MANOVA and ANCOVA, assumptions for both types of statistical procedures should be assessed. The assumptions for MANOVA will be described first, and then ANCOVA. First, MANOVA requires a study to have more cases in each cell

than dependent variables. There are 6 dependent variables and over 300 participants. MANOVA is sensitive to both univariate and multivariate normality. ANCOVA requires that the covariate be measured prior to the treatment or experiment. Since, in this study, the covariate is the pre-test of the dependent variable and the data were collected prior to the intergroup dialogues, this assumption was met. Results of assumption tests can be found in Chapter Four.

This study features the administration of a treatment (the MIGR race/ethnicity intergroup dialogue) with an experimental group. For individual students in these experimental groups, interacting with other students in the same dialogue group may produce similar perceptions of the experience and create dependencies. These dependencies could be in relationship to attendance, where the participation of a particular student in the dialogue could mitigate the experiences of others in the group. Given the socially desirable outcomes associated with being a part of a group that interrogates issues of race and racism, peer pressure, mutual support, and encouragement may create dependencies. Further, this study is investigating confidence and frequencies of taking various forms of action, which may include some skill development, particularly as it relates to the Intergroup Collaborative Project in the curriculum. Such skill development also may create dependencies between the individual students in the dialogues. These dependencies can result in inflating the risk of Type I error (Shadish, 2002).

During the evolution of the MIGR project, the group recognized that in order to ask complex questions and perform complex statistical procedures, it was necessary to have a large overall sample. Baldwin, Murray, and Shadish (2005) suggested increases in

the number of groups per condition in the design of group-administered treatment designs. Further, they suggested that to ensure 80% power, “11-58 groups per condition with 10 members per group” (p. 931) be established. Shadish and Cook (2009) noted as few as 10-12 groups per condition might suffice. This study falls within these recommended numbers, as there are 15 control groups and 18 experimental groups, averaging approximately 12 and 10 students per group, respectively. Power can also be improved by utilizing design modifications such as repeated measures and a pretest measure as a covariate that is highly correlated with the outcome measure (Hair, Anderson, Tatham, & Black, 1998; Shadish & Cook, 2009).

An additional approach to control for inflated Type I error is to apply the Bonferroni type adjustment (Maxwell & Delaney, 1999; Weinfurt, 1995). Maxwell and Delaney (1999) as well as Tabachnick and Fidell (2007) suggest calculating the Bonferroni adjustment by dividing an assigned error rate, such as the traditional $p \leq .05$, by the number of tests to be performed. In the case of this study, there were nine tests. Therefore $p \leq .05 / 9 = .0055$.

As noted above, it was found that there were significant differences in the control and experiment samples on three involvement variables: courses taken in Race/Ethnic studies program or department, participation in internships since coming to college, and prior participation in an intergroup dialogue. Because of these differences, MANCOVA procedures were performed three times to test the sum of the differences in how the sample is contributing to differences in the dependent variables. First, MANCOVA was performed as stated in the Design of the Study section of this chapter and illustrated in Figure 3.1. This analysis included comparing the responses between the control and

experimental group on the confidence and frequency of self-directed, other-directed, and intergroup collaborative actions where the responses from the pretest on the same items are used as a covariate. Second, MANCOVA was performed as it was in the first analysis; however, two additional covariates were added to the analysis: prior courses taken in Race/Ethnic studies program or department, and prior participation in internships since coming to college (Table 3.9). Third, MANCOVA was performed in a similar manner as described in the second analysis with the following difference: the participants who reported prior participation in an intergroup dialogue ($n=21$ from the experimental group, $n=13$ in the control group) were removed from the sample. This would lower the overall number of students in the analysis from 365 to 331.

After conducting these three analyses, the model will be chosen that illustrates the best fit. If significant differences are found among any of the dependent variables by MIGR participants or control group, the magnitude of the difference (i.e., effect size) will be evaluated using the partial eta squared value provided by SPSS v16. Interpretation of the partial eta squared value will follow Cohen's (1988) guidelines: .01-.05 is a small effect size; .06-.12 is a medium effect size; and .13 or higher is a large effect size.

Validity

Threats to validity can be explained as extraneous effects on the dependent variable that are not accounted for by the independent variable (Gall, Gall, & Borg, 2003). As with most empirical studies, this study contains threats to validity that are noteworthy. These threats as well as attempts at limiting them are discussed below.

Internal validity. Internal validity is the relative quality of a study's design that presents a clear relationship between the independent and dependent variables without

convincing alternative explanations. Stratified random assignment limited a number of sources of internal invalidity. First, this study attempts to limit threats to validity based on differential selection (Mertens, 1998) by controlling for students' motivation to be enrolled in the dialogues themselves. Because of the procedures for marketing the dialogues on all of the campuses, and given the procedures established for stratified random assignment, one could assume that most students had similar levels of motivation to enroll in the dialogues, as well as similar levels of confidence and frequency of engaging in allying behaviors prior to engaging in the MIGR race/ethnicity dialogues. The MIGR team at the University of Michigan performed *t*-tests on all responses on all of the variables for all participants in both the experimental and control groups after a pilot administration of the experiment (Multi-University Intergroup Dialogue Research Project, 2008). This was performed on the pretest of the survey instrument to observe if there were any significant differences between the two groups. As noted by Rogers, Howard, and Vessey (1993), such a test "provides the investigator with a simple statistical tool that avoids the inappropriate exploitation of non significant results" (p. 565).

All of the six dependent variables were identified as equivalent ($p \geq .05$) with one exception: frequency of self-oriented actions ($p = .011$). In order to use MANCOVA responsibly, *p* values should be $p \geq .05$ (Taqi, 1997). However it is notable that this preliminary analysis was performed with students of color in the sample. T-tests were performed prior to the analysis for this study, which examines White students only.

Finally, familywise error was taken into account by altering the p value from the traditional $p \leq .05$ to a more conservative level incorporating a Bonferroni adjustment: $p \leq .0055$ (Tabachnick & Fidell, 2007).

Fidelity in design. Shadish (2002) noted that it is critical for researchers engaged in randomized experiments to study program implementation to monitor the correct administration of particular treatments. In addition to stratified random assignment procedures, other agreements were made by the MIGR team in order to standardize the research design and to stay faithful to implementation. This included marketing and recruitment procedures, the dialogues that were to be researched, the curriculum, and the dialogue facilitators and their training.

Marketing and recruitment. Prior to the study, the marketing and recruitment efforts for each of the campuses were different. The team agreed to some basic strategies for recruitment of students for dialogues. All of the campuses employed similar advertising strategies that included the use of word of mouth, email and web site marketing and promotion. If a given campus was unable to adhere to these basic agreements, or if the marketing did not yield minimal criteria for targeted demographics in the creation of similar groups, the campus was not able to implement an experiment for a dialogue for a given semester. Each institution's web site had information regarding a number of the features of these research dialogues including number of credits, descriptions of the dialogues, and registration instructions.

Dialogues. Many of the campuses in the study hosted a number of different dialogues that span a range of social issues such as interfaith, intra-community or intra-social identity, sexual orientation, and town/gown. The two dialogues chosen for

research purposes were the Race/Ethnicity Dialogue and the Gender Dialogue, since all of the campuses involved had the most experience with these dialogues. Both dialogues were offered in a coordinated and consistent format for each semester at each of the colleges and universities that participated in the larger study. For this study, the sample was limited to White college students who were enrolled in the MIGR race/ethnicity dialogues, as well as accompanying waitlist control groups.

Curriculum. Readings, classroom exercises, classroom discussion processes, and other assignments were consistent across all of the institutions. The curriculum followed the general design of intergroup dialogue described in Chapter Two. There was one week where readings differed from site-to-site as each campus chose local readings that covered “hot topics” for their campus or surrounding community. Nevertheless, these readings were consistent in that they addressed contemporary issues of race relations.

Facilitators. Each of the MIGR race/ethnicity dialogues was facilitated by two leaders, specifically, a person of color and a White person. Facilitators also received some coaching from facilitator supervisors (who were the campus coordinators). In addition to training, facilitators were to report to campus coordinators what exactly they were able to accomplish on the curriculum on a weekly basis (Appendix D). A potential threat to validity includes the personal differences among the facilitators on each campus, and the training and support they received. This dynamic is explored in the limitations section in Chapter Five.

Summary

This chapter reviewed the following elements of the methods for this study: research questions, hypotheses, operationalization of variables, sample, description of the

treatment, instrumentation, data collection, and analytic methods. The following chapter will report the results of the analyses.

Chapter Four:

Results

To review, the purpose of this study is to examine how a social justice educational intervention (the MIGR race/ethnicity intergroup dialogue) affects the confidence and frequency of White college students engaging in behaviors that contribute to White racial ally development. More specifically, this study explored if participation in the MIGR race/ethnicity intergroup dialogue, when controlling for prior confidence and frequency of action, facilitated the development of confidence and frequency of self-directed, other-directed, and intergroup collaborative actions. Using multivariate analysis of covariance (MANCOVA), this study addressed the following research question: Does participation in an intergroup dialogue facilitate the development of confidence and frequency of White college students' taking three types of action when compared to a control group, when controlling for prior confidence and frequency of action? Although the study does not directly measure White racial ally development, it does address attitudes and behaviors that contribute to it (Broido, 1997, 2000; Broido & Maning, 2002; Reason, Broido, Davis, & Evans, 2005b; Reason & Davis, 2005; Reason, Roosa Millar, & Scales, 2005; Reason, Scales, & Roosa Millar, 2005).

This chapter begins with a re-examination of the internal consistency of the scales used for the study and the results of the assumption tests conducted in accordance with MANCOVA. The results of the three MANCOVA analyses are presented, followed by an analysis of the two hypotheses.

Reliability of the Items in the Scales

Prior to analysis of the data, the items in the three scales used for the study self-directed actions; other directed actions; and intergroup collaborative actions; were checked for their reliability using the current data set. Pallant (2007) notes that the internal consistency analysis should yield a Cronbach alpha coefficient above .7. Internal consistency values ranged from $\alpha=.698$ to $\alpha=.905$. These values indicate a good degree of internal consistency. Table 4.1 summarizes reliability estimates for each scale.

Table 4.1

Cronbach Alpha Reliabilities for Each Dependent Variable Scale

Variable Scale	Confidence		Frequency	
	T ₁	T ₂	T ₁	T ₂
Self-directed actions	.715	.781	.698	.806
Other-directed actions	.721	.743	.713	.743
Intergroup collaborative actions	.894	.905	.866	.876

Note. T₁= pretest, T₂=posttest

Assumption Tests

In order to appropriately conduct MANCOVA, several assumptions regarding the data needed to be tested. The results of those tests are described below.

Correlations among the dependent measures. MANCOVA procedures account for conceptual overlap or redundancies of multiple measures and reduce the risk of increasing Type I error (Meyers, Gamst, & Guarino, 2006; Tabachnick & Fidell, 2007; Weinfurt, 1995). A correlation analysis of the dependent variables should indicate a significant relationship at $p \leq .05$, however they should not be so strongly correlated (i.e., $r=.8-.9$) to risk multicollinearity (Pallant, 2007). Analysis indicated that the correlations

were all significantly correlated at $p \leq .05$. Correlations ranged from $r = .217$ to $.747$ (Table 4.2).

Table 4.2

Dependent Variable Correlations

		T ₂ Confidence Self	T ₂ Confidence Other	T ₂ Confidence Intergroup	T ₂ Frequency Self	T ₂ Frequency Other	T ₂ Frequency Intergroup
T ₂ Confidence Self	<i>r</i> <i>p</i> <i>N</i>	1 340					
T ₂ Confidence Other	<i>r</i> <i>p</i> <i>N</i>	.747 .000 333	1 338				
T ₂ Confidence Intergroup	<i>r</i> <i>p</i> <i>N</i>	.636 .000 335	.614 .000 333	1 340			
T ₂ Frequency Self	<i>r</i> <i>p</i> <i>N</i>	.609 .000 336	.472 .000 332	.371 .000 333	1 338		
T ₂ Frequency Other	<i>r</i> <i>p</i> <i>N</i>	.501 .000 334	.657 .000 334	.433 .000 334	.701 .000 332	1 338	
T ₂ Frequency Intergroup	<i>r</i> <i>p</i> <i>N</i>	.301 .000 333	.345 .000 332	.566 .000 333	.435 .000 332	.513 .000 332	1 338

Note: T₂=posttest, r = Pearson correlation, p value is two-tailed

Normality. MANCOVA procedures are sensitive to the presence of outliers.

Similar to assumption test procedures for multivariate analysis of variance (MANOVA),

MANCOVA requires an assessment of the presence and management of outliers.

Mahalanobis distance was calculated and compared to the critical value of the chi-square

for six dependent variables ($\chi^2 = 33.97$, $df = 6$, $p < .001$). The critical value for evaluating

Mahalanobis distance for six dependent variables is $\chi^2 \leq 22.46$. Given that the calculated

distance was greater than the critical value, an analysis of the outliers was performed.

Ten outliers were identified and removed from the sample, reducing the number of cases for analysis from 365 to 355 (experimental group: $n=181$; control group: $n=174$).

Mahalanobis distance was then calculated again and compared to the critical value of the chi-square for six dependent variables ($\chi^2=18.29$, $df=6$, $p<.001$). This new value was within the acceptable parameters for MANCOVA.

Linearity. Linearity, another assumption necessary to perform MANCOVA, refers to a linear relationship between each pair of the dependent variables (Pallant, 2007). Scatter plot tests did not show any evidence of non-linearity for each set of dependent variables. Linearity is also assessed in terms of the relationship between the covariates and the dependent variables (Pallant, 2007). Examination of scatter plot matrices among covariates and dependent variables did not indicate a curvilinear relationship.

Homogeneity of regression slopes and variance-covariance. Homogeneity of regression slopes was tested for an interaction between the treatment (i.e., intergroup dialogue participation) and the covariates. Analyses revealed that all covariates were significant at $p=.05$ or greater. Finally, Box's M tests were performed with all three MANCOVA analyses, and yielded significance values larger than .001, indicating that this last assumption was not violated (Pallant, 2007).

MANCOVA Results

A multivariate analysis of covariance was performed on six dependent variables associated with White racial ally development: self-directed confidence, other-directed confidence, intergroup collaborative confidence, self-directed frequency, other-directed

frequency, and intergroup collaborative frequency. The independent variable was the grouping variable of participation in the MIGR race/ethnicity dialogue ($n=181$), and a control group ($n=174$).

Three MANCOVA analyses were performed. First, MANCOVA was performed comparing the responses between the control and experimental group on the confidence and frequency of self-directed, other-directed, and intergroup collaborative actions where the responses from the pretest on the same items were used as a covariate (Analysis A). Second, MANCOVA (Analysis B) was performed as it was in the first analysis; however, two additional covariates were added to the analysis. These two additional covariates were the involvement variables (courses taken in race/ethnic studies, and participation in internships while being at college) that were found to significantly differ among the control and experiment samples (Table 3.9). The third MANCOVA analysis (Analysis C) differed from the second as all the respondents who reported prior participation in an intergroup dialogue were removed from the data set.

Analysis A

For Analysis A, Box's M test yielded a significance value of .658. Because this value is greater than .001, the assumption of homogeneity was not violated (Pallant, 2007). All of the Levene's tests for each of the dependent variables indicated scores above .05 except for one dependent variable: T₂ frequency of intergroup collaborative action ($p=.020$). Due to this one violation, Tabachnick and Fidell (2007) suggest altering the significance level for the analysis to a more stringent level (Pallant, 2007). However, the significance level was already set at $p<.0055$ due to a Bonferroni adjustment applied, so this recommendation became moot.

The first MANCOVA analysis indicated that there was a statistically significant difference between the dialogue and control groups on the combined dependent variables, $F(6, 271) = 5.600, p = .000$; Wilks' $\lambda = .890$; $\eta^2 = .110$. When the results for the dependent variables were considered separately, the variables that reached statistical significance using a Bonferoni adjusted alpha level of .0055 were T₂ frequency of self-directed actions, $F(1, 276) = 26.833, p = .000, \eta^2 = .089$; T₂ frequency of other-directed actions, $F(1, 276) = 12.018, p = .001, \eta^2 = .042$; and T₂ frequency of intergroup collaborative actions, $F(1, 276) = 15.259, p = .000, \eta^2 = .052$ (Table 4.3). However, effect sizes of .048 and .090 are considered to be marginal (Pallant, 2007). An inspection of the mean scores indicated that dialogue participants reported slightly higher levels of frequency of taking actions at the posttest than the control group on all three levels: individually-directed ($M = 22.341, SD = 4.291$) compared to the control ($M = 19.984, SD = 4.775$), other-directed ($M = 9.595, SD = 2.682$) compared to the control group ($M = 8.617, SD = 2.916$), and intergroup collaborative ($M = 10.620, SD = 5.203$) compared to the control group ($M = 8.678, SD = 4.833$) (see Table 4.4). The variance accounted for by the covariates is noted in Table 4.5.

Analysis B

The second MANCOVA differed from the first as two covariates were added to the analysis: courses taken in race/ethnic studies and participation in internships while being at college. As such, new assumption tests were conducted to check for linearity. No violations were noted. Box's M test yielded a significance value of .773, a value greater than .001 indicating that the assumption of homogeneity was not violated (Pallant,

2007). All of the Levene's tests for each of the dependent variables indicated scores above .05.

There was a statistically significant difference between the experimental (dialogue) and control groups on the combined dependent variables, $F(6, 259) = 5.64, p = .000$; Wilks' $\lambda = .884$; $\eta^2 = .116$. When the results for the dependent variables were considered separately, the different variables to reach statistical significance using a Bonferroni adjusted alpha level of .0055 were: T₂ frequency of self-directed actions, $F(1, 264) = 26.019, p = .000, \eta^2 = .090$; T₂ frequency of other-directed actions, $F(1, 264) = 13.193, p = .000, \eta^2 = .048$; and T₂ frequency of intergroup collaborative actions, $F(1, 264) = 14.822, p = .000, \eta^2 = .053$ (Table 3.3). However, effect sizes of .048 and .090 are considered to be marginal (Pallant, 2007). An inspection of the mean scores indicated that dialogue participants reported slightly higher levels of frequency of taking actions on the posttest than the control group on all three levels: individually-directed ($M = 22.372, SD = 4.324$) compared to the control ($M = 19.917, SD = 4.774$), other-directed ($M = 9.639, SD = 2.655$) compared to the control group ($M = 8.564, SD = 2.910$), and intergroup collaborative ($M = 10.663, SD = 5.173$) compared to the control group ($M = 8.673, SD = 4.763$) (Table 4.4). The variance accounted for by the covariates is noted in Table 4.5.

Analysis C

The third MANCOVA differed from the second as individuals who reported prior participation in an intergroup dialogue were removed from the sample leaving 321 cases in the data set (dialogue group $n=161$, control group $n=160$). The same covariates added to the second analysis were used again for the third analysis (courses taken in race/ethnic

studies and participation in internships while being at college). There was a statistically significant difference between the dialogue and control groups on the combined dependent variables, $F(6, 235) = 5.824, p = .000$; Wilks' $\lambda = .884$; $\eta^2 = .129$. When the results for the dependent variables were considered separately, the different variables to reach statistical significance using a Bonferroni adjusted alpha level of .0055 were: T₂ frequency of self-directed actions, $F(1, 240) = 26.185, p = .000, \eta^2 = .098$; T₂ frequency of other-directed actions, $F(1, 240) = 8.296, p = .004, \eta^2 = .033$; and T₂ frequency of intergroup collaborative actions, $F(1, 240) = 13.124, p = .000, \eta^2 = .052$ (Table 4.3). However, effect sizes of .048 and .090 are considered to be marginal (Pallant, 2007). An inspection of the mean scores indicated that dialogue participants reported slightly higher levels of frequency of taking actions on the posttest than the control group on all three levels: individually-directed ($M = 22.384, SD = 4.284$) compared to the control ($M = 19.800, SD = 4.757$), other-directed ($M = 9.499, SD = 2.687$) compared to the control group ($M = 8.597, SD = 2.917$), and intergroup collaborative ($M = 10.468, SD = 4.995$) compared to the control group ($M = 8.564, SD = 4.749$). The variance accounted for by the covariates is noted in Table 4.5.

Hypotheses

Given the research question and the results of the analyses, what follows are statements regarding the models tested in this study. An explanation of the results based on the data are provided.

Hypothesis One: Accepted. It was hypothesized that White college students who participated in the MIGR race/ethnicity intergroup dialogue would report higher rates of engaging in self-directed, other-directed, and intergroup collaborative actions

than a similar control group of White college students who did not participate when controlling for prior self-reported rates of self-directed, other-directed, and intergroup collaborative actions. All three of the MANCOVA analyses (i.e., Analyses A, B, and C) confirmed this hypothesis. It is notable, however, that although there was a significant difference between the two groups, the effect sizes were small.

Hypothesis Two: Rejected. It was hypothesized that White college students who participated in the MIGR race/ethnicity intergroup dialogue would report higher rates of confidence of taking self-directed, other-directed, and intergroup collaborative actions than a similar control group of White college students who did not participate when controlling for prior self-reported rates of self-directed, other-directed, and intergroup collaborative actions. As with the first hypothesis statement, all three of the MANCOVA analyses consistently support this hypothesis. The analyses were consistent despite adding additional covariates to the analysis (Analysis B), as well as removing students who reported participation in intergroup dialogue prior to the study (Analysis C). However, when observing the univariate differences for confidence, all three of group differences were not statistically, significantly different.

Summary

This chapter reported the results of analyses that assisted in answering the research question of how participation in a MIGR race/ethnicity intergroup dialogue facilitates the development of confidence and frequency of White college students' taking three types of action when compared to a control group and when controlling for prior confidence and frequency of action. The scales used in answering this question were re-verified. Results of the assumption tests that are necessary to perform MANCOVA

statistical analysis were reviewed. Updates to the data set were also reported as a result of the assumption tests, allowing the MANCOVA to be appropriately used. The results of the three MANCOVA analyses and subsequent univariate analytic results were reported. These results allowed for a confirmation of the first hypothesis and a rejection of the second. The following chapter offers a discussion of these results in relation to how the study may contribute to further research, current theory development on White racial ally development, as well as practical application for student development, leadership, and social justice educators.

Table 4.3

Multivariate and Univariate Analysis of Covariance of Confidence and Frequency of Self-Directed, Other-Directed, and Intergroup Collaborative Actions as a function of Confidence and Frequency of Self-Directed, Other-Directed, and Intergroup Collaborative Actions as Covariates.

		Univariate											
		T ₂ Confidence				T ₂ Frequency							
		Self-Directed		Other-Directed		Intrgrp Collab.		Self-Directed		Other-Directed		Intrgrp Collab.	
		Actions		Actions		Actions		Actions		Actions		Actions	
Multivariate													
Analysis A													
Source	<i>F</i> (6, 271)	η^2	<i>F</i> (1, 276)	η^2	<i>F</i> (1, 276)	η^2	<i>F</i> (1, 276)	η^2	<i>F</i> (1, 276)	η^2	<i>F</i> (1, 276)	η^2	<i>F</i> (1, 276)
Condition	5.600**	.110	7.053	.025	3.671	.013	3.290	.012	26.83**	.089	12.018**	.042	15.259**
Analysis B													
Source	<i>F</i> (6, 259)	η^2	<i>F</i> (1, 264)	η^2	<i>F</i> (1, 264)	η^2	<i>F</i> (1, 264)	η^2	<i>F</i> (1, 264)	η^2	<i>F</i> (1, 264)	η^2	<i>F</i> (1, 264)
Condition	5.643**	.116	6.439	.024	4.223	.016	1.647	.006	26.019**	.090	13.193**	.048	14.822**
Analysis C													
Source	<i>F</i> (6, 235)	η^2	<i>F</i> (1, 240)	η^2	<i>F</i> (1, 240)	η^2	<i>F</i> (1, 240)	η^2	<i>F</i> (1, 240)	η^2	<i>F</i> (1, 240)	η^2	<i>F</i> (1, 240)
Condition	5.824**	.129	7.390	.030	3.554	.015	1.093	.005	26.185**	.098	8.296**	.033	13.124**

Table 4.4

Estimated Marginal Mean Scores and Standard Errors as a Function of Treatment Condition

T ₂ Confidence																								
Self-Directed Actions				Other-Directed Actions				Intergroup Collab. Actions				Self-Directed Actions				Other-Directed Actions				Intergroup Collab. Actions				
M		SE		M		SE		M		SE		M		SE		M		SE		M		SE		
Control	21.933	.260		10.272	.168		Analysis A						13.948	.324		19.984	.323		8.617	.200		8.678	.353	
	22.906	.251		10.726	.162								14.776	.313		22.341	.311		9.595	.193		10.620	.340	
Control	22.009	.266		10.266	.174		Analysis B						14.028	.335		19.917	.335		8.564	.206		8.673	.360	
	22.978	.260		10.781	.170								14.645	.327		22.372	.327		9.639	.201		10.663	.351	
Control	22.00	.271		10.319	.179		Analysis C						14.047	.349		19.800	.347		8.597	.215		8.564	.361	
	23.072	.271		10.809	.179								14.577	.349		22.384	.347		9.499	.215		10.468	.361	

Table 4.5

Between Subject Effects for Each MANCOVA Analysis

Covariate	DV	Analysis A			Analysis B			Analysis C		
		<i>F</i>	<i>P</i>	η^2	<i>F</i>	<i>P</i>	η^2	<i>F</i>	<i>P</i>	η^2
T ₁ Confidence Self-Directed Actions	T ₂ Conf Self	12.651	.000	.044	15.099	.000	.054	9.493	.002	.038
	T ₂ Conf Other	1.446	.230	.005	1.465	.227	.006	.770	.381	.003
	T ₂ Conf Inter	.694	.406	.003	.584	.445	.002	.131	.718	.001
	T ₂ Freq Self	.000	.997	.000	.002	.968	.000	.228	.633	.001
	T ₂ Freq Other	3.275	.071	.012	4.591	.033	.017	4.906	.028	.020
	T ₂ Freq Inter	1.770	.184	.006	1.313	.253	.005	2.501	.115	.010
T ₁ Confidence Other-Directed Actions	T ₂ Conf Self	.934	.335	.003	.422	.516	.002	.076	.783	.000
	T ₂ Conf Other	10.767	.001	.038	10.145	.002	.037	5.636	.018	.023
	T ₂ Conf Inter	.192	.662	.001	.213	.645	.001	.016	.899	.000
	T ₂ Freq Self	.284	.595	.001	.561	.454	.002	.545	.461	.002
	T ₂ Freq Other	4.676	.031	.017	6.015	.015	.022	6.041	.015	.025
	T ₂ Freq Inter	.467	.495	.002	.171	.679	.001	.913	.340	.004
T ₁ Confidence Intrgrp Collab Actions	T ₂ Conf Self	8.083	.005	.028	6.837	.009	.025	6.827	.010	.028
	T ₂ Conf Other	3.938	.048	.014	2.799	.096	.010	4.117	.044	.017
	T ₂ Conf Inter	25.705	.000	.085	24.715	.000	.086	25.358	.000	.096
	T ₂ Freq Self	2.728	.100	.010	2.802	.095	.011	2.490	.116	.010
	T ₂ Freq Other	1.498	.222	.005	1.098	.296	.004	.980	.323	.004
	T ₂ Freq Inter	3.383	.067	.012	4.121	.043	.015	5.446	.020	.022
T ₁ Frequency Self-Directed Actions	T ₂ Conf Self	4.582	.033	.016	3.390	.067	.013	4.082	.044	.017
	T ₂ Conf Other	.055	.814	.000	.023	.879	.000	.173	.678	.001
	T ₂ Conf Inter	.368	.544	.001	.253	.615	.001	.366	.546	.002
	T ₂ Freq Self	35.070	.000	.113	32.568	.000	.110	36.168	.000	.131
	T ₂ Freq Other	12.571	.000	.044	13.677	.000	.049	12.512	.000	.050
	T ₂ Freq Inter	3.281	.071	.012	2.316	.129	.009	4.795	.030	.020
T ₁ Frequency Other-Directed Actions	T ₂ Conf Self	.133	.715	.000	.210	.647	.001	.343	.558	.001
	T ₂ Conf Other	5.738	.017	.020	5.435	.020	.020	9.138	.003	.037
	T ₂ Conf Inter	.884	.348	.003	.883	.348	.003	1.318	.252	.005
	T ₂ Freq Self	4.907	.028	.017	5.722	.017	.021	4.362	.038	.018
	T ₂ Freq Other	12.571	.000	.044	11.190	.001	.041	9.698	.002	.039
	T ₂ Freq Inter	.716	.398	.003	.817	.367	.003	.089	.766	.000
T ₁ Frequency Intrgrp Collab Actions	T ₂ Conf Self	.153	.696	.001	.071	.790	.000	.170	.680	.001
	T ₂ Conf Other	.059	.809	.000	.031	.860	.000	.001	.974	.000
	T ₂ Conf Inter	2.936	.088	.011	3.329	.069	.012	2.783	.097	.011
	T ₂ Freq Self	.021	.885	.000	.005	.943	.000	.195	.659	.001
	T ₂ Freq Other	.233	.630	.001	.094	.759	.000	.028	.867	.000
	T ₂ Freq Inter	45.318	.000	.141	41.667	.000	.136	34.360	.000	.125
T ₁ Courses Taken Race/ Ethnicity Program or Department	T ₂ Conf Self				.150	.699	.001	.791	.375	.003
	T ₂ Conf Other				.049	.825	.000	.126	.723	.001
	T ₂ Conf Inter				.001	.974	.000	.038	.845	.000
	T ₂ Freq Self				1.303	.255	.005	.863	.354	.004
	T ₂ Freq Other				1.737	.189	.007	1.518	.219	.006
	T ₂ Freq Inter				1.763	.185	.007	1.478	.225	.006
T ₁ Participa- tion in Internships	T ₂ Conf Self				.068	.794	.000	.001	.970	.000
	T ₂ Conf Other				.038	.846	.000	.020	.887	.000
	T ₂ Conf Inter				1.894	.170	.007	3.232	.073	.013
	T ₂ Freq Self				.184	.669	.001	.409	.523	.002
	T ₂ Freq Other				.041	.840	.000	.004	.951	.000
	T ₂ Freq Inter				1.310	.253	.005	1.177	.279	.005

Chapter Five:

Discussion

This study examined how one social justice educational intervention – the race/ethnicity MIGR intergroup dialogue – affected the confidence and frequency of White college students’ engagement in actions that are congruent with the development of White racial allies. Specifically, this study examined how the MIGR race/ethnicity intergroup dialogue facilitated the development of confidence and frequency of taking individually-focused, other-focused, and intergroup collaborative actions when compared to a control group, when controlling for prior confidence and frequency of action. This chapter begins with a discussion of the findings related to confidence and frequency in taking actions. Next, limitations of the study are addressed. Finally, suggestions for theory, research, and practice are offered.

Interpretations of Findings

The research question for this study examined if participation in an intergroup dialogue facilitated the development of confidence and frequency of White college students’ taking three types of action when compared to a control group, when controlling for prior confidence and frequency of action. Specifically, hypothesis one posited that dialogue participants would report higher frequency of action than the control group. Hypothesis two posited that dialogue participants would report higher rates of confidence in taking action. Interpretations of each of these hypotheses is addressed.

Hypothesis 1: Frequency of Action. Dialogue participants reported significantly higher levels of frequency in taking individually-focused, other-focused, and intergroup collaborative actions when controlling for prior frequency on all three levels

of taking action. Thus, hypothesis one was accepted. The results of this study are consistent with Nagda, Gurin, Sorensen, and Zúñiga (2009) and Sorensen, Nagda, Gurin and Maxwell (2009), who found that students enrolled in the MIGR intergroup dialogues reported greater increases in frequency of taking action than those in a control group. It is notable that, for the Nagda, et al. (2009) and the Sorensen et al. (2009) studies, they were comparing all students enrolled in both the MIGR race/ethnicity dialogues and the gender dialogues with control groups. In other words, both studies included both women and men of color. This differs from the current study as it follows the advice of Pascarella and Terenzini (2005) by asking questions exploring “which experiences are most influential for which kinds of students” (p. 636) by examining only White students enrolled in the MIGR race/ethnicity dialogue with a control group.

Although hypothesis one was confirmed, it is important to note that the effect sizes for each of the three analyses were small, indicating that the magnitude of the difference in scores between the race/ethnicity MIGR dialogue sample and the control sample was small. Cohen (1988) provided conventional values at .20 for small, .50 for medium, and .80 for large effect sizes. The effect sizes of frequency of taking actions were indicative of very small effects (with the range of partial $\eta^2 = .033-.098$, see Table 4.3). The low effect sizes may be due to a number of reasons. Some explanations may be attributable to the number and characteristics of students in the sample. In particular, possible explanations may be attributable to the overall number of students in the sample, levels of student motivation, and a potential over representation of students in social science majors.

Pascarella and Terenzini (2005) addressed the increased attention given to effect sizes because of the ways in which institutions may make budgetary decisions based on the impacts of interventions on desired outcomes. They note that for this study and for larger studies in general, as the sample size of the study increases, researchers can achieve greater power, but can also find significant effects that are not large (Meyers, Gamst, & Guarino, 2006). Moreover, Pascarella and Terenzini (2005) noted how “even in the studies with the best research designs and strongest statistical controls for important individual student characteristics,...effects tend to be quite small and inconsistent” (p. 634).

Beyond merely the number of students in the sample, the low effect sizes may also be attributable to student characteristics in the sample such as levels of motivation to enroll in the dialogues, as well as a possible overrepresentation of students from social science majors. In addition, the goal of the marketing of the MIGR dialogues and the stratified random assignment procedures may have created experimental (dialogue) and control groups that were more similar than they were different. While similarities among experimental and control groups is a goal in experimental research design (Cochran, 1977; Gall, Gall, & Borg, 2003; Shadish, Cook, & Campbell, 2002), perhaps if the control group were not originally motivated to enroll in the dialogues, the analyses may have yielded a greater effect size. The effects of the dialogues might also be greater if White students enrolled in the MIGR race/ethnicity dialogue were compared to White individuals who were not actively engaged in any form of post-secondary education.

The low effect sizes could also be attributable to levels of representation of certain types of majors in the sample. There were comparatively low numbers of

students in the study who majored in engineering. Astin (1993) found that students that enrolled in greater numbers of math or other quantitative courses reported lower levels of liberal attitudes when compared to other majors (Pascarella & Terenzini, 2005). Similarly, Sax (2004) found decreased levels of social activism and social concern for engineering students. Both Pascarella and Terenzini (2005) and Milem and Umbach (2003) suggested that values and attitudes of individuals that students interact with in specific academic environments may shape sociopolitical views. Milem and Umbach (2003) specifically found that students “in social and artistic majors are more likely than other majors to report that they plan to engage in activities that break the cycle of segregation in our society” (p. 623). Over 64% of the students in the sample that reported their major at the pretest were either majoring in the social sciences ($n=150$, 42.0%) and arts or humanities ($n=80$, 22.4%) than were STEM (Science, Technology, Engineering and Math) majors ($n=47$, 13.1%). Therefore, the overrepresentation of social science, arts and humanities majors may represent bias in the sample that would lead to both control and experimental groups that were too similar than they were different prior to the start of the study and reveal greater effect sizes.

Hypothesis 2: Confidence in Taking Action. The MANCOVA revealed a significant F -value for differences among the MIGR and control samples regarding confidence in taking individually-focused, other-focused, and intergroup collaborative actions; however, pairwise comparisons detected no significant differences among the univariate measures. Thus, the second hypothesis regarding differences in confidence in taking action was rejected. This result was somewhat surprising given prior research (Broido, 1997, 2000; Nagda, Kim & Truelove, 2004; Nagda, Gurin, Sorensen, & Zúñiga,

2009; Sorensen, Nagda, Gurin, & Maxwell, 2009; Zúñiga, Williams, & Berger, 2005) that indicated increases in confidence as a result in participation in similar intergroup dialogues (Nagda, Kim & Truelove, 2004; Nagda, Gurin, Sorensen, & Zúñiga, 2009; Sorensen, Nagda, Gurin, & Maxwell, 2009; Zúñiga, Williams, & Berger, 2005).

Confidence was found to be a critical element of Broido's (1997, 2000) phenomenological account of the development of the more generalized category of social justice allies in college.

These contrasting findings may be attributable to the fact that the previous studies used different research designs and did not isolate their analyses to only White students, nor did previous studies compare conditions such as participation in an intergroup dialogue versus a control group. For example, there were six White college student participants in Broido's (1997, 2000) work. However, her study was not focused on the more specific phenomenon of White racial ally development, but on a more generalized category of social justice allies. Moreover, Broido's (1997, 2000) research did not evaluate a particular intervention or compare one condition to another. Nagda, Kim, and Truelove's (2004) study analyzed differences in action outcomes between students of color and White students, and between the conditions of student participation in an intergroup dialogue with student participation in a more traditional academic class. Nagda, et al. did not find differences in action outcomes between students of color and White students. Conditions of college students' participation (in either a class or an intergroup dialogue) were compared as an independent variable in the 2004 study. The Nagda et al. (2004) study did not use an experimental research design with stratified random assignment. This differs from the current study as Nagda et al. did not randomly

assign students into either condition (the dialogue or the class). Using a pretest-posttest experimental design with stratified random assignment offers researchers fewer confounding variables that can cloud interpretation of findings. Using this type of design increases the likelihood that the differences between the dialogue and control groups can be attributable to the treatment, rather than simply comparing two treatments in the case of the Nagda, et al. (2004) study.

Limitations

Before discussing implications of this study for theory, research, and practice, it is important to review the limitations of this inquiry. First, in terms of internal validity, it is noteworthy that although this design used stratified random assignment in the creation of the experimental and control groups, there were some differences in the characteristics of the two groups. In particular, after *t*-test comparisons were completed, there were statistically significant differences between the two groups on variables that indicated prior involvement in the following categories: courses taken in Race/Ethnic Studies program or department, and participation in internships. This situation was partially addressed by design modifications in the second MANCOVA analysis.

Facilitators. There was variability in who delivered the treatment, namely the intergroup dialogue facilitators. Some campuses used undergraduate facilitators, others used graduate student facilitators, and others employed professional staff members or faculty who were a part of the MIGR team to deliver the treatment. The institutions that used undergraduate and graduate students also varied in how they provided pre-treatment-delivery training (some as a credited class that was part of a larger training rubric, others as a practicum course). Additionally, although there were agreements

made about facilitator training, the group was only able to identify and agree to overall outcomes of the training. Therefore, there was no curriculum for facilitator training, nor a systematic method in which to deliver it. Despite the use of “facilitator fidelity forms” that were employed to avert egregious differences in the delivery of the treatment to the experimental groups throughout the project, it is impossible for each person on each campus to administer the same exact treatment moment-to-moment, week-to-week. This is particularly true considering that each dialogue group had its own dynamic fueled by different individuals on different campuses. Further, because of the variability in the training and individual differences in the delivery of the treatment by the facilitators, any documented differences in attitudes and behaviors that contribute to White racial ally development cannot be fully credited to students’ participation in the MIGR dialogues.

Method. There may also be a “practice effect” in this study that could be a contributing factor in the affirmation of the first hypothesis. A significant part of the curricula involved an Intergroup Collaboration Project (ICP), where students were assigned to mixed race groups and asked to develop, plan, and implement an action on campus or in their community. In the last session of the MIGR race/ethnicity dialogue, students in their ICP groups shared with their fellow students short presentations on their project. At the conclusion of that session, indicating the end of the treatment, students completed the posttest survey. Because of this timing of the administration of the posttest, students’ scores on the identified dependent variables regarding confidence and frequency of engaging in action behaviors may be inflated.

These limitations illustrate the challenges of working with nested data. Computer programs and statistical modeling that allow researchers to engage in hierarchical linear

modeling may be better suited for such analyses (Shadish & Cook, 2009). On the other hand, inquiries into the development of White racial allies incorporate notions of the social construction of identity, emotions, hope, development, and change among other concepts that are difficult to quantify. It is notable that earlier research in this area has evolved from qualitative methodological approaches and this topic may be better suited for qualitative modes of inquiry.

The survey used in this study featured students' self-reporting of their responses. Although survey respondents may not be able to accurately report their previous or intended behaviors, self-reported data have been found to be accurate and acceptable for observing such outcomes (Astin, 1991; Gurin, Dey, Hurtado, & Gurin, 2002; Pascarella & Terenzini, 1991). Finally, the notion of taking anti-racist actions may be fueled by social desirability (Crowne & Marlowe, 1960). Although some research on social justice education suggests that social desirability may not be a factor in anti-racist attitudes (Hogan & Mallott, 2005), more complex studies have indicated the lack of the influence of social desirability on dependent measures could be attributable to covert or unknown racial bias (Cobb, 2002; Paquette, 2006). For example, if White students are administered a posttest survey upon the completion of a race-focused intergroup dialogue, they may respond to questions on the survey in such a manner that may indicate a more anti-racist set of attitudes and behaviors than they may actually possess.

Measures. This study sought to investigate how the MIGR race/ethnicity facilitated the development of confidence and frequency of action engagement. The implication is that the language of the items that measure confidence and frequency of taking actions are indirect measures of qualities of White racial allies. However, the

explicit goals of the MIGR research study and race/ethnicity intergroup dialogues do not include the development of White racial allies. Some of the goals of intergroup dialogue are to develop a language and capacity for dialogue, to learn about oneself and others in a context of domestic social inequality, to develop skills to work with differences, and conflict as opportunities for deeper understanding, and to identify and plan individual and collective actions that contribute toward socially just communities (Multi-University Intergroup Dialogue Research Project, 2008). The scales used for the dependent variables in this study indicated a good degree of internal consistency with values ranging from from $\alpha=.698$ to $\alpha=.905$ (Table 4.1) yet there were still low effect sizes. This may indicate good internal consistency but poor construct validity. Perhaps these measures are not ideal for measuring White racial ally development.

Sample. Mentioned in the description of the sample, there were a small number ($n=34$, 9.3% of the 355 students in the sample who responded to this question) of students who identified that they had previously participated in an “intergroup dialogue.” It is possible that the institutions failed in initial screening of these students. It is also possible that these students identified another type of experience that they had prior to their involvement in the experiment as an intergroup dialogue, when, in fact, it was not. It is also possible that the students interpreted the question on the survey such that the intergroup dialogue experience they were about to have (at the pretest administration) would be included in their overall experiences. This situation was addressed with the analytical procedural design present in the third MANCOVA analysis.

One aspect of the study’s sample selection was the research group’s decision to ensure that the participants included in the random assignment procedures had a clear and

unambiguous race and/or gender. In other words, the MIGR team decided to keep the number of variable conditions to a minimum for this large study by excluding people who identified as bi- or multiracial as well as those who identified as transgender. As researchers call for more investigation of phenomena within and between groups (D. R. Johnson, 2007), the exclusion of these students in the overall population can be viewed as a limitation.

Despite these limitations, however, there are several implications of this study for theory, research, and practice, which are discussed below.

Discussion on the Implications for Theory and Research

This study has implications for evolving theory on the development of White racial allies. More specifically, the study's results concerning students' confidence in ally behaviors may be related to Reason, Roosa Millar, and Scales' (2005) theory of White racial ally development and to self-efficacy theory (Bandura, 1982, 1997). The findings of the current study are also considered alongside broader theory on social justice ally development (Broido, 1997, 2000) and White identity development (Helms, 1990; Helms & Cook, 1999).

Developing confidence has been a concept in theoretical works (Kivel, 2002; Reason, Scales, & Roosa Millar, 2005), and in research (Reason, Roosa Millar, & Scales, 2005; Vasques Scalera, 1999) completed on White ally development as well as social justice ally development in general (Broido, 1997, 2000; Broido & Reason, 2005). Kivel (2002) noted that one must have courage and confidence to be able to engage in actions that work towards ending racism. Similarly, Reason, Scales, and Roosa Millar (2005) suggested that an understanding of Whiteness builds confidence in being able to take

actions. Further, Broido (Broido, 1997, 2000; Broido & Reason, 2005) has described confidence in terms of self-directed, other-directed, and intergroup collaborative confidence, similar to the constructs examined in this study.

However, results from the current study indicated that the MIGR race/ethnicity dialogues did not serve as a vehicle for increasing White students' confidence in engaging in ally behaviors when compared to the control group. Self-efficacy theory (Bandura, 1982, 1997) may provide perspective and a possible explanation of why the second hypothesis was rejected. Bandura (1997) defined perceived self-efficacy as one's "belief in one's capabilities to organize and execute the courses of action required to produce given attainments" (p. 3). This definition is similar to the construct of confidence in the current study. The MIGR race/ethnicity intergroup dialogue addressed many topics (see Appendix A), one of which was Whiteness (Grover, 1997; Hitchcock, 2002a; A. Johnson, 2001b; Kivel, 2002; Pincus, 2000; Tatum, 1997). White students also had the opportunity to work with students of color on an Intergroup Collaborative Project (Appendix B). Both of these aspects of the intervention may have presented challenges to White students as they, perhaps, acquired new information and engaged in a possibly challenging Intergroup Collaborative Project activity. Bandura (1982), suggesting that the acquisition of new information may actually decrease confidence. He noted:

In preliminary explorations of the cognitive processing of enactive experiences, people register notable increases in self-efficacy when their experiences disconfirm misbeliefs about what they fear and when they gain new skills to manage threatening activities. They hold weak self-percepts of efficacy in a provisional status, testing their newly acquired knowledge and skills before

raising judgments of what they are able to do. If in the course of completing a task, they discover something that appears intimidating about the undertaking or suggests limitations to their mode of coping, they register a decline in self-efficaciousness despite their successful performance. (p. 125-126)

Although it was hypothesized that dialogue participants would be more confident than control group members to engage in ally behaviors after the conclusion of the dialogues, the challenging aspects of the dialogues themselves may have temporarily caused a decrease in confidence among the students who participated in the dialogues. Further study is needed to explore this phenomenon.

The temporary reduction of self-efficacy that Bandura (1982) cited is also worthy of consideration in the context of the contributions of confidence in more generalized ally development theory. Reason, Roosa Millar, and Scales' (2005) most recent grounded theory study on the development of what they identify as racial justice allies underscores the importance of both an understanding of and engagement with frequency of action. One theme that emerged from their data was a more frequent engagement in what the authors deemed as "higher level' racial justice actions such as leading campus groups" (p. 543) that advocated for racial equity on their campus. The increase of frequency in engaging in self-focused, other-focused, and intergroup collaborative actions may be congruent with the findings in the Reason, Roosa Millar, and Scales (2005) study.

It is notable that both Broido's (1997, 2000) work and the work of Reason, Roosa Millar, and Scales (2005) suggested different temporal sequencing to building confidence in engaging in ally behaviors as it relates to the current study. Broido (1997, 2000; Broido & Reason, 2005) suggested that ally behaviors including action follow building

confidence. Reason, Roosa Millar, and Scales (2005), on the other hand, suggested knowledge acquisition and understanding of Whiteness leads to taking actions and that increases in confidence occur with increasing numbers of actions taken.

The suggested temporal sequencing offered by Reason, Roosa Millar, and Scales (2005) may be a more accurate depiction of White racial ally development according to the results of this study. The formation of the hypothesis statements for the current study assumed Broido's (1997, 2000) findings of confidence as a forerunner to action. However, the current study may further validate the temporal sequence that confidence contributes to White ally development theory that was offered by Reason, Roosa Millar, and Scales (2005).

Another possible explanation for the rejected second hypothesis may be to consider the potential impact of White racial identity development on confidence (Helms, 1990, 1995; Helms & Cook, 1999). Race-focused intergroup dialogue programs, such as the MIGR race/ethnicity intergroup dialogue, engage participants in course content that covers topics of Whiteness. For White students in these dialogues, this may be one of the first times that their relative position in society is scrutinized. Such an environment likely raises the saliency (Brewer, 1991; Oakes, 1987) of their racial identity status and may encourage movement in their White racial identity development. Brewer (1991) noted that individuals may experience a psychological disequilibrium when they notice themselves in contexts where their social identity group is not the majority. Similarly, Chickering and Reisser (1993) noted that students who encounter perspectives that are different from their own, such as those presented to them in the MIGR race/ethnicity intergroup dialogue, may experience discomfort. This "discomfort and upset are not

necessarily negative. On the contrary they often signal that developmentally fruitful encounters are occurring that stimuli for learning are at work” (p. 479).

Using Helms’ (1990) model of White racial identity development, one can conjecture that students who seek to be in race-focused intergroup dialogue programs may be in White racial identity developmental statuses ranging from pseudo-independence to immersion. Helms (1990) described the ego status of pseudo-independence as a place where a White person has rejected the notion of the racial superiority of Whites and has neither a positive nor a negative opinion of White people and may be beginning a search to sort these unsettling feelings out. This might be the type of White student who enrolls in a race-focused intergroup dialogue, to place him or herself in an environment to explore race further. Or, perhaps enrollment in such a dialogue is an indicator of progression into the immersion status. Helms and Cook (1999) described the White racial identity development status of immersion as a developmental position where a White person may be “searching for an understanding of the personal meaning of Whiteness and racism and the ways by which one benefits from them as well as a redefinition of Whiteness” (p. 90). A White college student in the identity status of immersion could see the MIGR race/ethnicity intergroup dialogue as an opportunity to explore issues of Whiteness and racism.

White students in either the pseudo-independence or immersion stage, however, have emerged from a period of psychological “crisis” and are subsequently beginning a search to learn more about their racial identity. If White individuals are engaged in a “frenetic search for the meaning of Whiteness to himself or herself as well as to other White people in society” (Helms & Cook, 1999, p. 92), one might surmise that White

individuals operating in the immersion ego status may not be confident in their understanding of their own race and their ability to intervene in a situation involving race. Or, it is possible that the intergroup dialogue and the exploration into Whiteness may cause students to experience disequilibrium, which in turn mutes their confidence. Regardless of the source of the possibly reduced levels in confidence, the challenge presented by the dialogue may be a reason why there was no significant difference in confidence levels between the dialogue and control groups. Perhaps a different research design could capture the trajectory of student confidence levels more precisely.

The rejection of the second hypothesis is not necessarily indicative of a failure of the intergroup dialogues to facilitate the development of White racial allies. Given the suggested reasons for the lack of significant differences between the dialogue and control groups on measures of confidence, these levels of confidence may be indicative of the genesis of advances in White racial identity development, given that initial stages of identity development include a sense of disequilibrium, which in turn may cause confidence to temporarily decrease. The dialogues provide content information and engaged learning (Dovidio et al., 2004) and may be providing developmental challenges and necessary for cognitive or psychosocial maturation.

Nevertheless, given the goals of intergroup dialogue, it may be possible that the research question may have overreached on the assumption that the MIGR race/ethnicity dialogue could facilitate significant movement on measures of confidence and frequency in the service of developing White racial allies with only 24 hours of contact time. The dynamics and developmental tasks of White racial identity development are complex and may need much more time than this treatment may provide.

Recommendations for Future Research

This study is one of few that attempts to quantitatively assess White racial ally development. It is also one of many that assesses the efficacy of intergroup dialogue in higher education. Given the findings and the limitations of this current study, there are a number of directions that future research studies could pursue to further inquiry in this realm. The current study suggests an expansion of the transformative research paradigm by focusing on White people as agents of change. Changes in research method could enhance the findings of the current study. Lastly, investigating the development of other types of social justice allies, such as male gender allies, could be pursued with similar procedures offered by the current study.

Impact of the study on White people as a part of a transformative research paradigm. The current study focused on the impact of one intervention on White students. Although studying White students is not unique for research in higher education, it is for a study to focus exclusively on impacts of intergroup dialogue for this population. The researcher did not make the decision to exclude students of color for reasons related to marginalization, but instead in the service of investigating efficacious interventions to both create leadership for social change (Alimo & Komives, 2009) and to work towards the elimination of societal racism. Mahoney (1997) noted how “transformative work against segregation and racial oppression must directly confront racism and the social construction of race...while seeking points of potential change in the social construction of Whiteness” (p. 654). The current study focuses on White individuals in order to work toward the elimination of racism by attending to the attitudes and behaviors of those who hold social advantages in a racially stratified U.S. context

(McIntosh, 1988). Although the current study does not provide evidence for increases in confidence in taking actions, the findings do suggest that intergroup dialogue may help to move White students toward greater frequency of action than is the case for students who do not participate in intergroup dialogue. This implies, then, that participation in an intergroup dialogue may be a starting point for anti-racist work.

Improvements in research methods. The current study examined the dependent variables of confidence and frequency as these variables are related to White racial ally development. There may be more effective ways of investigating how the MIGR race/ethnicity dialogue facilitates confidence and frequency of taking individually-focused, other-focused and intergroup collaborative action.

Using post-posttest data. Perhaps one approach to capture both the aforementioned impacts of White identity development and the temporal sequencing of taking action versus building confidence is to use available data that were collected during a third administration of the survey (Multi-University Intergroup Dialogue Research Project, 2008). Analyzing data from the third administration of the survey (which took place one year after the dialogues ended) may capture increased levels of confidence among White students who participated in the MIGR race/ethnicity dialogues that emerged over time, provided that levels of frequency maintain at similar levels reported on the posttest. Such an analysis might provide additional information in regards to the sequencing of confidence and frequency of taking action as the dialogues facilitate White racial ally development. Perhaps such findings would further validate the findings of Reason, Roosa Millar & Scales (2005).

Multiple regression analysis. Another approach to assessing the impact of the MIGR race/ethnicity intergroup dialogue on White students would be to design a study using an intervention impact model similar to Dovidio, et al.'s model (2004). Dovidio, et al. (2004) suggested that acquisition of knowledge regarding bias and emotional engagement are psychological mediators of the reduction of levels of bias in individuals. This approach has been applied in other studies of intergroup dialogue (Nagda, 2006; Nagda, Kim, & Truelove, 2004) and could be applied to address how acquisition of knowledge of Whiteness affects levels of confidence or frequency of taking various White racial ally actions.

One could also employ an input-environment-output (IEO) campus impact design (Astin, 1991, 1993) using multiple regression. Using an IEO design could allow a researcher to account for more input variables than the current study accounted for with the second and third MANCOVA analyses. A researcher could also examine particular curricular elements of the MIGR race/ethnicity dialogue that may contribute to confidence and frequency of taking action such as communication behaviors, facilitators, and activities that happened during the dialogue meetings.

Researchers might lose some of the strength presented by the stratified random assignment process and experimental design, but might be gaining complexity in design with the inclusion of other independent variables of interest that might provide a more complex explanation of the impact of the dialogues on confidence and frequency. Such independent variables that are currently available for use with the MIGR data are under the broad category of intergroup understanding (Multi-University Intergroup Dialogue Research Project, 2008). There are a number of social identity measures such as saliency

of race, commonality of fate, and identity engagement that could be used in a regression analysis. Another demographic variable that could also be examined is the impact of gender on confidence and frequency of taking actions. Dugan (2006) found a significant difference between women and men on levels of self-efficacy for leadership for social change. Finally, an additional block of independent variables that assess MIGR's race/ethnicity dialogue's content, structure, and facilitation might be beneficial.

If one were to replicate the same type of study, there are several additions to the survey that could be made, including a set of questions assessing White identity development. Helms's (1996) measures could be incorporated into the survey, the results of which could be beneficial for a better understanding of the temporal relationship between confidence and taking action. Moreover, given the evolving theory of White racial ally development, perhaps using multiple regression analyses may be a better method to assess the relationship between some of the theoretical constructs identified by Reason, Roosa Millar, and Scales (2005) such as sense of Whiteness, coursework related to race, and support of White racial justice role models, and ally behaviors.

The MIGR project also collected a great deal of qualitative data. Data sources included the collection of final papers from all MIGR dialogue participants, individual student interviews, approximately three hours of video from each dialogue in the study, and post dialogue session "quick reaction" assessments during sessions which contained emotional content. Although these data were not under the strict methodological guidance of a particular tradition of qualitative inquiry, there are enough data to begin to construct a case study, and perhaps a grounded theory of the experiences of White students in these dialogues. A proper qualitative study could also be conducted to

interview White students in depth to further explore the lived experience of the phenomenon of developing as a White racial ally during the dialogues.

Research on other types of social justice allies. Further research could also be completed that may be of interest to social justice and student development educators alike. Given the emerging literature on social justice allies, another study that could be completed with the current MIGR data could address the development of male gender allies. This could be accomplished by using a research design almost identical to the current study, assessing the confidence and frequency of men taking action as a result of enrollment in the MIGR gender dialogue when compared to a control group. If one were to structure additional intergroup dialogue experiments similar to the MIGR project, one could look at other types of dialogues such as sexual orientation and disability to assess intergroup learning in these areas, as well as the possible development of heterosexual or able-bodied allies.

Implications for Practice

This study has implications for the practice of social justice education and the methods used to address issues of racism. It also has implications for divisions of student affairs regarding professional standards. Further, the study has implications for post secondary education in terms of institutional support for efforts that leverage the educational benefits of diversity on campus. Each of these is explored in more depth.

The current study has implications for the practice of intergroup dialogue and, more broadly, for social justice education. The study found that there were group differences, although with small effect sizes, comparing the dialogue group to the control group on frequency of taking action. Many social justice education interventions have

action components associated with their pedagogical design (Arnold, Burke, James, Martin, & Thomas, 1991; Bell & Griffin, 1997; Weinstein, 1988). The findings are helpful in that they tentatively indicate that White students are beginning to take more self-directed, other-directed, and intergroup collaborative actions as a result of enrolling and completing the MIGR race/ethnicity intergroup dialogue.

The study also indicated that the White students who enrolled in and completed the dialogue were not any more confident in taking ally actions than those in the control group. A potential task for social justice educators or practitioners of intergroup dialogue is to ensure that developing appropriate levels of confidence is a part of curricular designs. Intergroup interventions that focus on race need to take these elements into consideration without alienating students of color in the process. For example, if there is too much time spent working with White students in intergroup race interventions, students of color may feel neglected or impatient. A focus on the development of confidence for White students may also suggest that different types of interventions are necessary to increase the confidence of White students to take various types of actions. Perhaps forums like White caucus, White affinity groups, or discussion groups may be more effective than intergroup race dialogues in yielding greater levels of confidence (Reason & Broido, 2005; Wijeyesinghe, Griffin, & Love, 1997).

The study has implications for practice in student affairs regarding the documentation of learning outcomes, interventions offered to attain them, and an impact on organizational structure of student affairs operations. In the past few years, particularly with emphasis of educational policies placed on kindergarten – 12th grade education, student affairs practitioners have been paying more attention to documenting

the impact of their work (National Association of Student Personnel Administrators & American College Personnel Association, 2004). One framework adopted by the profession has been the Council for the Advancement of Standards in Higher Education (Council for the Advancement of Standards in Higher Education, 2009). These standards are considered guideposts for the types of student learning outcomes that student affairs interventions can achieve and measure. The standards call for multicultural student programs and services to attend to the campus environment and to “create an institutional and community climate of justice...and offer programs that educate the campus about diversity” (Council for the Advancement of Standards in Higher Education, 2009, p. 315) as well as to teach “skills on how to combat racism, homophobia, sexism and other forms of discrimination” (p. 316). Intergroup dialogue in higher education fits well within these guidelines, yet many institutions of higher education do not have these types of interventions funded and staffed at appropriate levels. The results from this study preliminarily suggest that intergroup dialogues may be effective in facilitating White students frequency in taking actions to reduce discrimination.

Finally, this study provides preliminary support for the utility of social justice oriented interventions in facilitating desired outcomes for higher education institutions. The results of the current study are congruent with a larger set of desirable outcomes identified by Gurin et al. (2002) such as active thinking; intellectual engagement, and motivation; retention ; overall satisfaction with college; intellectual and social self-concept (Chang, 1996); cognitive thinking (Pascarella, Edison, Nora, Hagedorn, & Terenzini, 1996) and democratic outcomes such as citizen engagement and perspective taking. For example, one desired student outcome includes how individuals get involved

within their communities to work on social issues. The results from this study showed that White students who enrolled in and completed the MIGR race/ethnicity intergroup dialogue had slightly increased levels of engagement in intergroup collaborative actions than did those in the control group. However, although this study represents an initial step in understanding ally behaviors among White students in a multi-institutional context, its limited findings remain constrained for future research to examine more fully.

Summary

This study examined if the race/ethnicity MIGR intergroup dialogue facilitated the development of confidence and frequency of taking individually-focused, other-focused, and intergroup collaborative actions when compared to a control group, when controlling for prior confidence and frequency of action. A transformative perspective that includes a focus on White students as potential agents for change served as a backdrop for examining the results and how they may contribute to the development of attitudes and behaviors that are congruent with White racial ally development.

Results revealed a difference in the frequency of taking individually-focused, other-focused and intergroup collaborative actions between White college students that enrolled in and completed the MIGR race/ethnicity intergroup dialogue and those in a control group. Differences between the dialogue and control groups were not found on increases in confidence in taking individually-focused, other-focused, and intergroup collaborative actions. Possible explanations regarding White racial identity development were offered to understand the lack of difference in confidence in ally behaviors among the two groups. Implications were discussed for future research on the development of White racial allies and social justice education. As researchers call for the creation of

interventions to take advantage of the presence of diversity on campus (Gurin, Dey, Hurtado, & Gurin, 2002; Hurtado, 2005; Pascarella & Terenzini, 2005), the current study shows how intergroup dialogue has a small effect on frequency of White students taking action. Thus, intergroup dialogue may be one of several types of interventions that can assist in the development of White racial allies.

Appendix A: MIGR Race/Ethnicity Reading List:

Dialogue on Race/Ethnicity Reading list Fall 2005

Please note that not all sessions have assigned readings. Please refer to your syllabus for what dates specific assignments and readings are due!

STAGE I - Session 2: Setting a Climate for Dialogue: Normalizing Voicing One's own Feelings and Perspectives, and Conflict

Theories, models and concepts

Bidol, P. (1986). Interactive Communication. In I. Bardwell, P. Bidol, & N. Manning (Eds.), Alternative Environmental Conflict Management Approaches: A Citizen's Model. Ann Arbor School of Natural Resources (pp. 205-208). Ann Arbor, MI: University of Michigan School of Natural Resources.

Berman, S. (1993). A comparison of dialogue and debate. In Facing the challenge of racism and race relations: Democratic dialogue and action for stronger communities (3rd ed., p. 33). Pomfret, CT: Topsfield Foundation.

McCormick, D.W. (1999) Listening with empathy: Taking the other person's perspective. In Reading book for human relations training (8th ed., pp. 57-60). Arlington, VA: NTL Institute.

Weiler, Jeanne (1994). Finding a shared meaning: Reflections on dialogue, an interview with Linda Teurfs. In Seeds of understanding, Vol. XI, No.1. New York: Cafh Foundation.

Ford, C.W. (2000). Develop cross-cultural communication skills. In M. Adams, et al (Eds.), Readings for diversity and social justice: An anthology on racism, antisemitism, sexism, heterosexism, ableism and classism (pp.130-132). NY: Routledge.

STAGE I - Session 3: Group Building & Exploring the Centrality and Complexity of Identity

Theory

Kirk, G. & Okazawa-Rey, M. (2004). Identities and Social Locations: Who am I? Who are my people? In Women's Lives: Multicultural Perspectives (3rd Edt, pp. 59-69). NY: McGraw-Hill.

Testimonials

Enrico, D. (1995, Sept.). Bridges: How I learned I wasn't Caucasian. Glamour (p. 6).

Grover, B. (1997). Growing up white in America? In R. Delgado, & J. Stefancic (Eds.), Critical white studies: Looking behind the mirror (pp. 34-35). Philadelphia: Temple University Press.

Alvarez, C. (1993). El hilo que nos une/The thread that binds us: Becoming a Puerto Rican woman. In V. Cyrus (Ed.), Experiencing race, class, and gender in the United States (pp. 35-37). Mountain View: Mayfield Publishing Company.

Staples, Brent. "Just walk on by: A Black man ponders his ability to alter public space." In E. Disch, (Ed.). *Reconstructing gender: A multicultural anthology* (pp. 165-168). CA: Mayfield Publishing.

Rodriguez, R. (1991). *Complexion*. In M. Ferguson (Ed.), *Out there: marginalization and contemporary cultures* (pp. 265-278). New York: New Museum of Contemporary Art.

Wong, N. (1995). *When I was growing up*. In A. Kesselman, L.D. McNair, & N. Schniedewind (Eds.), *Women: Images and realities, A multicultural anthology* (p. 97). Mountain View: Mayfield.

Stage I - Session 4: Sharing Stories, Noticing Commonalities and Differences in Experiences
--

Theory

Triandis, H.C. (1994). *Culture: An interplay of sameness and differences*. Culture and social behavior (pp. 5-22). NY: McGraw-Hill.

Testimonials

Collier, E.M. (1994). *Arab-Americans: Living with pride and prejudice*. In J. Kadi (Ed.), Food for our grandmothers: Writings by Arab-American and Arab-Canadian feminists (pp. 165-167). Boston: South End Press.

Tan, C. I. (1994). *Thinking about Asian oppression and liberation*. In E. Featherston (Ed.) Skin deep: Women writing on color, culture, and identity (pp. 146-189). Freedom, CA: The Crossing Press.

Madrid, Arturo, (2004). *Missing people and others: Joining together to expand the circle*. In Race, class and gender: An anthology (5th ed., pp. 23-28). Belmont, CA: Wadsworth.

Levin, Judith. (1994, March/April). "White Like Me". Ms. Magazine (pp. 22-24).

Raybon, P. (1996). Prologue. My first white friend: Confessions on race, love and forgiveness (pp. 1-14). NY: Penguin.

Stage II - Session 5: Understanding Systems of Oppression/Privilege
--

Theory

Pincus, F. (2000). *Discrimination comes in many forms: Individual, institutional, and structural*. In M. Adams, W.J. Blumenfeld, R. Casteñeda, H. Hackman, M. Peters, X. Zuniga (Eds.), *Readings for Diversity and Social Justice: An anthology on racism, antisemitism, sexism, heterosexism, ableism, and classism* (pp. 31-35). NY: Routledge.

Johnson, A. (2001). *We're in trouble*. In *Privilege, power, and difference* (pp. 5-14). San Francisco: McGraw Hill.

Ryan, W. (2004). *Blaming the victim*. In L. Heldke & P. O'Connor (Eds.) *Oppression, Privilege, and Resistance*. (pp 275-285). Boston: McGraw Hill.

Tatum, B. (1997). Defining racism: Can we talk. In *Why are all the Black kids sitting together in the cafeteria?* (pp.3-14). NY: Basicbooks.

Collins, P. H. (2000). Toward a New Vision: Race, Class, and Gender as Categories of Analysis and Connection. In M. Adams, W.J. Blumenfeld, R. Casteñeda, H. Hackman, M. Peters, X. Zuniga (Eds.), *Readings for Diversity and Social Justice: An anthology on racism, antisemitism, sexism, heterosexism, ableism, and classism* (pp. 457-463). NY: Routledge.

Testimonials

Lorde, Audre (1996). There is no hierarchy of oppression. In J. Andrzejewski (Ed.), *Oppression and social justice: Critical frameworks*, (5th Edt, p. 51). Boston, MA: Pearson Custom Publishing.

Stage II - Session 6: Caucus Groups

Theory

Harro, B. (2000). The Cycle of Socialization. In M. Adams, W. J. Blumenfeld, R. Casteñeda, H. Hackman, M. Peters, X. Zuniga (Eds.), *Readings for Diversity and Social Justice: An anthology on racism, antisemitism, sexism, heterosexism, ableism, and classism* (pp. 463-469). NY: Routledge.

Tanno, Dolores (2004). Names, narratives and the evolution of ethnic identity. In A. González, M. Houston, & V. Chen (Eds.) *Our voices: Essays in culture, ethnicity, and communication* (pp. 38-41). Los Angeles: Roxbury Publishing Co.

Kivel, P. (2002). What is Whiteness? In *Uprooting racism: How white people can work for racial justice* (rev. ed., pp. 15-23). Canada: New Society Publishers.

Marger, M. (1999). Ideology and the legitimization of inequality. In *Social inequality: Patterns and process* (pp. 217-244). Mountain View, CA: Mayfield Publishing.

Fletcher, B. (1999). Internalized Oppression: The enemy within. In *NTL Institute Reading book for human relations training* (8th ed.). Pp. 97-102. Arlington, VA: NTL Institute.

Stage II - Session 7: Fishbowls

Hitchcock, J. (2001). Colorblindness, personified. In *Lifting the white veil* (pp. 53-72). Rosell, NJ: Crandall, Dostie, and Douglass Books.

Williams, L. (2000). Chapter 2: Little things in the school: Why all the Black kids sit together. *It's the Little Things: Everyday Interactions that Anger, Annoy, and Divide the Races* (pp. 51-67). NY: Harcourt, Inc.

Martínez, E. (1995). Beyond black/white: The racisms of our time. In A. Aguirre, Jr. & D. Baker, (Eds.). *Sources: Notable selections in race and ethnicity*, (pp. 79-83). CT: Dushkin Publishing Group.

Stage III - Session 8: Hot Topic: Interpersonal/Relationships

Leas, Speed B. (1982). "Surfacing Submerged Conflict." *Leadership and Conflict*. Nashville: Abingdon. (63-86).

+ INSTITUTION'S TOPIC-SPECIFIC READINGS (e.g., local newspaper articles, websites, handouts, etc.)

Stage III - Session 9: Hot Topics: Institutional

INSTITUTION'S TOPIC-SPECIFIC READINGS (e.g., local newspaper articles, websites, handouts, etc.)

Stage III - Session 10: Campus Choice

INSTITUTION'S TOPIC-SPECIFIC READINGS (e.g., local newspaper articles, websites, handouts, etc.)

Stage IV - Session 11: Envisioning Change and Action Planning

Anzaldúa, G. E. (2000). Allies. In M. Adams, W. J. Blumenfeld, R. Castaneda, H. W. Hackman, M. L. Peters & X. Zuniga (Eds.), *Readings for diversity and social justice: An anthology on racism, anti-Semitism, sexism, heterosexism, ableism and classism* (pp.475-477). NY: Routledge.

Sherover-Marcuse, R. (2000). Working assumptions and guidelines for alliance building. In M. Adams, W. J. Blumenfeld, R. Castaneda, H. W. Hackman, M. L. Peters & X. Zuniga (Eds.), *Readings for diversity and social justice: An anthology on racism, anti-Semitism, sexism, heterosexism, ableism and classism* (pp.486-487). NY: Routledge.

Judit (1987). Alliances. In J. Ramos (Ed.), *Compañeras: Latina Lesbians* (p. 245). NY: Latina Lesbian History Project.

Hopkins, W. (1999). I'm a straight white guy –so what's diversity got to do with me? In NTL Institute for Applied Behavioral Science (Ed.), *Reading book for human relations training* (8th ed.). (pp.121-125). Alexandria, VA: NTL Institute for Applied Behavioral Science.

Piercy, M. (1980). The low road. In *The moon is always female* (pp.44-45) NY: Knopf: distributed by Random House.

Ayvazian, A. (2004). Interrupting the cycle of oppression: The role of allies as agents of change. In P. S. Rothenberg (Ed.) *Race, class and gender in the United States* (Sixth Edition, pp. 598-604). NY: Worth Publishers.

DeMott, B. (1996) *Reflecting on Race*.

Stage IV - Session 12: Reflections on Taking Action and Envisioning Change

Theory, Concepts and Models

Harro, B. (2000) *The Cycle of Liberation*. In M. Adams, W. J. Blumenfeld, R. Castaneda, H. W. Hackman, M. L. Peters & X. Zuniga (Eds.), *Readings for diversity and social justice: An anthology*

on racism, anti-Semitism, sexism, heterosexism, ableism and classism (pp.463-469). NY: Routledge.

McClintock, M. (2000). How to interrupt oppressive behavior. In M. Adams, W. J. Blumenfeld, R. Castañeda, H. W. Hackman, M. L. Peters & X. Zúñiga (Eds.), Readings for diversity and social justice: An anthology on racism, antisemitism, sexism, heterosexism, ableism and classism (pp. 483-485). NY: Routledge.

Reflecting on Race

Kivel, P. (2002). Democratic, anti-racist multiculturalism. In Uprooting racism: How white people can work for racial justice (pp. 203-206). Gabriola Island, B.C.: New Society Publishers.

Orloff, L. E. (1997). Is racism permanent? In C. W. Hartman (Ed.), Double exposure: Poverty & race in America (pp. 17-38) (4 page excerpt from chapter; pp. 24-28). Armonk, N.Y.: M.E. Sharpe.

Sethi, R. C (1997). Smells like racism: A plan for mobilizing against Anti-Asian bias. In D. Kendall (Ed.) Race, class and gender in a diverse society (pp 315-323). Needham Heights, MA: Allyn & Bacon.

Appendix B: Intergroup Collaboration Project [ICP]:

Intergroup Collaboration Project (20% of overall grade)

*Never doubt that a small group of thoughtful committed citizens can change the world;
indeed it is the only thing that ever has.*

~ Margaret Mead

The *Intergroup Collaboration Project* (ICP) is an opportunity for you to build and implement an action project as part of your intergroup dialogue experience. The project involves you working closely with a small group of your classmates. We will develop the project in steps throughout the term culminating in group presentations toward the end of the intergroup dialogues.

❖ Purpose of the assignment:

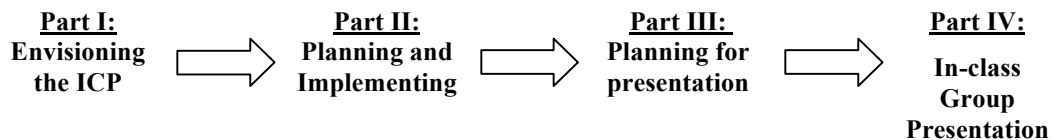
- To implement a project in which you to apply the information, ideas, and skills you are developing in this class
- To work collaboratively with a group of diverse peers.
- To share your project and what you learned from it (individually and collectively) during an in-class group presentation.

❖ Expectation and Procedures:

- Each member of your group will be expected to participate and collaborate actively in the selection of an issue, identification of goals and action steps, implementation of the action steps, and reflection on the experience.
- It is critical that everyone play an active role in contributing to the group project. Follow the guidelines for dialogue developed in our class as a basis for collaborative work in your own group.
- Divide the work of the group equitably; everyone should play a significant role.

❖ Project Timeline and Tasks:

You will be able to do some planning for your project and the presentation during some class sessions. However, we expect that the majority of the planning and work will occur outside of class. Do schedule meetings outside class to plan and carry out your effort, particularly as you get closer to the presentation date (session 11).



❖ The Action Project Proposal & Progress Report (Group-level Reports):

1. A one-page typed proposal (from your group) describing what you want to accomplish and what steps you will take to accomplish your goal(s) is due at Session 5. If you have not decided on one particular issue to focus on, feel free to outline the ideas you are considering. The facilitators will comment on your draft and give you feedback.
2. A 1-2 typed progress report (from your group)--focusing on both the development of your project since the proposal stage and how you are working as a team--is due at Session 8. The facilitators will check in with your group at this time.

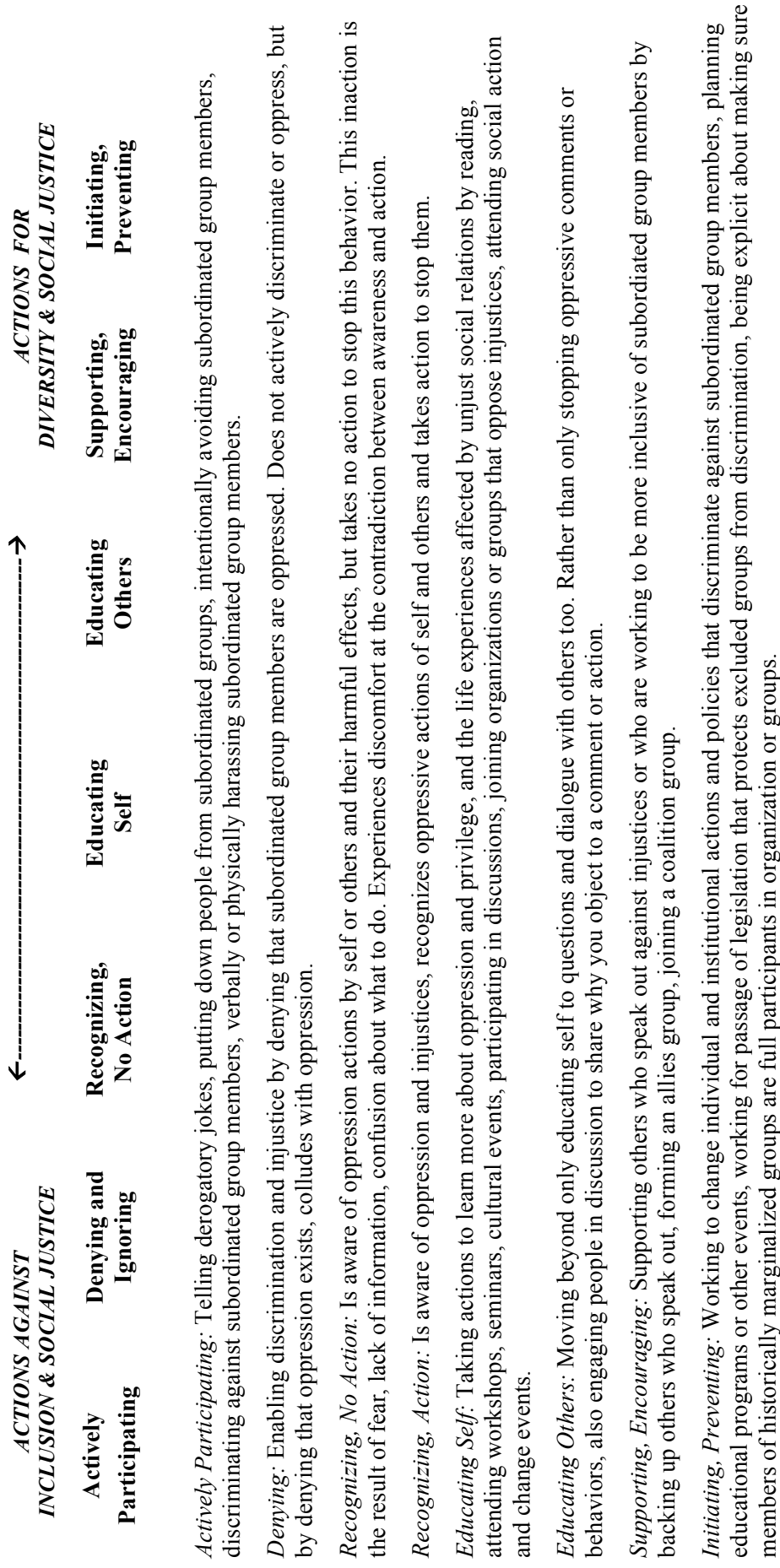
❖ Two important resources for planning your project:

1. Detailed instructions for each part are included below in the “Intergroup Collaboration Project Timeline & Tasks.” Please consult with your facilitators if you have any questions.
2. The “Action Continuum” provides ideas and examples of actions your group may take.

Good luck! We hope you have fun and know you will be successful!

SESSIONS													
	1	2	3	4	5	6	7	8	9	10	11	12	13
IN-CLASS	Introduce ICP in class Start thinking of your ideas		Groups Assigned & Initial ICP Meeting				ICP group planning			Prepare for ICP presentation	ICP Presentations & Reflections		
IN-CLASS AND OUT-OF-CLASS			<p>PART I: ENVISIONING THE ICP</p> <p>Select a project relevant to your dialogue and of interest to members of your ICP group.</p> <p>Refer to the ACTION CONTINUUM for ideas and consult with your facilitators. You may consider issues that you want to explore further, or want to help others explore, or actions to encourage others to take.</p> <p>Before deciding on an issue: ,</p> <ul style="list-style-type: none"> * discuss why that issue is important to everyone in your group. Where are you as individuals and as a group in terms of your own awareness about this particular issue? * discuss group norms for working together for effective collaboration. 				<p>PART II: PLANNING & IMPLEMENTING</p> <p>Plan next steps:</p> <ul style="list-style-type: none"> * What is your goal? * What action steps do you need to take to achieve your goal(s)? * What roles and tasks do group members have? * How will you work together as a group? * What problems and opportunities do you foresee? How will you handle these? * How will you know if you accomplished your goals? <p><i>PROGRESS REPORT</i> to focus on how your team is collaborating toward your action goals. Note individual contributions to group goals.</p>			<p>PART III: PLANNING FOR PRESENTATION</p> <p>You will have 12-15 minutes for the in-class presentation.</p> <p>Think about:</p> <ul style="list-style-type: none"> * 2-3 critical ideas you want to share * Present your project in an informative, creative way involving all members * Present both the action(s) you took and your learning. 			
			<p>PART IV: IN-CLASS GROUP PRESENTATION (10 PTS)</p> <p>Your presentation should include the following:</p> <ul style="list-style-type: none"> * What did your group do? * How did each of you react to the actual action that your team did? * How did the people around you react (friends, family, strangers, people who were affected by the action, and others in your ICP group)? * What were the choices you made as a group-- "safe" choices and "risk-taking" choices? * What were the rewards and risks of your action? * What are the lessons you derived in working as a team? 										
DUE			PRELIMINARY PROPOSAL FROM GROUP DUE SESSION 5 (5 PTS)				GROUP PROGRESS REPORT DUE SESSION 8 (5 PTS)				JOURNAL ASSIGNMENT ON ICP DUE SESSION 11		

ACTION CONTINUUM*



* Adapted from: Wijeyesinghe, C. L., Griffin, P., and Love, B (1997). Racism curriculum design. In M. Adams, L. Bell, & P. Griffin (Eds), *Teaching for diversity and social justice: A sourcebook* (pp. 82-107). New York: Routledge.

Appendix C: Coaching Guide

Supervisor Supplemental Coaching Guide to Multiversity Curriculum 2006-2007

created by the Research Project Team for the
Multi-University Research Evaluation of the Educational Benefits of
Intergroup Dialogues
www.umich.edu/~igrc/resources/multiversityproject.html

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This Supervisor's Coaching Guide is a supplement to the Facilitator's Curriculum. Its purpose is to standardize supervision across the universities involved in the multiversity project and serves as a reminder to emphasize certain exercises or processes. It will not repeat instructions found in the Facilitator's Guide.

All supervisors should spend two hours weekly with the facilitators at your university or college. Supervision sessions should cover debriefing of what occurred in the previous sessions and prepare for the upcoming sessions. Review of grading, difficult situations, and student questions may be covered as part of the supervision meetings.

STAGE ONE

Sessions 1, 2, 3 & 4

Group Beginnings

A Look Ahead: ICP Groups

The Intergroup Collaboration Projects (ICPs) will be assigned in Session 3, so it is important that facilitators pay attention to the dynamics within the group from the beginning. Start to sketch out which people will work best in diverse groups of 4 (assuming there are 16 participants in your dialogue). The ideal group number of participants is 4 as follows:

- 4 groups of 4 = 16 member dialogue
- 3 groups of 4 = 12 member dialogue

The ICP Groups should be as equally diverse as possible; each should ideally have a woman of color, a man of color, a white woman, and a white man.

So, give some thought along the way to what groupings might work best, and have group assignments ready to go prior to Session 3, as you will be announcing them during that class.

Because students often have difficulty coming up with good ICPs, coming up with examples of past projects and good examples that haven't been done yet will help them.

The ICP schedule at a glance:

Session 3: groups assigned and first meeting; materials handed out

Session 5: one-page typed proposal due

Session 7: ICP planning meeting

Session 8: 1-2 page typed progress report due

Session 10: ICP presentation preparation meeting

Session 11: ICP presentations

In-Class Reflections

Sessions 4, 6, 7, 9, 12

Review the procedure for introducing the In-Class Reflections.

Last updated August, 2006

Videotaping

There may be some session variation as to when different schools are conducting the videotaping, but most will do them in Stage III. Supervisors should refer to the excellent videotaping guidelines and protocol provided by Elizabeth and discuss them in detail so facilitators are comfortable the day of videotaping. Also, communication with the videographers will occur earlier in the semester to ensure the scheduling runs smoothly.

STAGE I - SESSION 1

Orientation: Introducing and Creating an Environment for Dialogue

Suggestions for this session:

Do a practice run of the Dialogue Verses Debate role play since students won't be experienced in this kind of activity and may need extra direction.

STAGE I – SESSION 2

Setting a Climate for Dialogue: Normalizing Voicing One's own Feelings and Perspectives, and Conflict

Suggestions for this session:

Provide additional coaching on Guidelines processing

Provide additional processing on how to do transitions between hopes and fears, Guidelines, etc.

Re: Comfort Zones, Learning Edges, and Hot Buttons

In addition, consider:

Another concept that can come in handy in dialogue across differences is HOT BUTTONS. Sometimes words or gestures can trigger our sore areas or hot buttons, particularly when we are talking about race. The emotional responses associated with our hot buttons can sometimes get in the way of our ability to actively listen or suspend judgment. It is important, therefore, to have some guidelines or methods in place for naming or exploring peoples' hot buttons. One commonly used technique is for participants to say "Ouch" when their hot buttons get pushed and then about why. Another technique is have participants write the words or sentences that activate their hot buttons and post these on newsprint. Later, with some distance from the incident, people's emotional reactions can be fully explored. However, it is important emphasize that hot buttons represent an individual emotional response to a particular word or behavior, and they shouldn't be use to censor a conversation or police participants thoughts, feelings, or behaviors (UMASS, Zúñiga, Cytron-Walker, Kachwaha & Shlasko, 2005).

Last updated August, 2006



SESSION 2 ADDITIONAL RESOURCE GUIDE

A sentence from McCormick (1999) summarizes session one goals: *"We can become better citizens when we can imagine how it feels to be in all sorts of different roles that make up society and the world."*

Reading Guide

Possible Questions: Facilitator Preparation for Debriefing Readings and Activities

1. Reflect on Bidol's definition of communication. How can elements of her model of "communication" be related to learning in dialogues? Think about learning in other academic courses – lectures, labs, seminars. How do various forms of communication in these classes relate to learning? How are "knowledge", "facts", "power", and "personal experience" utilized in different settings? With which forms of communication – lecture, presentation, discussion, debate, personal sharing – are you most comfortable? Reflect on your thoughts and feelings in these different class settings. What personal strengths do you bring to dialogue? What challenges, if any, might your learning preferences present for you as you work toward effective dialoguing? (Brainstorming Guidelines)
2. "Understanding and accepting a message needn't mean agreement." How is this idea important for productive communication? For dialogue? (Brainstorming Guidelines)
3. How are feedback and confrontation related? How can they contribute to effective dialogue? (Hopes and Fears; Active Listening)
4. Reflect on a time when the "message sent" by you was NOT the "message received." Using Bidol and Berman, describe what happened. (Active Listening)
5. With the content of this dialogue in mind, think about a specific time that "filters" acted as barriers to effective communication about race/ethnicity. Drawing on the ideas in Bidol, Berman, and McCormick, rewrite that scene making it more effective. (Active Listening)
6. Think about a time that another's empathy made you feel visible, made you feel heard. In what ways can your capacity for empathy and perspective-taking contribute to the success of this dialogue? (Brainstorming Guidelines by drawing on Hopes and Fears and Building Blocks of Dialogue)
7. "It is one thing to be able to take another's perspective...It is another to realize it can be useful...It is another to actually do it, and do it often." Assess your empathy and perspective taking skills and behavior.
8. Think about the type of environment that will allow you and others to feel respected and heard – especially when discussing topics that are important and challenging. What do you need from others? What do you need to give others? What are your hopes? What are some fears/ concerns surrounding a race/ethnicity dialogue? What type of ground rules will encourage this honest, respectful, responsible communication across conflict? (Hopes and Fears; Ground rules)

Last updated August, 2006

Common Ground Icebreaker (15") – (UMASS, Zúñiga et al, 2003)

- ❖ **Rationale:** To help participants get more acquainted using a low risk activity.
- ❖ **Materials Needed:** List of statements (sample statements below)
- ❖ **Procedure**
 - Ask participants to form a large circle.
 - Inform the group that this activity is intended to help them become more acquainted with one another.
 - Explain that you will read 8-10 statements. When each statement is read, they should step into the circle if it is true for them. For each statement, those in the inner circle should introduce themselves to the people standing with them, and then step back out.
 - If time allows, you may want to invite participants to call one or two "Common Ground" statements for the group.
 - Once you have read all of the statements, ask the group members to comment on their experience of this activity with these prompts:
 - What did you learn about your peers?
 - What questions do you have for each other?
 - What were some similarities and differences?
 - Wrap up this activity by summarizing the learning, stress that we will continue to learn about our commonalities and differences in this dialogue and encourage participants to follow up with each other about some of these statements.

Helpful Hints...

This activity can be set up in different ways depending on the size and shape of the room, the amount of open space, and participants' mobility. As in the procedures, participants may stand in a large circle and walk to the center when a statement applies to them. Variations include raising a hand or standing up when a statement applies. When "Common Ground" is used as an icebreaker or getting acquainted activity, it is helpful to select low-risk statements related to participants' personal preferences and/or backgrounds. See list of examples below sequenced from low risk to higher risk.

- ❖ **Sample Statements for Common Ground Activity:**
 - I am an early riser
 - I drink a hot beverage every morning
 - I get more work done at night
 - I grew up on the east coast
 - I grew up in the mid west
 - I grew up on the west coast
 - I grew up in the south
 - I grew up outside the U.S.
 - I am the oldest child
 - I am the middle child
 - I am the youngest child
 - I had a male teacher in elementary school
 - I had a Native American teacher in high school
 - I grew up in a two-parent household
 - Most of my best friends are the same race/ethnicity as me
 - I don't speak English at home
 - I attended a predominantly white school

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- I have never participated in a race/ethnicity dialogue class before

STAGE I – SESSION 3

Group Building and Exploring the Centrality and Complexity of Identity

Suggestions for this session:

Coaching on how to frame identity exercises so that they build on each other and don't feel repetitive (mini chest, identity wheels, testimonials, etc.). Some students have felt the sessions and readings were focused in the same ways.

Facilitators should do a run through of the Personal and Social Identity Wheels as a group.

Extra coaching on the purpose/intent/big picture of ICP projects as the groups are meeting for the first time this session.

STAGE I – SESSION 4

Sharing Stories, Noticing Commonalities and Differences in Experiences

Suggestions for this session:

Facilitators write and share their own testimonials with each other.

How to give instructions about and how to explain purpose and importance of in-class reflection papers.

STAGE TWO

Sessions 5, 6 & 7

Learning about Commonalities and Differences

STAGE II – SESSION 5

Socialization & Caucus Groups

Suggestions for this session:

Coaching tips on what the Cycle of Socialization is, and how facilitators can work with sections of the cycle when students are in small groups. Do a run-through.

Go over different scenarios of students not willing to go into caucus groups, maybe role play what facilitators could do in different situations.

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STAGE II – SESSION 6
FishbowlsSuggestions for this session:

Coaching on how to handle conflict that might come up in the fishbowls.

Clarify for facilitators how they need to prepare for hot topic sessions (how to find readings, plan their activities, and prepare the students). Review with facilitators how to explain to the students that they need to e-mail facilitators hot topics issues and how those will be used.

STAGE II – SESSION 7
FishbowlsSuggestions for this session:

Do a trial run of the web of oppression, making suggestions of different ways to handle comments that might come up, resistance, and how to debrief.

Remind facilitators that assignment 2 for the hot topics is shared here. Students are given the assignment sheet, with the hot topics chosen. They are to find 2 readings on each hot topic chosen for sessions 8 and 9 and bring them to class (and hand them in). Make sure the students are clear on the assignment.

STAGE THREE
Sessions 8, 9 & 10
“Hot Topics”**STAGE III – SESSION 8**
Hot Topic #1: Interpersonal/Relationship DialogueSuggestions for this session:

Suggest the facilitators provide a handout of the statements that are read during the (Un)common Ground activity.

Provide coaching on what the “dialogue about the dialogue” should do, how to use it to enrich “flat” dialogues or how to use it to process conflicts.

STAGE III – SESSION 9
Hot Topic #2: Institutional Level DialogueSuggestions for this session:

Coaching on how to do the gallery walk and how to process issues that have come up for their hot topics.

Last updated August, 2006

STAGE III – SESSION 10

Hot Topic #3: Open Issue Dialogue

Suggestions for this session:

Coaching on how best to use the open session time



SESSION 10 RESOURCE GUIDE

Starter: Take a Stand (15") * FG(37) – (Adapted from UMASS, Zuniga, Cytron-Walker & Kachwaha, 2003).

Participants line up along a spectrum according to their belief, comfort, agreement, or opinion about the questions. Dialogue will be based on the variety of responses of the group. This activity is very similar to the UnCommon Ground exercise, except that it focuses more explicitly/obviously on difference in experience/opinion.

❖ Materials Needed:

- "Take a Stand" signs: Comfortable, Uncomfortable, Neutral – You cannot stand here
- Statements/questions relating to the TOPIC (see FG pg. 37 for guidance on statement creation).
- Masking tape



Rationale

- To introduce conflict through differing opinions.
- To clarify thoughts and feelings connected to TOPIC.
- To encourage participants to take risks while communicating about how TOPIC impacts them.
- To explore similar and different viewpoints and perspectives.

❖ Set up

- Need to clear an area in center of room, or move to an area with space for participants to move around freely. *As participants rearrange the room, facilitators should confer on who will introduce which statements in the exercise.*
- Post signs on the walls at either ends of the room to signal a continuum that runs from "Comfortable" at one end to "Uncomfortable" at the other.
- Place a strip of masking tape on the floor to divide the room equally in half.
- Post "Neutral – You cannot stand here" sign above one end of the dividing line.

❖ Procedure

- Ask participants to move their chairs or move to new space for activity.
- Invite participants to stand on the "Neutral – You cannot stand here" line.

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- Explain that you are going to read some the statements and questions that relate to TOPIC. Describe how, after each statement is read, everyone must place himself or herself along the continuum of "comfortable" to "uncomfortable" based on their "gut" reaction to the statement. The more comfortable they feel with a statement or question, the closer they stand to the "comfortable" sign and the more "uncomfortable" they feel, the closer they stand to the "uncomfortable" sign. No one is allowed to stand on the neutral line.
 - Continue to explain that after everyone has decided where to stand, they will talk about why they chose to stand where they are. Encourage participants to take a "position" even if it involves taking risks. Remind them that this "position" is only for today and that often we change our positions on issues throughout our lives.
 - Read a statement. After participants have placed themselves along the continuum, ask some of the participants why they chose to stand where they are. Be sure to ask some participants at each end of the continuum as well as some who are close to either side of the neutral line. Participants will often be standing in different places for the same reasons, and the same place for different reasons.
 - Follow the above process for the remainder of the time, building a rich basis for dialogue.
 - Have group return to the dialogue space and retake their seats to debrief.
- ❖ Debriefing Questions:
- What was your stand/position on the issue/question?
 - Why was that your stand/position?
 - Reveal how you reacted to that conclusion/position and explanation by others.
 - What values does this stand represent? What values inform/underlie your position?
 - How does your position/perspective influence your interaction with others? What opportunities and challenges do they present when talking with other people who have similar/different perspectives? *If your values/position match the master narrative, this connects you to the social power structure.*
 - How did the positions of others impact on your ability to "stay in dialogue"? When was this hardest and when easiest?
 - How did this activity feel?
 - When did you feel pinched, angry, shamed, hopeful, hopeless, worried, guilt, irritated, etc.?
 - What did you notice in the group?
 - What was hard? What was easy?
 - When did you feel not completely free to express your real opinion? When do you think others may likewise have distorted some of their real feelings?
 - What statements were more challenging?
 - Were there any surprises?
 - How did you come to your opinion/position/conclusion?
 - Why do you think that perfectly neutral was not an option? *Connect to goals of introducing conflict, and to experience that many people do actually have an opinion or feeling on issue, but are afraid to share it because they worry about its popularity and potential to create conflict.*
 - What experiences helped shape your perspective, feelings, and conclusion?
 - What of your racial identity (among others) may have impacted that development, and how?
 - How did different identities/experiences bring people to similar/different conclusions and opinions?
 - How did similar experiences/values bring people to different conclusions and opinions?
 - What impact does this complexity have on our interactions with people who identify and/or think like we do?

Last updated August, 2006

STAGE FOUR
Sessions 11, 12 & 13
Envisioning Change and Taking Action

STAGE IV – SESSION 11
Envisioning Change and Action Planning

Suggestions for this session:

Coaching on how to debrief ICP presentations and how to connect the projects to other dialogue concepts, frameworks, and activities (integration of dialogue learning).

STAGE IV – SESSION 12
Alliance Building and Action Planning

Suggestions for this session:

Coaching on how to make handout reviews interactive, rather than having facilitators just “talk at” the students about the 3 handouts.

STAGE IV – SESSION 13
Celebrating our Learning

Suggestions for this session:

Coaching on how to do closure, and process that learning is continuous.
Make sure facilitators know how to administer evaluations and post-tests.

Last updated August, 2006

Appendix D: MIGR “Fidelity” Form:

Multi-versity Intergroup Dialogue Project Weekly Session Feedback Forms

Site coordinators: Please use the following session feedback forms IN PLACE OF the open-ended forms of previous semesters.

In having your facilitators complete these forms, it is important to stress that they should complete them honestly and fully.

The research team intends these to measure a group’s fidelity to the curriculum, and the group’s level of resistance to content/process. The facilitators may interpret this more as a measure of their success, skill, etc; and therefore be concerned about its reflection on them as facilitators. (And therefore feel some pressure to report higher fidelity than actually occurred, and/or a more positive-reflecting level of student resistance.)

Please stress to them instead that these weekly details will allow the national research team to understand what group-specific factors may have influenced student learning for particular groups. (For example, students’ resistance to a particular session, or a logistics challenge on a particular day, may impact student learning of a specific concept, may interrupt group dynamics, etc. Similarly, a race-based campus incident happening a day before the session might also impact the dialogue in ways different from the same session at other sites.) *These forms will help us objectively track a major potential source of variance among the many different dialogues.*

At the same time, if through these forms and/or your weekly supervision sessions it becomes clear that a group is consistently or wildly off-curriculum, this would be a critical topic of discussion. (In this case, in addition to being out of “sync” with other groups and sites—and therefore having research implications, there may be content or process issues impacting student learning.)

We encourage sites to use the types of self-reflective questions found on previous forms as one source of supervision material.

Note on the “Affecting Factors”: Beyond the amount of time and degree of fidelity around particular activities, we ask facilitators to indicate any factors that impacted the session—positively and negatively. We presume the three most likely to be logistical challenges, and the degree of resistance or lack of resistance from participants. In the code, we have framed positive engagement with the content and process as “engagement,” in contrast to “resistance.” Either attitude can influence the dialogue, and so we ask for both.

Also, **please note that the forms are session-specific**, and should be used only for their specified session. (For sites using a different session breakdown, please make sure to update the agenda list and times!)

Institution: _____

Dialogue: _____ Gender _____ Race/Ethnicity _____

Intergroup Dialogue Weekly Session Feedback Form

SESSION 1: Orientation: Introducing and Creating an Environment for Dialogue

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
1.1.1	Welcome and Overview of Course and Syllabus	Y N P	15"		1 2 3 4:
1.1.2	Pre-Dialogue Survey administration	Y N P	45'		1 2 3 4:
1.1.3	Mini-Cultural Chest Introductory Exercise	Y N P	20"		1 2 3 4:
1.1.4	Main Activity: Demonstrating Difference between Dialogue and Debate	Y N P	20"		1 2 3 4:
1.1.5	Closing and Assignment	Y N P	5"		1 2 3 4:

*Factors key:

- | | |
|---|---|
| 1. Logistical challenge
(e.g., took longer to set-up,
space challenges) | 3. Participant engagement |
| 2. Participant resistance | 4. Other noteworthy circumstance
(briefly explain) |

Session: Circle the number which best answers each question below, and briefly explain below each question.

2. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

3. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

4. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: _____ Gender _____ Race/Ethnicity _____

Intergroup Dialogue Weekly Session Feedback Form

SESSION 2: Setting a Climate for Dialogue: Normalizing Voicing One's own Feelings and Perspectives, and Conflict

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
1.2.1	Welcome, Review Agenda, Housekeeping, and Icebreaker	Y N P	15"		1 2 3 4:
1.2.2.1	Hopes and Fears	Y N P	15"		1 2 3 4:
1.2.2.2	Active Listening about Hopes and Fears	Y N P	30"		1 2 3 4:
1.2.2.3	Brainstorming Guidelines	Y N P	20"		1 2 3 4:
1.2.3	Transition: comfort zones and learning edges	Y N P	5-10"		1 2 3 4:
1.2.4	Closing and Assignment	Y N P	5"		1 2 3 4:

*Factors key:

- | | |
|---|---|
| 1. Logistical challenge
(e.g., took longer to set-up,
space challenges) | 3. Participant engagement |
| 2. Participant resistance | 4. Other noteworthy circumstance
(briefly explain) |

Session: *Circle the number which best answers each question below, and briefly explain below each question.*

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: Gender Race/Ethnicity

Intergroup Dialogue Weekly Session Feedback Form

SESSION 3: Group Building and Exploring the Centrality and Complexity of Identity

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
1.3.1	Welcome, review goals, ground rules, agenda, housekeeping & ice breaker	Y N P	10"		1 2 3 4:
1.3.2.1	Personal Identity Wheel	Y N P	30"		1 2 3 4:
1.3.2.2	Social Identity Wheel	Y N P	30"		1 2 3 4:
1.3.3	ICP Meeting	Y N P	15"		1 2 3 4:
1.3.4	Closing and Assignment	Y N P	15"		1 2 3 4:

*Factors key:

1. Logistical challenge (e.g., took longer to set-up, space challenges)
2. Participant resistance
3. Participant engagement
4. Other noteworthy circumstance (briefly explain)

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: Gender Race/Ethnicity

Intergroup Dialogue Weekly Session Feedback Form

SESSION 4: Sharing Stories, Noticing Commonalities and Differences in Experiences

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
1.4.1	Welcome, Review Goals, Agenda, Housekeeping and Ice Breaker	Y N P	5"		1 2 3 4:
1.4.2	Main Activity: Testimonials	Y N P	70"		1 2 3 4:
1.4.3	In-class Reflection Paper #1	Y N P	10"		1 2 3 4:
1.4.4	Closing and Assignment	Y N P	5"		1 2 3 4:

*Factors key:

1. Logistical challenge (e.g., took longer to set-up, space challenges)
2. Participant resistance
3. Participant engagement
4. Other noteworthy circumstance (briefly explain)

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: _____ Gender _____ Race/Ethnicity _____

Intergroup Dialogue Weekly Session Feedback Form

SESSION 5: Socialization & Caucus Groups

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
2.5.1	Welcome, Review Goals, Agenda, and Ice Breaker	Y N P	10"		1 2 3 4:
2.5.2.1	Cycle of Socialization	Y N P	30"		1 2 3 4:
2.5.2.2	Caucus Groups	Y N P	50"		1 2 3 4:
2.5.3	Closing and Assignment	Y N P	10"		1 2 3 4:

*Factors key:

- | | |
|---|---|
| 1. Logistical challenge
(e.g., took longer to set-up,
space challenges) | 3. Participant engagement |
| 2. Participant resistance | 4. Other noteworthy circumstance
(briefly explain) |

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: Gender Race/Ethnicity

Intergroup Dialogue Weekly Session Feedback Form

SESSION 6: Fishbowls

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
2.6.1	Welcome, Review Goals, Collect Hot Topic Suggestions, Ice Breaker	Y N P	5"		1 2 3 4:
1.6.2.1	Revisit Caucus Groups	Y N P	20"		1 2 3 4:
1.6.2.2	Fishbowls and large group discussion	Y N P	60"		1 2 3 4:
2.6.3	In-class reflection paper #2	Y N P	10"		1 2 3 4:
2.6.4.	Closing and Assignment	Y N P	10"		1 2 3 4:

*Factors key:

- | | |
|---|---|
| 1. Logistical challenge
(e.g., took longer to set-up,
space challenges) | 3. Participant engagement |
| 2. Participant resistance | 4. Other noteworthy circumstance
(briefly explain) |

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: _____ Gender _____ Race/Ethnicity _____

Intergroup Dialogue Weekly Session Feedback Form

SESSION 7: Understanding Systems of Oppression/Privilege

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
2.7.1	Welcome, Review Goals and Agenda, Ice Breaker	Y N P	5"		1 2 3 4:
2.7.2	ICP Group Time	Y N P	20"		1 2 3 4:
2.7.3	Main Activity: Web of Oppression/Privilege	Y N P	55"		1 2 3 4:
2.7.4	In-class Reflection Paper #3	Y N P	10"		1 2 3 4:
2.7.5	Closing and Assignment	Y N P	5"		1 2 3 4:

*Factors key:

- | | |
|---|---|
| 1. Logistical challenge
(e.g., took longer to set-up,
space challenges) | 3. Participant engagement |
| 2. Participant resistance | 4. Other noteworthy circumstance
(briefly explain) |

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: Gender Race/Ethnicity

Intergroup Dialogue Weekly Session Feedback Form

SESSION 8: Hot Topic #1: Interpersonal/Relationship Dialogue

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
3.8.1	Welcome, Review Goals, Agenda, and Housekeeping	Y N P	5"		1 2 3 4:
3.8.2	Starter: (Un)common Ground	Y N P	15"		1 2 3 4:
3.8.3.1	Large Group Dialogue	Y N P	50"		1 2 3 4:
3.8.3.2	Dialogue about the dialogue	Y N P	20"		1 2 3 4:
3.8.4	Closing and Assignment	Y N P	10"		1 2 3 4:

*Factors key:

- | | |
|---|---|
| 1. Logistical challenge
(e.g., took longer to set-up,
space challenges) | 3. Participant engagement |
| 2. Participant resistance | 4. Other noteworthy circumstance
(briefly explain) |

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: _____ Gender _____ Race/Ethnicity _____

Intergroup Dialogue Weekly Session Feedback Form

SESSION 9: Hot Topic #2: Institutional Level Dialogue

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
3.9.1	Welcome, Review Goals, Agenda, and Housekeeping	Y N P	5"		1 2 3 4:
3.9.2	Starter: Gallery Walk	Y N P	20"		1 2 3 4:
3.9.3.1	Large Group Dialogue	Y N P	40"		1 2 3 4:
3.9.3.2	Dialogue about the dialogue	Y N P	15"		1 2 3 4:
3.9.4	In-class reflection paper #4	Y N P	10"		1 2 3 4:
3.9.5	Closing and Assignment	Y N P	10"		1 2 3 4:

*Factors key:

- | | |
|---|---|
| 1. Logistical challenge
(e.g., took longer to set-up,
space challenges) | 3. Participant engagement |
| 2. Participant resistance | 4. Other noteworthy circumstance
(briefly explain) |

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: _____

Gender _____ Race/Ethnicity _____

Intergroup Dialogue Weekly Session Feedback Form

SESSION 10: Open Session & ICP prep

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
3.10.1	Welcome, Review Goals, Agenda, Housekeeping, and Ice Breaker	Y N P	5"		1 2 3 4:
3.10.2	Open Session	Y N P	45"		1 2 3 4:
3.10.3	ICP group time	Y N P	40"		1 2 3 4:
3.10.4	Closing and Assignment	Y N P	10"		1 2 3 4:

*Factors key:

- | | |
|---|---|
| 1. Logistical challenge
(e.g., took longer to set-up,
space challenges) | 3. Participant engagement |
| 2. Participant resistance | 4. Other noteworthy circumstance
(briefly explain) |

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: _____ Gender _____ Race/Ethnicity _____

Intergroup Dialogue Weekly Session Feedback Form

SESSION 11: Envisioning Change and Action Planning

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
4.11.1	Welcome, Review Goals, Agenda, Housekeeping, and Ice Breaker	Y N P	10"		1 2 3 4:
4.11.2	Main Activity: ICP presentations	Y N P	80"		1 2 3 4:
4.11.3	Closing and Assignment	Y N P	10"		1 2 3 4:

*Factors key:

- | | |
|---|---|
| 1. Logistical challenge
(e.g., took longer to set-up,
space challenges) | 3. Participant engagement |
| 2. Participant resistance | 4. Other noteworthy circumstance
(briefly explain) |

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: Gender Race/Ethnicity

Intergroup Dialogue Weekly Session Feedback Form

SESSION 12: Alliance Building and Action Planning

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
4.12.1	Welcome, Review Goals, Agenda, Housekeeping, and Ice Breaker	Y N P	10"		1 2 3 4:
4.12.2	Main Activities: Action Continuum, Spheres of Influence, Cycle of Liberation and Letter to Myself	Y N P	70"		1 2 3 4:
4.12.3	In-class reflection paper #5	Y N P	10"		1 2 3 4:
4.12.4	Closing and Assignment	Y N P	10"		1 2 3 4:

*Factors key:

1. Logistical challenge (e.g., took longer to set-up, space challenges)
2. Participant resistance
3. Participant engagement
4. Other noteworthy circumstance (briefly explain)

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Institution: _____

Dialogue: _____ Gender _____ Race/Ethnicity _____

Intergroup Dialogue Weekly Session Feedback Form

SESSION 13: Celebrating our Learning

Directions: Complete the following few questions **immediately after** the session. Please be honest and complete, as your responses will help us compare group experiences across sites!

Curriculum: For each agenda item below, please:

- 1) Circle whether the activity as written was completed (Yes, No, Partial)
- 2) Write in how much time was actually spent on the activity, and
- 3) Circle any and all factors affecting your group's ability to follow the curriculum as written. Be sure to note any other circumstances if you circle #4. (e.g., campus event)

Activity	Title	Completed?	Allotted time	Actual time	*Any of these factors affect your ability to follow curriculum?
4.13.1	Welcome, Review Goals, Agenda, Housekeeping, and Ice Breaker	Y N P	5"		1 2 3 4:
4.13.2	Main Activity: Participant Affirmation	Y N P	40"		1 2 3 4:
4.13.3	MIGR post-survey administration	Y N P	45"		1 2 3 4:
4.13.4	Institution/School-specific course evaluation	Y N P	10"		1 2 3 4:

*Factors key:

- | | |
|---|--|
| 1. Logistical challenge (e.g., took longer to set-up, space challenges) | 2. Participant resistance |
| | 3. Participant engagement |
| | 4. Other noteworthy circumstance (briefly explain) |

Session: Circle the number which best answers each question below, and briefly explain below each question.

1. To what degree did we **follow the curriculum content as written** this session?

1	2	3	4	5
Not at all	Largely not	somewhat	Largely yes	Entirely

2. How **effective** do you feel the session was in **meeting its learning goals** for participants?

1	2	3	4	5
Not at all effective	largely ineffective	somewhat effective	largely effective	very effective

3. How would you rate the **quality of interaction and engagement** during the session?

1	2	3	4	5
not at all effective	largely ineffective	somewhat effective	largely effective	very effective

Appendix E: MIGR Pre-Test:

GROUP ATTITUDES AND EXPERIENCES ON CAMPUS Survey I

Dear Student:

Thank you for your participation in this study. Your participation is important to us. As indicated on the enclosed consent form, your answers to this questionnaire will be kept strictly confidential.

CREATE YOUR OWN ID CODE

Please do not put your name on this form.

To ensure confidentiality, we ask you to create your own ID code. We will provide you the same instructions for other surveys so that you can create the same code. It will enable us to put all of your data from your surveys together for data analysis purposes.

Create your own ID code by answering a few questions that only you know how to answer.

We will ask you to create this code again on follow-up surveys.

First letter of your mother's maiden name	A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
First Letter of your mother's first name	A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
The first letter of the city you were born	A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
Last number of the year you were born	0 1 2 3 4 5 6 7 8 9

MARKING INSTRUCTIONS

- Use a No. 2 pencil or a blue or black ink pen only.
- Do not use pens with ink that soaks through the paper.
- Make solid marks that fill the response completely.
- Erase cleanly any marks you wish to change.
- If using pen, please mark an "X" through an invalid response. Then fill in the correct response completely.
- Make no stray marks on this form.

CORRECT:



INCORRECT:



INVALID:



**Thank you in advance for your assistance
in this important research study**

FOR OFFICE USE ONLY (DO NOT WRITE IN THIS SPACE)									
0	0	0	0	0	0	0	0	0	0
1	1	1	1	1	1	1	1	1	1
2	2	2	2	2	2	2	2	2	2
3	3	3	3	3	3	3	3	3	3
4	4	4	4	4	4	4	4	4	4
5	5	5	5	5	5	5	5	5	5
6	6	6	6	6	6	6	6	6	6
7	7	7	7	7	7	7	7	7	7
8	8	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9

Background Information

1. What year are you in college? (Mark one).

- ☐ 1 First-year
☐ 2 Sophomore year
☐ 3 Junior year
☐ 4 Senior year
☐ 5 Other: _____

2. What is your expected date of graduation?

2	0		
0	1	2	3
4	5	6	7
8	9	0	1
2	3	4	5
6	7	8	9
0	1	2	3
4	5	6	7
8	9	0	1
2	3	4	5
6	7	8	9

3. What is your academic major (or most likely major)? (Mark all that apply).

- ☐ Social Sciences
☐ Math, Sciences, Engineering or Architecture
☐ Arts or Humanities
☐ Business
☐ Nursing, Social Work, Education, or Public Health
☐ Other: _____

4. How many courses have you taken in the following areas: (Mark one for each item).

	3 or more
	2
	1
	none
a. in Race/Ethnic Studies program/department	0 1 2 3
b. courses in other departments primarily covering race/ethnic content	0 1 2 3
c. in Women's Studies program/department	0 1 2 3
d. courses in other departments primarily covering gender content	0 1 2 3

5. Which of the following programs or activities have you participated in since coming to college? (Mark one for each item).

	Yes
	No
a. Community service course for credit	1 2
b. Non-credit community service/volunteer project	1 2
c. Living-learning program	1 2
d. Intergroup dialogue	1 2
e. Internships	1 2

6. Your Age: _____ years

0	1
2	3
4	5
6	7
8	9
0	1
2	3
4	5
6	7
8	9

7. Your Gender: ☐ 1 Male ☐ 2 Female ☐ 3 Transgendered

8. Which of the following most accurately describes you? (Mark one).

- ☐ 1 My parents and I were born in the United States.
☐ 2 I was born in the United States, one or both of my parents were not.
☐ 3 Foreign born, living permanently in the US now.
☐ 4 International student, in the US on student visa.
☐ 5 Other: _____

9. Do you speak a language other than English with your parents?

- ☐ 1 Yes
☐ 2 No

10A. In what religion were you raised? (Mark all that apply).

- ☐ Evangelical Christian
☐ Non-evangelical Protestant (specify denomination, e.g., Baptist, AME, Presbyterian): _____
☐ Non-evangelical Roman Catholic
☐ LDS/Mormon
☐ Greek Orthodox
☐ Jewish
☐ Muslim
☐ Hindu
☐ Buddhist
☐ Other (specify): _____
☐ None

10B. How religious are you? (Mark one).

- ☐ 1 Very religious
☐ 2 Fairly religious
☐ 3 Somewhat religious
☐ 4 Not very religious
☐ 5 Not at all religious

11. Please mark the number corresponding to the highest level of education completed by each of your parents or guardians. (Mark one each for A and B).

	A Mother or Female Guardian	B Father or Male Guardian
Years of School Completed		
Not Applicable or Not Sure	0	0
1-11 Years	1	1
High School Graduate	2	2
Some College	3	3
B.A., B.S. Degree	4	4
MSW, MBA, M.A. or other Master's Degree	5	5
J.D., M.D., Ph.D., D.D.S. or other Doctoral Degree	6	6

12. How would you describe the racial composition of the following settings? (The term "people of color" as used historically in the United States refers to people who are African American, Asian American/Pacific Islander, Latina(o)/Hispanic American and Native American/American Indian). (Mark one for each item).

	All people of color
	Nearly all people of color
	Mostly people of color
	Half white & half people of color
	Mostly white
	Nearly all white
	All white
a. The neighborhood where you grew up	1 2 3 4 5 6 7
b. The high school you graduated from	1 2 3 4 5 6 7
c. Your place of worship (if applicable)	1 2 3 4 5 6 7

13. Your Racial/Ethnic Identification (Please mark all that apply):

- ☐ African American or Black
(specify national origin): _____
- ☐ Asian American or Asian/Pacific Islander
(specify national origin): _____
- ☐ Latina(o)/ Hispanic American
(specify national origin): _____
- ☐ Native American/American Indian/Alaskan Native
(specify tribal affiliation): _____
- ☐ Arab American or Arab
(specify national origin): _____
- ☐ White/European American
(specify ethnicity/national origin): _____
- ☐ Other (specify): _____

14. If you marked more than one racial/ethnic identity group in Q13 above, which one do you identify with the most?

- ☐ 1 I marked only one racial/ethnic identification in Q13
- ☐ 2 African American or Black
- ☐ 3 Asian American or Asian/Pacific Islander
- ☐ 4 Latina(o)/ Hispanic American
- ☐ 5 Native American/American Indian/Alaskan Native
- ☐ 6 Arab American or Arab
- ☐ 7 White/European American
- ☐ 8 Other (specify): _____

The next question (Q15) asks you about the group that you mentioned as your primary racial/ethnic identification in either Q13 or Q14.

15. As you think about important values in life, such as values about work and family, how similar or different are your racial/ethnic group's values and those of the following groups? (Mark one for each item).

- Very similar
Much more similar than different
Somewhat more similar than different
Equally similar and different
Somewhat more different than similar
Much more different than similar
Very different
- Not applicable-This is my group

The values of my racial/ethnic group and those of:

- | | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| a. African Americans/Blacks | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| b. Asian Americans/Asians/Pacific Islanders | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| c. Latina(o)s/Hispanic Americans | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| d. Native Americans/American Indians/Alaskan Natives | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| e. Arab Americans/Arabs | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| f. Whites/European Americans | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Group Identities and Group Relationships

We are all members of different social groups (race, ethnicity, gender, and so on). Many of the questions in this section ask you to refer to these social identity groups.

16. How often do you think about yourself as a member of each of the following social groups? (Mark one for each item).

- | | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| a. Race/Ethnicity | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| b. Gender | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| c. Socio-economic class | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| d. Sexual orientation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| e. Ability/Disability status | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| f. Religion/Spirituality | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| g. Age | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| h. National origin | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

17. For each of your social identity group(s), how much does the way people in this group are treated in the United States affect what happens in your life? (Mark one for each item).

- | | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| a. Race/Ethnicity | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| b. Gender | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| c. Socio-economic class | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| d. Sexual orientation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| e. Ability/Disability status | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| f. Religion/Spirituality | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| g. Age | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| h. National origin | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

18. Thinking about the racial/ethnic identity group that you mentioned as your primary racial/ethnic identification in either Q13 or Q14, please indicate how much you agree or disagree with the following statements. (Mark one for each item).

- | | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| a. I have spent time trying to find out more about my racial/ethnic identity group. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| b. I have a clear sense of my racial/ethnic background and what it means for me. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| c. I have a lot of pride in my racial/ethnic group and its accomplishments. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| d. To learn more about my racial/ethnic group, I have often talked to other people about it. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| e. I think a lot about how my life will be affected by my race/ethnicity. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| f. I feel a strong attachment toward my own racial/ethnic group. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| g. I participate in activities that express my racial/ethnic group. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| h. I think a lot about how the group history and traditions of my racial/ethnic group have influenced me. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| i. I feel good about being a member of my racial/ethnic group. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

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21
20
19. For each item below, indicate how well you think it describes your motivation and skills in learning about people of racial/ethnic groups different from your own and interacting with them. (Mark one for each item).

Very much like me
Quite a lot like me
Somewhat like me
A little bit like me
Not much like me
Not very much like me
Not at all like me

- a. I find it hard to challenge opinions of people in other racial/ethnic groups. 1 2 3 4 5 6 7
- b. I am able to respect and interact positively with people in other racial/ethnic groups whose views on social issues differ from my own. 1 2 3 4 5 6 7
- c. I have difficulty expressing myself when discussing sensitive issues with people in other racial/ethnic groups. 1 2 3 4 5 6 7
- d. Knowing how other people view my racial/ethnic group does not help me communicate better with them. 1 2 3 4 5 6 7
- e. I feel comfortable asking people of other racial/ethnic groups about their perspectives on issues involving their groups. 1 2 3 4 5 6 7
- f. I avoid conversations with people of other racial/ethnic groups who hold really different perspectives from my own. 1 2 3 4 5 6 7
- g. I can interact more effectively with members of other racial/ethnic groups if I know how they view my race/ethnicity. 1 2 3 4 5 6 7
- h. I worry about offending people from other racial/ethnic groups when I disagree with their points of view. 1 2 3 4 5 6 7
- i. It is important for me to educate others about my racial/ethnic group. 1 2 3 4 5 6 7
- j. I like to learn about racial/ethnic groups different from my own. 1 2 3 4 5 6 7
- k. I don't enjoy getting into unfamiliar situations involving members of other racial/ethnic groups. 1 2 3 4 5 6 7
- l. Sharing stories and experiences of my racial/ethnic group with others matters a lot to me. 1 2 3 4 5 6 7
- m. I want to bridge differences between different racial/ethnic groups. 1 2 3 4 5 6 7
- n. I don't care if other people understand my racial/ethnic group. 1 2 3 4 5 6 7
- o. As I learn more about other racial/ethnic groups, I find myself wanting to learn more about people of my own racial/ethnic group. 1 2 3 4 5 6 7
- p. I don't feel the need to help people from different racial/ethnic groups learn from each other. 1 2 3 4 5 6 7

20. In interactions with people from racial/ethnic groups different from your own, how frequently have you done or experienced the following since you have been at the university? (Mark one for each item).

Very much
Quite a lot
A fair amount
Somewhat
A little bit
Very little
Not at all

- a. had meaningful and honest discussions outside of class about race and ethnic relations 1 2 3 4 5 6 7
- b. been put down, made to feel uncomfortable 1 2 3 4 5 6 7
- c. shared our personal feelings and problems 1 2 3 4 5 6 7
- d. had tense, somewhat hostile interactions 1 2 3 4 5 6 7
- e. had close friendships 1 2 3 4 5 6 7
- f. had guarded, cautious interactions 1 2 3 4 5 6 7
- g. felt excluded, ignored 1 2 3 4 5 6 7

21. How do you generally feel when interacting with people from racial/ethnic groups different from your own? Look at the pairs of emotions below and place yourself somewhere on that continuum. (Mark one for each pair).

I feel:

- a. Not at all Worried 1 2 3 4 5 6 7 8 9 10 Extremely Worried
- b. Not at all Trusting 1 2 3 4 5 6 7 8 9 10 Extremely Trusting
- c. Not at all Anxious 1 2 3 4 5 6 7 8 9 10 Extremely Anxious
- d. Not at all Excited 1 2 3 4 5 6 7 8 9 10 Extremely Excited
- e. Not at all Tense 1 2 3 4 5 6 7 8 9 10 Extremely Tense
- f. Not at all Open 1 2 3 4 5 6 7 8 9 10 Extremely Open
- g. Not at all Fearful 1 2 3 4 5 6 7 8 9 10 Extremely Fearful
- h. Not at all Engaged 1 2 3 4 5 6 7 8 9 10 Extremely Engaged

22. Here is another way of describing your feelings in conversations with people from racial/ethnic groups different from your own. (Mark one for each item).

Very much like me
Quite a lot like me
Somewhat like me
A little bit like me
Not much like me
Not very much like me
Not at all like me

- a. When people feel frustrated about racial/ethnic stereotypes applied to their group, I feel some of their frustration too. 1 2 3 4 5 6 7
- b. When people feel proud of the accomplishments of someone of their racial/ethnic group, I feel some of their pride as well. 1 2 3 4 5 6 7
- c. When people express regret about the racial/ethnic biases they were taught, I can empathize with their feelings. 1 2 3 4 5 6 7
- d. When I learn about the injustices that people of different races/ethnicities have experienced, I tend to feel some of the anger that they do. 1 2 3 4 5 6 7
- e. When I hear others use their positions of privilege to promote greater racial/ethnic equality, I feel hopeful. 1 2 3 4 5 6 7
- f. I feel despair when I hear about the impact of racial/ethnic inequalities on others in our society. 1 2 3 4 5 6 7
- g. I feel hopeful hearing how others have overcome disadvantages because of their race/ethnicity. 1 2 3 4 5 6 7
- h. I feel angry when people don't acknowledge the privileges they have in society because of their race/ethnicity. 1 2 3 4 5 6 7

23. The following statements concern how you view people and members of racial/ethnic groups. How much do you agree with these statements? (Mark one for each item).

Agree strongly
Agree somewhat
Agree slightly
Neither disagree nor agree
Disagree slightly
Disagree somewhat
Disagree strongly

- a. I try to be aware of differences among people, even when they are members of the same racial/ethnic group. 1 2 3 4 5 6 7
- b. Members of the same racial/ethnic group share background experiences that shape their views of the world. 1 2 3 4 5 6 7
- c. A member of a given race/ethnicity may differ as much from others in that group as from members of other racial/ethnic groups. 1 2 3 4 5 6 7
- d. It is important to understand the differences in perspectives between different racial/ethnic groups. 1 2 3 4 5 6 7

24. We are interested in the amount of contact (in non-romantic relationships) that you have with students from various groups. Please indicate the extent to which you interact with students from each of the following groups. (Mark one for each item).

Very much
Quite a lot
A fair amount
Somewhat
A little bit
Very little
Not at all

- a. African American/Black students 1 2 3 4 5 6 7
- b. Asian American/Asian/Pacific Islander students 1 2 3 4 5 6 7
- c. Latina(o)/Hispanic American students 1 2 3 4 5 6 7
- d. Native American/American Indian/Alaskan Native students 1 2 3 4 5 6 7
- e. Arab American/Arab students 1 2 3 4 5 6 7
- f. White/European American students 1 2 3 4 5 6 7
- g. Women 1 2 3 4 5 6 7
- h. Men 1 2 3 4 5 6 7
- i. Students of a religion different from your own 1 2 3 4 5 6 7
- j. Students of a social class different from your own 1 2 3 4 5 6 7
- k. Students of a sexual orientation different from your own 1 2 3 4 5 6 7

25. Please indicate how much you agree or disagree with these statements about (A) how you think about conflict, and (B) how you deal with conflict. By conflict, we mean situations or interactions in which there are important and emotionally charged disagreements and differences in points of views. (Mark one for each item).

Agree strongly
Agree somewhat
Agree slightly
Neither disagree nor agree
Disagree slightly
Disagree somewhat
Disagree strongly

A. IN THINKING ABOUT CONFLICT, I BELIEVE:

- a. Conflict and disagreements can enrich discussion of social issues. 1 2 3 4 5 6 7
- b. Conflict in discussing social issues makes people fearful. 1 2 3 4 5 6 7
- c. Talking about conflicts can help clarify misunderstandings that groups have about each other. 1 2 3 4 5 6 7
- d. Conflict has a negative impact on relationships with others. 1 2 3 4 5 6 7
- e. Conflict is a normal process when people get together. 1 2 3 4 5 6 7
- f. Conflicts between groups rarely have positive consequences. 1 2 3 4 5 6 7
- g. Conflict can be healthy for a democracy. 1 2 3 4 5 6 7
- h. Conflict between groups makes it difficult for them to communicate. 1 2 3 4 5 6 7

B. IN DEALING WITH CONFLICT:

- a. I generally try to avoid conflict. 1 2 3 4 5 6 7
- b. I can help people from different groups use conflict constructively. 1 2 3 4 5 6 7
- c. I clam up (freeze) when conflict involves strong emotions. 1 2 3 4 5 6 7
- d. I can work effectively with conflicts that involve me. 1 2 3 4 5 6 7
- e. I am usually uncertain how to help people learn from conflicts. 1 2 3 4 5 6 7
- f. I learn a lot about myself in conflict situations. 1 2 3 4 5 6 7
- g. I'd like for groups to just get along rather than deal openly with their conflicts. 1 2 3 4 5 6 7
- h. I can help people from different groups deal with conflicts that break out between groups. 1 2 3 4 5 6 7

26. Think about your six closest friends here on campus. For each friend please indicate his or her (A) gender; (B) race or ethnicity; (C) religion; and (D) whether you met him/her before coming to college or met them at college.

	A Gender (specify below)	B Race/Ethnicity (specify below)	C Religion (specify below)	D When and Where Met Met at college Met before college
1				1 2
2				1 2
3				1 2
4				1 2
5				1 2
6				1 2

Social and Political Perspectives

27. The following statements concern your thinking about people, society and the world. For each statement, indicate how well each statement describes you. (Mark **one** for each item).

	Very much like me	Quite a lot like me	Somewhat like me	A little bit like me	Not much like me	Not very much like me	Not at all like me
a. I really enjoy analyzing the reasons or causes for people's behavior.	1	2	3	4	5	6	7
b. The world is too complicated for me to spend time trying to figure out how it operates.	1	2	3	4	5	6	7
c. I strive to see issues from many points of view.	1	2	3	4	5	6	7
d. I don't enjoy getting into discussions where the causes for people's behaviors are being talked over.	1	2	3	4	5	6	7
e. I find it interesting to think about how this country has changed over the last several years and will change in the future.	1	2	3	4	5	6	7
f. I like tasks that require little thought once I've learned them.	1	2	3	4	5	6	7
g. I feel uncomfortable asking clarification questions when I don't understand another person's views.	1	2	3	4	5	6	7
h. If I am sure about something, I don't waste too much time listening to other people's arguments.	1	2	3	4	5	6	7
i. I am fascinated by the complexity of the social institutions that affect people's lives.	1	2	3	4	5	6	7
j. I do not enjoy getting into discussions about political issues.	1	2	3	4	5	6	7
k. I would rather do something that requires little thought than something that is sure to challenge my thinking abilities.	1	2	3	4	5	6	7
l. I believe there are many sides to every issue and try to look at most of them.	1	2	3	4	5	6	7
m. I think a lot about the influence that society has on my behaviors.	1	2	3	4	5	6	7
n. Students who talk a lot about social problems turn me off.	1	2	3	4	5	6	7
o. I tend to take people's behavior at face value and not worry about the inner causes for their behavior.	1	2	3	4	5	6	7
p. I am willing to listen to the variety of views that can emerge in talking about social issues and problems.	1	2	3	4	5	6	7
q. I prefer simple rather than complex explanations for people's behavior.	1	2	3	4	5	6	7
r. I think a lot about the influence that society has on other people.	1	2	3	4	5	6	7
s. I sometimes find it difficult to see things from the "other person's" point of view.	1	2	3	4	5	6	7
t. I try hard to keep up with current events.	1	2	3	4	5	6	7
u. I don't like to have the responsibility of handling a situation that requires a lot of thinking.	1	2	3	4	5	6	7
v. I try to take society as it is, rather than questioning it.	1	2	3	4	5	6	7

28. Please indicate the extent to which you find the following accurate or inaccurate. (Mark **one** for each item).

	Totally accurate	Mostly accurate	Somewhat accurate	Neither accurate nor inaccurate	Somewhat inaccurate	Mostly inaccurate	Totally inaccurate
a. Representations of racial/ethnic relations in the mass media.	1	2	3	4	5	6	7
b. Your family's views about how much equality there is in our society.	1	2	3	4	5	6	7
c. Depictions of the contributions of racial/ethnic groups in school textbooks.	1	2	3	4	5	6	7
d. Racial/ethnic stereotypes held by my peers.	1	2	3	4	5	6	7

29. Please indicate how much you agree or disagree with the following statements about gender, racial/ethnic, and political issues in our society? (Mark **one** for each item).

	Agree strongly	Agree somewhat	Agree slightly	Neither disagree nor agree	Disagree slightly	Disagree somewhat	Disagree strongly
A. GENDER ISSUES IN SOCIETY							
a. In the United States there is still great gender inequality.	1	2	3	4	5	6	7
b. Women are responsible for their lack of accomplishments in society.	1	2	3	4	5	6	7
c. Discrimination in the workplace still limits the success of many women.	1	2	3	4	5	6	7
d. Women are less willing to make the personal sacrifices needed to make it in American society.	1	2	3	4	5	6	7
e. It is harder for women candidates to raise campaign funds than it is for men candidates.	1	2	3	4	5	6	7
f. Most women are no longer discriminated against in this country.	1	2	3	4	5	6	7
B. RACIAL/ETHNIC ISSUES IN SOCIETY:							
a. What one can achieve in life is still limited by one's race or ethnicity.	1	2	3	4	5	6	7
b. People of color are responsible for their lack of accomplishments in society.	1	2	3	4	5	6	7
c. Prejudice and discrimination in the educational system limit the success of people of color.	1	2	3	4	5	6	7
d. People of color aren't as successful in the workplace as Whites because they don't have the same work ethic.	1	2	3	4	5	6	7
e. Unfair hiring and promotion practices help to keep many people of color from gaining positions of power.	1	2	3	4	5	6	7
f. Most people of color are no longer discriminated against in this country.	1	2	3	4	5	6	7
C. POLITICAL ISSUES IN SOCIETY:							
a. Same sex couples should not have the right to legal marital status.	1	2	3	4	5	6	7
b. Racial/ethnic profiling is a serious problem in our society.	1	2	3	4	5	6	7
c. The government should provide fewer services, such as health and education in order to reduce spending.	1	2	3	4	5	6	7
d. There should be stronger legislation against perpetrators of hate crimes.	1	2	3	4	5	6	7
e. The biases built into the legal and justice systems contribute to the inequality in our country.	1	2	3	4	5	6	7
f. We should decrease the number of immigrants who are permitted to come to the United States.	1	2	3	4	5	6	7

30. Below are statements about the value of diversity in higher education. How much do you agree or disagree with each of them? (Mark one for each item).

Agree strongly
Agree somewhat
Agree slightly
Neither disagree nor agree
Disagree slightly
Disagree somewhat
Disagree strongly

- a. The focus on diversity in colleges and universities puts too much emphasis on differences between racial/ethnic groups. 1 2 3 4 5 6 7
- b. A diverse student body is essential to teaching students the skills they need to succeed and lead in the work environments of the 21st century. 1 2 3 4 5 6 7
- c. The emphasis on diversity means I can't talk honestly about ethnic, racial, and gender issues. 1 2 3 4 5 6 7
- d. Leaders in science and engineering should reflect the racial/ethnic diversity of the United States. 1 2 3 4 5 6 7
- e. The current focus on diversity undermines the common ties that bind us as a nation. 1 2 3 4 5 6 7
- f. Exposure to diverse peers makes college graduates better-informed participants in public life. 1 2 3 4 5 6 7

31. The following items give reasons that people sometimes use to explain why there are poor and rich people in this country. (Mark one for each item).

Extremely important
Very important
Slightly important
Neither unimportant nor important
Slightly unimportant
Very unimportant
Extremely unimportant

- A. How important do you think each of the following factors is for why there are poor people in the United States?

- a. Lack of ability and talent among the poor. 1 2 3 4 5 6 7
- b. Prejudice and discrimination against the poor. 1 2 3 4 5 6 7
- c. Failure of society to provide good schools for many Americans. 1 2 3 4 5 6 7
- d. Lack of thrift and proper money management by poor people. 1 2 3 4 5 6 7
- e. Lack of effort by the poor themselves. 1 2 3 4 5 6 7
- f. Inadequate opportunities for the poor. 1 2 3 4 5 6 7
- g. Failure of private industry to provide enough jobs that pay more than poverty wages. 1 2 3 4 5 6 7

- B. How important do you think each of the following factors is for why there are rich people in the United States?

- a. Political influence or "pull" 1 2 3 4 5 6 7
- b. Hard work and initiative 1 2 3 4 5 6 7
- c. Money inherited from families 1 2 3 4 5 6 7
- d. Personal drive and willingness to take risks 1 2 3 4 5 6 7
- e. The "good old boys" network 1 2 3 4 5 6 7
- f. Competence and ability 1 2 3 4 5 6 7

32. Concerning your political views, where would you place yourself on this scale that ranges from extremely conservative to extremely liberal? (Mark one).

1 Extremely liberal
2 Liberal
3 Slightly liberal
4 Middle of the road
5 Slightly conservative
6 Conservative
7 Extremely conservative
8 Haven't thought about it

Participation and Action

33. To what extent have you been involved in the following campus activities and organizations while at college? (Mark one for each item).

Very much
Quite a lot
A fair amount
Somewhat
A little bit
Very little
Not at all

- a. Fraternity and/or sorority life 1 2 3 4 5 6 7
- b. Intramural and/or intercollegiate athletics 1 2 3 4 5 6 7
- c. Political activities and organizations 1 2 3 4 5 6 7
- d. Cultural entertainment performances and activities (e.g., music performance, band, theater, etc.) 1 2 3 4 5 6 7
- e. Religious clubs and activities (e.g., Christian Fellowship, Muslim Student Association, Hillel, Baha'i Club, etc.) 1 2 3 4 5 6 7
- f. Groups and activities reflecting my own cultural-ethnic background (such as Black Student Union, La Raza, Asian American Association, etc.) 1 2 3 4 5 6 7
- g. Groups and activities reflecting other cultural/ethnic backgrounds 1 2 3 4 5 6 7
- h. Community service/volunteer work (on campus or off) 1 2 3 4 5 6 7
- i. Groups promoting gender awareness and equality (such as, anti-sexual harassment and violence) 1 2 3 4 5 6 7
- j. Lesbian, gay, bisexual, transgendered people and allies (LGBTQA) 1 2 3 4 5 6 7
- k. Campus media activities (e.g. college newspaper, magazine, radio, etc.) 1 2 3 4 5 6 7
- l. Student Government 1 2 3 4 5 6 7

34. How important do you think the following activities will be to you personally after college? (Mark one for each item).

Extremely important
Very important
Fairly important
Somewhat important
Slightly important
Not very important
Not at all important

- a. Influencing the political structure (e.g. voting, education campaigns, get-out-the-vote efforts, etc.) 1 2 3 4 5 6 7
- b. Influencing social policy 1 2 3 4 5 6 7
- c. Working to correct social and economic inequalities 1 2 3 4 5 6 7
- d. Working to increase the role of religion in political life 1 2 3 4 5 6 7
- e. Helping promote inter-racial/inter-ethnic understanding 1 2 3 4 5 6 7
- f. Working to achieve greater gender equality 1 2 3 4 5 6 7
- g. Working to reduce the power of the Government 1 2 3 4 5 6 7

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35. People can take a variety of actions to address issues of prejudice, discrimination and injustices. Listed below are different actions.

- a. In column A to the right, indicate how confident you feel about your abilities in each of the actions listed.
- b. In column B to the far right, indicate how often you have engaged in each of the actions listed during the last few months.

A

How confident do you feel?
(Mark one for each item).

Extremely confident
Very confident
Fairly confident
Somewhat confident
Slightly confident
Not very confident
Not at all confident

B

In the last few months, how often did you:
(Mark one for each item).

Very often
Often
Fairly often
Once in a while
Not often
Hardly ever
Never

- a. Recognize and challenge the biases that affect my own thinking.
- b. Avoid using language that reinforces negative stereotypes.
- c. Challenge others on derogatory comments.
- d. Reinforce others for behaviors that support cultural diversity.
- e. Make efforts to educate myself about other groups.
- f. Make efforts to get to know people from diverse backgrounds.
- g. Join a community group/organization that promotes diversity.
- h. Get together with others to challenge discrimination.
- i. Participate in a coalition of different groups to address some social issues.

1 2 3 4 5 6 7
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36. Please feel free to write any comments here.

Thank you for completing this survey!

Appendix F: MIGR Post Test:

GROUP ATTITUDES AND EXPERIENCES ON CAMPUS Survey II

Dear Student:

Thank you for your participation in this study. Your participation is important to us. As indicated on the enclosed consent form, your answers to this questionnaire will be kept strictly confidential.

CREATE YOUR OWN ID CODE

Please do not put your name on this form.

To ensure confidentiality, we ask you to create your own ID code. We will provide you the same instructions for other surveys so that you can create the same code. It will enable us to put all of your data from your surveys together for data analysis purposes.

Create your own ID code by answering a few questions that only you know how to answer.

We will ask you to create this code again on follow-up surveys.

First letter of your mother's maiden name	<input type="text"/>	A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
First Letter of your mother's first name	<input type="text"/>	A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
The first letter of the city you were born	<input type="text"/>	A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
Last number of the year you were born	<input type="text"/>	0 1 2 3 4 5 6 7 8 9

MARKING INSTRUCTIONS

- Use a No. 2 pencil or a blue or black ink pen only.
- Do not use pens with ink that soaks through the paper.
- Make solid marks that fill the response completely.
- Erase cleanly any marks you wish to change.
- If using pen, please mark an "X" through an invalid response. Then fill in the correct response completely.
- Make no stray marks on this form.

CORRECT:



INCORRECT:



INVALID:



Thank you in advance for your assistance
in this important research study

FOR OFFICE USE ONLY
(DO NOT WRITE IN THIS SPACE)

1	1	1	1	1	1	1	1	1	1
1	1	1	1	1	1	1	1	1	1
2	2	2	2	2	2	2	2	2	2
3	3	3	3	3	3	3	3	3	3
4	4	4	4	4	4	4	4	4	4
5	5	5	5	5	5	5	5	5	5
6	6	6	6	6	6	6	6	6	6
7	7	7	7	7	7	7	7	7	7
8	8	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9

Background Information

1. Which of the following courses, programs or activities have you been involved in this semester/quarter? (Mark one for each item).

Yes
No

- | | |
|--|-----|
| a. Courses in Race/Ethnic Studies program/department | 1 2 |
| b. Courses in other department primarily covering race/ethnic issues | 1 2 |
| c. Courses in Women's Studies program/department | 1 2 |
| d. Courses in other department primarily covering gender issues | 1 2 |
| e. Community service course for credit | 1 2 |
| f. Non-credit community service/volunteer project | 1 2 |
| g. Living-learning program | 1 2 |
| h. Intergroup dialogue | 1 2 |
| i. Internships | 1 2 |

2. Your Racial/Ethnic Identification (You may identify with several racial/ethnic identity groups. For answering the questions in this survey, please specify the one racial/ethnic group you identify with the most.)

- 1 African American or Black
2 Asian American or Asian/Pacific Islander
3 Latina(o)/Hispanic American
4 Native American/American Indian/Alaskan Native
5 Arab American or Arab
6 White/European American
7 Other (specify): _____

Group Identities and Group Relationships

We are all members of different social groups (race, ethnicity, gender, and so on). Many of the questions in this section ask you to refer to these social identity groups.

4. How often do you think about yourself as a member of each of the following social groups? (Mark one for each item).

Always
Almost Always
Often
Sometimes
Once in a while
Rarely
Never

- | | |
|------------------------------|---------------|
| a. Race/Ethnicity | 1 2 3 4 5 6 7 |
| b. Gender | 1 2 3 4 5 6 7 |
| c. Socio-economic class | 1 2 3 4 5 6 7 |
| d. Sexual orientation | 1 2 3 4 5 6 7 |
| e. Ability/Disability status | 1 2 3 4 5 6 7 |
| f. Religion/Spirituality | 1 2 3 4 5 6 7 |
| g. Age | 1 2 3 4 5 6 7 |
| h. National origin | 1 2 3 4 5 6 7 |

5. For each of your social identity group(s), how much does the way people in this group are treated in the United States affect what happens in your life? (Mark one for each item).

Very much
Quite a lot
A fair amount
Somewhat
A little bit
Not very much
Not at all

- | | |
|------------------------------|---------------|
| a. Race/Ethnicity | 1 2 3 4 5 6 7 |
| b. Gender | 1 2 3 4 5 6 7 |
| c. Socio-economic class | 1 2 3 4 5 6 7 |
| d. Sexual orientation | 1 2 3 4 5 6 7 |
| e. Ability/Disability status | 1 2 3 4 5 6 7 |
| f. Religion/Spirituality | 1 2 3 4 5 6 7 |
| g. Age | 1 2 3 4 5 6 7 |
| h. National origin | 1 2 3 4 5 6 7 |

The next question (Q3) asks you about the group that you mentioned as your primary racial/ethnic identification in Q2.

3. As you think about important values in life, such as values about work and family, how similar or different are your racial/ethnic group's values and those of the following groups? (Mark one for each item).

Very similar
Much more similar than different
Somewhat more similar than different
Equally similar and different
Somewhat more different than similar
Much more different than similar
Very different

Not applicable-This is my group

The values of my racial/ethnic group and those of:

- | | |
|--|-----------------|
| a. African Americans/Blacks | 3 1 2 3 4 5 6 7 |
| b. Asian Americans/Asians/Pacific Islanders | 3 1 2 3 4 5 6 7 |
| c. Latina(o)s/Hispanic Americans | 3 1 2 3 4 5 6 7 |
| d. Native Americans/American Indians/Alaskan Natives | 3 1 2 3 4 5 6 7 |
| e. Arab Americans/Arabs | 3 1 2 3 4 5 6 7 |
| f. Whites/European Americans | 3 1 2 3 4 5 6 7 |

6. Thinking about the racial/ethnic identity group that you mentioned as your primary racial/ethnic identification in Q2, please indicate how much you agree or disagree with the following statements. (Mark one for each item).

Agree strongly
Agree somewhat
Agree slightly
Neither disagree nor agree
Disagree slightly
Disagree somewhat
Disagree strongly

- | | |
|---|---------------|
| a. I have spent time trying to find out more about my racial/ethnic identity group. | 1 2 3 4 5 6 7 |
| b. I have a clear sense of my racial/ethnic background and what it means for me. | 1 2 3 4 5 6 7 |
| c. I have a lot of pride in my racial/ethnic group and its accomplishments. | 1 2 3 4 5 6 7 |
| d. To learn more about my racial/ethnic group, I have often talked to other people about it. | 1 2 3 4 5 6 7 |
| e. I think a lot about how my life will be affected by my race/ethnicity. | 1 2 3 4 5 6 7 |
| f. I feel a strong attachment toward my own racial/ethnic group. | 1 2 3 4 5 6 7 |
| g. I participate in activities that express my racial/ethnic group. | 1 2 3 4 5 6 7 |
| h. I think a lot about how the group history and traditions of my racial/ethnic group have influenced me. | 1 2 3 4 5 6 7 |
| i. I feel good about being a member of my racial/ethnic group. | 1 2 3 4 5 6 7 |

7. For each item below, indicate how well you think it describes your motivation and skills in learning about people of racial/ethnic groups different from your own and interacting with them. (Mark one for each item).

Very much like me
Quite a lot like me
Somewhat like me
A little bit like me
Not much like me
Not very much like me
Not at all like me

- I find it hard to challenge opinions of people in other racial/ethnic groups.
- I am able to respect and interact positively with people in other racial/ethnic groups whose views on social issues differ from my own.
- I have difficulty expressing myself when discussing sensitive issues with people in other racial/ethnic groups.
- Knowing how other people view my racial/ethnic group does not help me communicate better with them.
- I feel comfortable asking people of other racial/ethnic groups about their perspectives on issues involving their groups.
- I avoid conversations with people of other racial/ethnic groups who hold really different perspectives from my own.
- I can interact more effectively with members of other racial/ethnic groups if I know how they view my race/ethnicity.
- I worry about offending people from other racial/ethnic groups when I disagree with their points of view.
- It is important for me to educate others about my racial/ethnic group.
- I like to learn about racial/ethnic groups different from my own.
- I don't enjoy getting into unfamiliar situations involving members of other racial/ethnic groups.
- Sharing stories and experiences of my racial/ethnic group with others matters a lot to me.
- I want to bridge differences between different racial/ethnic groups.
- I don't care if other people understand my racial/ethnic group.
- As I learn more about other racial/ethnic groups, I find myself wanting to learn more about people of my own racial/ethnic group.
- I don't feel the need to help people from different racial/ethnic groups learn from each other.

8. In interactions with people from racial/ethnic groups different from your own, how frequently have you done or experienced the following since you have been at the university? (Mark one for each item).

Very much
Quite a lot
A fair amount
Somewhat
A little bit
Very little
Not at all

- had meaningful and honest discussions outside of class about race and ethnic relations
- been put down, made to feel uncomfortable
- shared our personal feelings and problems
- had tense, somewhat hostile interactions
- had close friendships
- had guarded, cautious interactions
- felt excluded, ignored

9. How do you generally feel when interacting with people from racial/ethnic groups different from your own? Look at the pairs of emotions below and place yourself somewhere on that continuum. (Mark one for each pair).

I feel:

- Not at all Worried
- Not at all Trusting
- Not at all Anxious
- Not at all Excited
- Not at all Tense
- Not at all Open
- Not at all Fearful
- Not at all Engaged

10. Here is another way of describing your feelings in conversations with people from racial/ethnic groups different from your own. (Mark one for each item).

Very much like me
Quite a lot like me
Somewhat like me
A little bit like me
Not much like me
Not very much like me
Not at all like me

- When people feel frustrated about racial/ethnic stereotypes applied to their group, I feel some of their frustration too.
- When people feel proud of the accomplishments of someone of their racial/ethnic group, I feel some of their pride as well.
- When people express regret about the racial/ethnic biases they were taught, I can empathize with their feelings.
- When I learn about the injustices that people of different races/ethnicities have experienced, I tend to feel some of the anger that they do.
- When I hear others use their positions of privilege to promote greater racial/ethnic equality, I feel hopeful.
- I feel despair when I hear about the impact of racial/ethnic inequalities on others in our society.
- I feel hopeful hearing how others have overcome disadvantages because of their race/ethnicity.
- I feel angry when people don't acknowledge the privileges they have in society because of their race/ethnicity.

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11. The following statements concern how you view people and members of racial/ethnic groups. How much do you agree with these statements? (Mark one for each item).

Agree strongly

Agree somewhat

Agree slightly

Neither disagree nor agree

Disagree slightly

Disagree somewhat

Disagree strongly

a. I try to be aware of differences among people, even when they are members of the same racial/ethnic group.

b. Members of the same racial/ethnic group share background experiences that shape their views of the world.

c. A member of a given race/ethnicity may differ as much from others in that group as from members of other racial/ethnic groups.

d. It is important to understand the differences in perspectives between different racial/ethnic groups.

12. We are interested in the amount of contact (in non-romantic relationships) that you have with students from various groups. Please indicate the extent to which you interact with students from each of the following groups. (Mark one for each item).

Very much

Quite a lot

A fair amount

Somewhat

A little bit

Very little

Not at all

a. African American/Black students

b. Asian American/Asian/Pacific Islander students

c. Latina(o)/Hispanic American students

d. Native American/American Indian/Alaskan Native students

e. Arab American/Arab students

f. White/European American students

g. Women

h. Men

i. Students of a religion different from your own

j. Students of a social class different from your own

k. Students of a sexual orientation different from your own

13. Please indicate how much you agree or disagree with these statements about (A) how you think about conflict, and (B) how you deal with conflict. By conflict, we mean situations or interactions in which there are important and emotionally charged disagreements and differences in points of views. (Mark one for each item).

Agree strongly

Agree somewhat

Agree slightly

Neither disagree nor agree

Disagree slightly

Disagree somewhat

Disagree strongly

A. IN THINKING ABOUT CONFLICT, I BELIEVE:

a. Conflict and disagreements can enrich discussion of social issues.

b. Conflict in discussing social issues makes people fearful.

c. Talking about conflicts can help clarify misunderstandings that groups have about each other.

d. Conflict has a negative impact on relationships with others.

e. Conflict is a normal process when people get together.

f. Conflicts between groups rarely have positive consequences.

g. Conflict can be healthy for a democracy.

h. Conflict between groups makes it difficult for them to communicate.

B. IN DEALING WITH CONFLICT:

a. I generally try to avoid conflict.

b. I can help people from different groups use conflict constructively.

c. I clam up (freeze) when conflict involves strong emotions.

d. I can work effectively with conflicts that involve me.

e. I am usually uncertain how to help people learn from conflicts.

f. I learn a lot about myself in conflict situations.

g. I'd like for groups to just get along rather than deal openly with their conflicts.

h. I can help people from different groups deal with conflicts that break out between groups.

14. Think about your six closest friends here on campus. For each friend please indicate his or her (A) gender; (B) race or ethnicity; (C) religion; and (D) whether you met him/her before coming to college or met them at college.

	A Gender (specify below)	B Race/Ethnicity (specify below)	C Religion (specify below)	D When and Where Met Met at college Met before college
1				(1) (2)
2				(1) (2)
3				(1) (2)
4				(1) (2)
5				(1) (2)
6				(1) (2)

204

Social and Political Perspectives

15. The following statements concern your thinking about people, society and the world. For each statement, indicate how well each statement describes you. (Mark one for each item).

Very much like me
Quite a lot like me
Somewhat like me
A little bit like me
Not much like me
Not very much like me
Not at all like me

- I really enjoy analyzing the reasons or causes for people's behavior. 1 2 3 4 5 6 7
- The world is too complicated for me to spend time trying to figure out how it operates. 1 2 3 4 5 6 7
- I strive to see issues from many points of view. 1 2 3 4 5 6 7
- I don't enjoy getting into discussions where the causes for people's behaviors are being talked over. 1 2 3 4 5 6 7
- I find it interesting to think about how this country has changed over the last several years and will change in the future. 1 2 3 4 5 6 7
- I like tasks that require little thought once I've learned them. 1 2 3 4 5 6 7
- I feel uncomfortable asking clarification questions when I don't understand another person's views. 1 2 3 4 5 6 7
- If I am sure about something, I don't waste too much time listening to other people's arguments. 1 2 3 4 5 6 7
- I am fascinated by the complexity of the social institutions that affect people's lives. 1 2 3 4 5 6 7
- I do not enjoy getting into discussions about political issues. 1 2 3 4 5 6 7
- I would rather do something that requires little thought than something that is sure to challenge my thinking abilities. 1 2 3 4 5 6 7
- I believe there are many sides to every issue and try to look at most of them. 1 2 3 4 5 6 7
- I think a lot about the influence that society has on my behaviors. 1 2 3 4 5 6 7
- Students who talk a lot about social problems turn me off. 1 2 3 4 5 6 7
- I tend to take people's behavior at face value and not worry about the inner causes for their behavior. 1 2 3 4 5 6 7
- I am willing to listen to the variety of views that can emerge in talking about social issues and problems. 1 2 3 4 5 6 7
- I prefer simple rather than complex explanations for people's behavior. 1 2 3 4 5 6 7
- I think a lot about the influence that society has on other people. 1 2 3 4 5 6 7
- I sometimes find it difficult to see things from the "other person's" point of view. 1 2 3 4 5 6 7
- I try hard to keep up with current events. 1 2 3 4 5 6 7
- I don't like to have the responsibility of handling a situation that requires a lot of thinking. 1 2 3 4 5 6 7
- I try to take society as it is, rather than questioning it. 1 2 3 4 5 6 7

16. Please indicate the extent to which you find the following accurate or inaccurate. (Mark one for each item).

Totally accurate
Mostly accurate
Somewhat accurate
Neither accurate nor inaccurate
Somewhat inaccurate
Mostly inaccurate
Totally inaccurate

- Representations of racial/ethnic relations in the mass media. 1 2 3 4 5 6 7
- Your family's views about how much equality there is in our society. 1 2 3 4 5 6 7
- Depictions of the contributions of racial/ethnic groups in school textbooks. 1 2 3 4 5 6 7
- Racial/ethnic stereotypes held by my peers. 1 2 3 4 5 6 7

17. Please indicate how much you agree or disagree with the following statements about gender, racial/ethnic, and political issues in our society? (Mark one for each item).

Agree strongly
Agree somewhat
Agree slightly
Neither disagree nor agree
Disagree slightly
Disagree somewhat
Disagree strongly

A. GENDER ISSUES IN SOCIETY

- In the United States there is still great gender inequality. 1 2 3 4 5 6 7
- Women are responsible for their lack of accomplishments in society. 1 2 3 4 5 6 7
- Discrimination in the workplace still limits the success of many women. 1 2 3 4 5 6 7
- Women are less willing to make the personal sacrifices needed to make it in American society. 1 2 3 4 5 6 7
- It is harder for women candidates to raise campaign funds than it is for men candidates. 1 2 3 4 5 6 7
- Most women are no longer discriminated against in this country. 1 2 3 4 5 6 7

B. RACIAL/ETHNIC ISSUES IN SOCIETY:

- What one can achieve in life is still limited by one's race or ethnicity. 1 2 3 4 5 6 7
- People of color are responsible for their lack of accomplishments in society. 1 2 3 4 5 6 7
- Prejudice and discrimination in the educational system limit the success of people of color. 1 2 3 4 5 6 7
- People of color aren't as successful in the workplace as Whites because they don't have the same work ethic. 1 2 3 4 5 6 7
- Unfair hiring and promotion practices help to keep many people of color from gaining positions of power. 1 2 3 4 5 6 7
- Most people of color are no longer discriminated against in this country. 1 2 3 4 5 6 7

C. POLITICAL ISSUES IN SOCIETY:

- Same sex couples should not have the right to legal marital status. 1 2 3 4 5 6 7
- Racial/ethnic profiling is a serious problem in our society. 1 2 3 4 5 6 7
- The government should provide fewer services, such as health and education in order to reduce spending. 1 2 3 4 5 6 7
- There should be stronger legislation against perpetrators of hate crimes. 1 2 3 4 5 6 7
- The biases built into the legal and justice systems contribute to the inequality in our country. 1 2 3 4 5 6 7
- We should decrease the number of immigrants who are permitted to come to the United States. 1 2 3 4 5 6 7

18. Below are statements about the value of diversity in higher education. How much do you agree or disagree with each of them? (Mark one for each item).

Agree strongly
Agree somewhat
Agree slightly
Neither disagree nor agree
Disagree slightly
Disagree somewhat
Disagree strongly

- a. The focus on diversity in colleges and universities puts too much emphasis on differences between racial/ethnic groups. 1 2 3 4 5 6 7
- b. A diverse student body is essential to teaching students the skills they need to succeed and lead in the work environments of the 21st century. 1 2 3 4 5 6 7
- c. The emphasis on diversity means I can't talk honestly about ethnic, racial, and gender issues. 1 2 3 4 5 6 7
- d. Leaders in science and engineering should reflect the racial/ethnic diversity of the United States. 1 2 3 4 5 6 7
- e. The current focus on diversity undermines the common ties that bind us as a nation. 1 2 3 4 5 6 7
- f. Exposure to diverse peers makes college graduates better-informed participants in public life. 1 2 3 4 5 6 7

19. The following items give reasons that people sometimes use to explain why there are poor and rich people in this country. (Mark one for each item).

Extremely important
Very important
Slightly important
Neither unimportant nor important
Slightly unimportant
Very unimportant
Extremely unimportant

- A. How important do you think each of the following factors is for why there are poor people in the United States?

- a. Lack of ability and talent among the poor. 1 2 3 4 5 6 7
- b. Prejudice and discrimination against the poor. 1 2 3 4 5 6 7
- c. Failure of society to provide good schools for many Americans. 1 2 3 4 5 6 7
- d. Lack of thrift and proper money management by poor people. 1 2 3 4 5 6 7
- e. Lack of effort by the poor themselves. 1 2 3 4 5 6 7
- f. Inadequate opportunities for the poor. 1 2 3 4 5 6 7
- g. Failure of private industry to provide enough jobs that pay more than poverty wages. 1 2 3 4 5 6 7

- B. How important do you think each of the following factors is for why there are rich people in the United States?

- a. Political influence or "pull" 1 2 3 4 5 6 7
- b. Hard work and initiative 1 2 3 4 5 6 7
- c. Money inherited from families 1 2 3 4 5 6 7
- d. Personal drive and willingness to take risks 1 2 3 4 5 6 7
- e. The "good old boys" network 1 2 3 4 5 6 7
- f. Competence and ability 1 2 3 4 5 6 7

20. Concerning your political views, where would you place yourself on this scale that ranges from extremely liberal to extremely conservative? (Mark one).

- 1 Extremely liberal
2 Liberal
3 Slightly liberal
4 Middle of the road
5 Slightly conservative
6 Conservative
7 Extremely conservative
8 Haven't thought about it

Participation and Action

21. To what extent have you been involved in the following campus activities and organizations this semester/quarter? (Mark one for each item).

Very much
Quite a lot
A fair amount
Somewhat
A little bit
Very little
Not at all

- a. Fraternity and/or sorority life 1 2 3 4 5 6 7
- b. Intramural and/or intercollegiate athletics 1 2 3 4 5 6 7
- c. Political activities and organizations 1 2 3 4 5 6 7
- d. Cultural entertainment performances and activities (e.g., music performance, band, theater, etc.) 1 2 3 4 5 6 7
- e. Religious clubs and activities (e.g., Christian Fellowship, Muslim Student Association, Hillel, Baha'i Club, etc.) 1 2 3 4 5 6 7
- f. Groups and activities reflecting my own cultural-ethnic background (such as Black Student Union, La Raza, Asian American Association, etc.) 1 2 3 4 5 6 7
- g. Groups and activities reflecting other cultural/ethnic backgrounds 1 2 3 4 5 6 7
- h. Community service/volunteer work (on campus or off) 1 2 3 4 5 6 7
- i. Groups promoting gender awareness and equality (such as, anti-sexual harassment and violence) 1 2 3 4 5 6 7
- j. Lesbian, gay, bisexual, transgendered people and allies (LGBTQA) 1 2 3 4 5 6 7
- k. Campus media activities (e.g. college newspaper, magazine, radio, etc.) 1 2 3 4 5 6 7
- l. Student Government 1 2 3 4 5 6 7

22. How important do you think the following activities will be to you personally after college? (Mark one for each item).

Extremely important
Very important
Fairly important
Somewhat important
Slightly important
Not very important
Not at all important

- a. Influencing the political structure (e.g. voting, education campaigns, get-out-the-vote efforts, etc.) 1 2 3 4 5 6 7
- b. Influencing social policy 1 2 3 4 5 6 7
- c. Working to correct social and economic inequalities 1 2 3 4 5 6 7
- d. Working to increase the role of religion in political life 1 2 3 4 5 6 7
- e. Helping promote inter-racial/inter-ethnic understanding 1 2 3 4 5 6 7
- f. Working to achieve greater gender equality 1 2 3 4 5 6 7
- g. Working to reduce the power of the Government 1 2 3 4 5 6 7

23. People can take a variety of actions to address issues of prejudice, discrimination and injustices. Listed below are different actions.

a. In column A to the right, indicate how confident you feel about your abilities in each of the actions listed.

b. In column B to the far right, indicate how often you have engaged in each of the actions listed during the last few months.

- Recognize and challenge the biases that affect my own thinking.
- Avoid using language that reinforces negative stereotypes.
- Challenge others on derogatory comments.
- Reinforce others for behaviors that support cultural diversity.
- Make efforts to educate myself about other groups.
- Make efforts to get to know people from diverse backgrounds.
- Join a community group/organization that promotes diversity.
- Get together with others to challenge discrimination.
- Participate in a coalition of different groups to address some social issues.

A		B	
How <u>confident</u> do you feel? (Mark <u>one</u> for <u>each</u> item).		In the last few months, how <u>often</u> did you: (Mark <u>one</u> for <u>each</u> item).	
Extremely confident		Very often	
Very confident		Often	
Fairly confident		Fairly often	
Somewhat confident		Once in a while	
Slightly confident		Not often	
Not very confident		Hardly ever	
Not at all confident		Never	

Course/Program Evaluation

24. Listed to the right are different educational features that characterize courses or programs. How much did each component contribute to your learning? (Mark one for each item).

a. Facilitators/instructors	
b. Structured activities and exercises	
c. Assigned readings	
d. Journals/reflection papers	
e. Other written assignments	
f. Groundrules for discussion	
g. A small group setting	
h. A diverse group of students	
i. Collaborative projects with other students	

25. A variety of learning and communication processes are found in courses and programs involving group discussions. Listed below are a number of such processes.

A. In column A to the right, indicate the extent to which each of the communication processes occurred during your course/program.

B. In column B to the far right, indicate how much each communication process contributed to your learning in the course/program.

- Being able to disagree
- Sharing my views and experiences
- Asking questions that I felt I wasn't able to ask before
- Addressing difficult issues
- Speaking openly without feeling judged
- Hearing different points of view
- Learning from each other
- Hearing other students' personal stories
- Working through disagreements and conflicts
- Examining the sources of my biases and assumptions
- Making mistakes and reconsidering my opinions
- Appreciating experiences different from my own
- Thinking about issues that I may not have before
- Other students' willingness to understand their own biases and assumptions
- Understanding how privilege and oppression affect our lives
- Listening to other students' commitment to work against injustices
- Understanding other students' passion about social issues
- Talking about ways to take action on social issues
- Sharing ways to collaborate with other groups to take action
- Feeling a sense of hope about being able to challenge injustices

A		B	
To what extent did each of the communication processes <u>occur</u> during your course/program?		How much each communication process <u>contributed</u> to your learning in the course/program.	
Very much		Very much	
Quite a bit		Quite a bit	
A fair amount		A fair amount	
Somewhat		Somewhat	
A little bit		A little bit	
Not very much		Not very much	
Not at all		Not at all	

26. Please rate your facilitators/instructors on each of the following characteristics: (Mark one for each item).

	Excellent	Very good	Good	Fair	Not good	Poor	Very poor
a. Knowledgeable	1	2	3	4	5	6	7
b. Clear and organized	1	2	3	4	5	6	7
c. Established rapport	1	2	3	4	5	6	7
d. Enthusiastic	1	2	3	4	5	6	7
e. Stimulating	1	2	3	4	5	6	7
f. Supportive	1	2	3	4	5	6	7
g. Challenging	1	2	3	4	5	6	7

27. How effective were your facilitators/instructors in the following areas: (Mark one for each item).

	Extremely effective	Very effective	Fairly effective	Somewhat effective	Only a little effective	Not very effective	Not at all effective
a. Creating an inclusive climate.	1	2	3	4	5	6	7
b. Modeling good communication skills.	1	2	3	4	5	6	7
c. Actively involving me in learning experiences.	1	2	3	4	5	6	7
d. Intervening when some group/class members dominated discussion.	1	2	3	4	5	6	7
e. Encouraging group/class members to talk to each other, not just to the facilitators/instructors.	1	2	3	4	5	6	7
f. Intervening when some group/class members were quiet.	1	2	3	4	5	6	7
g. Handling conflict situations.	1	2	3	4	5	6	7
h. Helping to clarify misunderstandings.	1	2	3	4	5	6	7
i. Offering their own perspectives in a helpful way.	1	2	3	4	5	6	7
j. Bringing in a different perspective when everyone seemed to be agreeing.	1	2	3	4	5	6	7
k. Encouraging us to continue discussion when it became uncomfortable.	1	2	3	4	5	6	7

28. How much have your experiences in the course/program affected the following behaviors? (Mark one for each item).

	Very much	A fair amount	Quite a bit	Somewhat	A little	Not very much	Not at all
a. Discussing ideas and concepts from course/program with your family members.	1	2	3	4	5	6	7
b. Discussing ideas and concepts with friends who are <u>not</u> in the course/program.	1	2	3	4	5	6	7
c. Thinking about the course/program material on your own outside of the classroom/program.	1	2	3	4	5	6	7
d. Applying ideas and concepts from course/program to other courses you are taking.	1	2	3	4	5	6	7
e. Applying ideas and concepts from course/program to real life situations.	1	2	3	4	5	6	7

29. How would you characterize the overall class/group climate of your course/program on the following dimensions? (Mark one for each pair).

a. Not at all Personal	1	2	3	4	5	6	7	8	9	10	Extremely Personal
b. Not at all Divisive	1	2	3	4	5	6	7	8	9	10	Extremely Divisive
c. Not at all Positive	1	2	3	4	5	6	7	8	9	10	Extremely Positive
d. Not at all Tense	1	2	3	4	5	6	7	8	9	10	Extremely Tense
e. Not at all Engaging	1	2	3	4	5	6	7	8	9	10	Extremely Engaging
f. Not at all Negative	1	2	3	4	5	6	7	8	9	10	Extremely Negative

30. In your own assessment, how much has the course/ program had an impact on you in the following dimensions? (Mark one for each pair).

a. Being more self aware.	1	2	3	4	5	6	7	8	9	10	Very much
b. Feeling that sharing your personal experiences with others is often a mistake.	1	2	3	4	5	6	7	8	9	10	Very much
c. Being more sensitive to others.	1	2	3	4	5	6	7	8	9	10	Very much
d. Feeling that others are not genuinely interested in what you think and feel.	1	2	3	4	5	6	7	8	9	10	Very much
e. Being more thoughtful about social issues.	1	2	3	4	5	6	7	8	9	10	Very much
f. Feeling more separate or distant from students whose backgrounds differ from your own.	1	2	3	4	5	6	7	8	9	10	Very much
g. Thinking that groups composed of people from different backgrounds can work together in positive ways.	1	2	3	4	5	6	7	8	9	10	Very much
h. Feeling helpless about making a difference in the world.	1	2	3	4	5	6	7	8	9	10	Very much
i. Being more concerned about the world.	1	2	3	4	5	6	7	8	9	10	Very much
j. Being convinced that government should not try to reduce inequalities.	1	2	3	4	5	6	7	8	9	10	Very much

Thank you for completing this survey!

Appendix G: Institutional Review Board Documents:



UNIVERSITY OF MARYLAND

INSTITUTIONAL REVIEW BOARD

2100 Lee Building
College Park, Maryland 20742-5121
301.405.4212 TEL 301.314.1475 FAX
irb@deans.umd.edu
www.umresearch.umd.edu/IRB

June 9, 2008

MEMORANDUM

Application Approval Notification

To: Dr. Gloria Bouis
Dr. Robert Waters
Office of Human Relations Programs
University of Maryland, College Park

Dr. Biren "Ratnesh" Nagda
Department of Social Work
University of Washington

From: Roslyn Edson, M.S., CIP *TPB for Roslyn Edson*
IRB Manager
University of Maryland, College Park

Re: **IRB Application Number: # 01409**
Project Title: "Evaluation of the Educational Effects of Intergroup Dialogues"

Approval Date: June 9, 2008

Expiration Date: June 9, 2009

Type of Application: Renewal

Type of Research: Non-Exempt

Type of Review
For Application: Expedited

The University of Maryland, College Park Institutional Review Board (IRB) approved your IRB application. The research was approved in accordance with 45 CFR 46, the Federal Policy for the Protection of Human Subjects, and the University's IRB policies and procedures. The IRB approves waiver of signed informed consent as per criteria in 45 CFR 46.116(d). Please reference the above-cited IRB application number in any future communications with our office regarding this research.

Recruitment/Consent: For research requiring written informed consent, the IRB-approved and stamped informed consent document is enclosed. The IRB approval expiration date has been stamped on the informed consent document. Please keep copies of the consent forms used for this research for three years after the completion of the research.

Continuing Review: If you intend to continue to collect data from human subjects or to analyze private, identifiable data collected from human subjects, after the expiration date for this approval (indicated above), you must submit a renewal application to the IRB Office at least 30 days before the approval expiration date.

Modifications: Any changes to the approved protocol must be approved by the IRB before the change is implemented, except when a change is necessary to eliminate apparent immediate hazards to the subjects.

If you would like to modify the approved protocol, please submit an addendum request to the IRB Office. The instructions for submitting a request are posted on the IRB web site at:
http://www.umresearch.umd.edu/IRB/irb_Addendum%20Protocol.htm.

Unanticipated Problems Involving Risks: You must promptly report any unanticipated problems involving risks to subjects or others to the IRB Manager at 301-405-0678 or redson@umresearch.umd.edu.

Student Researchers: Unless otherwise requested, this IRB approval document was sent to the Principal Investigator (PI). The PI should pass on the approval document or a copy to the student researchers. This IRB approval document may be a requirement for student researchers applying for graduation. The IRB may not be able to provide copies of the approval documents if several years have passed since the date of the original approval.

Additional Information: Please contact the IRB Office at 301-405-4212 if you have any IRB-related questions or concerns.

CONSENT FORM FOR
WAIT LIST CONTROLS

A Study of the Educational Effects of Intergroup Dialogues

I am being asked to participate in a study of campus multicultural attitudes and experiences. The purpose of the project is to assess *if* multicultural classes and campus experiences affect students (both positively and negatively) and *how* these effects are produced. This project is being conducted by the University of Maryland, and nine other participating institutions (University of Michigan, University of Massachusetts, University of Washington, Arizona State University, University of Texas at Austin, University of California at San Diego, University of Illinois, Occidental College, and Syracuse University).

I am being asked to:

1. Fill out the questionnaire at the beginning of the semester and the end of this semester and one year later that covers attitudes, experiences, and skills related to interactions with students who are not the same gender as I and who are not from the same racial/ethnic background as mine. I will receive a \$15.00 Barnes & Noble gift certificate for the first questionnaire, and \$15.00 in food coupons or a Barnes & Noble gift certificate for the second questionnaire and \$25.00 for the final questionnaire. Each questionnaire will take approximately 30-40 minutes to complete.
2. Provide contact information so that the project staff can reach me to fill out a follow-up questionnaires (see attached contact sheet).

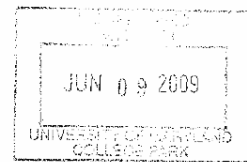
I understand that:

3. My participation in this research is completely voluntary and I can withdraw my consent at any time. If there is a question in the surveys that I don't want to answer, I may skip that question.
4. I certify that I am 18 years old.
5. Potential individual benefits, beyond those of participating in the course, are that I will be able to reflect about the course and campus experiences in a comprehensive way after taking the course. The survey questions, for example, cover a range of topics that may help me reflect on my experiences in a different way than I do in the course. In terms of social benefits, I will also contribute to advancing our knowledge of the best ways to address diversity on college campuses. The study might benefit undergraduate students as a whole by determining the positive ways in which the potential of diversity can be tapped for its educational value and to prepare students for a multicultural society.
6. My answers to the questionnaires will be kept strictly confidential. This means that my name will not appear on the questionnaire. The information I give will not be connected with my name in research reports. The reports will present information in summary form that will not identify any individual. No one other than the research staff will have access to my questionnaires and papers for coding purposes. My name will not be on these questionnaires or papers.
7. There are no known risks associated with answering the questionnaire, writing the papers, or participation in the research project.
8. I may ask questions about this study at any time and can expect truthful answers. I can ask the University of Maryland staff member who gives me the survey or call the project office to speak to Gloria Bouis @ 310.405.2842.
9. Should I have questions regarding my rights as a participant in research, I can contact: Institutional Review Board, 2100 Lee Building, University of Maryland, College Park, MD 20742; email: irb@deans.umd.edu; phone: (301) 405-0678.
10. I will be given a copy of this form after I have signed it.
11. This consent form and contact sheet will be kept in a file separate from the questionnaires.

Print Name

Signature

Date



CONSENT FORM FOR PARTICIPANTS
A Study of the Educational Effects of Intergroup Dialogues

I am being asked to participate in a study of campus multicultural attitudes and experiences. The purpose of the project is to assess *if* multicultural classes such as intergroup dialogues and campus experiences affect students (both positively and negatively) and *how* these effects are produced. This project is being conducted by the University of Maryland, and nine other participating institutions (University of Michigan, University of Massachusetts, University of Washington, Arizona State University, University of Texas at Austin, University of California at San Diego, University of Illinois, Occidental College, and Syracuse University).

I am being asked to:

1. Fill out the questionnaire at the beginning of the semester, at the end of this semester, and a year later that covers attitudes, experiences, and skills related to interactions with students who are not the same gender as I and who are not from the same racial/ethnic background as mine. I may also be contacted in future years to voluntarily participate in follow-up research on this topic.
2. Answer the questionnaires this semester during class time. The follow-up questionnaire a year later will be mailed to me and I will be paid \$25.00 for completing it. Each questionnaire takes approximately 45 minutes to complete.
3. Provide contact information (a campus and permanent address and phone number) so that the project staff can reach me to fill out follow-up questionnaires. (See attached contact sheet.)
4. Allow my papers (without my name on them) to be coded for research purposes by someone other than the instructors.
5. Be videotaped, along with other participants, in one early session, one mid session, and one late session of the dialogue. The entire two-hour dialogue, including the exercises and follow-up discussion will be videotaped during each session. My name will not be associated with the videotape. Participate in the videotaping is a requirement to participate in this research dialogue.
6. If I am chosen randomly from among the participants, to participate in an audio-taped individual interview conducted by a member of the research staff for one hour outside of class.

I understand that:

7. My participation in this research is completely voluntary and I can withdraw my consent at any time. If there is a question in the surveys that I don't want to answer, I may skip that question.
8. I certify that I am 18 years old.
9. My answers to the questionnaires and papers will be kept strictly confidential. This means that my name will not appear on the questionnaire or the papers. This information I give will not be connected with my name in research reports. The reports will present information in summary form that will not identify any individual. No one other than the research staff will have access (for coding purpose) to my questionnaires, papers or interviews (should I be randomly chosen for the interview). My name will not be on any of these research instruments.
10. Potential individual benefits, beyond those of participating in the course, are that I will be able to reflect about the course and campus experiences in a comprehensive way after taking the course. The survey questions, for example, cover a range of topics that may help me reflect on my experiences in a different way than I do in the course. In terms of social benefits, I will also contribute to advancing our knowledge of the best ways to address diversity on college campuses. The study might benefit undergraduate students as a whole by determining the positive ways in which the potential of diversity can be tapped for its educational value and to prepare students for a multicultural society.
11. The individual interview, if I am randomly chosen for it, will be audio-taped. The audio-tape will be transcribed and the tape destroyed after transcription. The information I give will not be connected with my

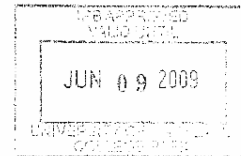
name in data analysis or follow-up research reports. The transcription will be coded for content and process themes and my name will not be used.

12. I will be videotaped, along with other participants, in one early session, one mid session, and one late session of the dialogue. The videotapes will be coded for content and process themes in the dialogues. These tapes will be destroyed fifteen years after the interview has been conducted. Participation in the videotaping is a requirement to participate in this research dialogue.
13. There are no known risks associated with answering the questionnaire, writing the papers, or participation in the research project.
14. I may ask questions about this study at any time and can expect truthful answers. I can ask the University of Maryland staff member who gives me the survey or call the project office to speak to Gloria Bouis @ 310.405.2842.
15. Should I have questions regarding my rights as a participant in research, I can contact: Institutional Review Board, 2100 Lee Building, University of Maryland, College Park, MD 20742; email: irb@deans.umd.edu; phone: (301) 405-0678.
16. I will be given a copy of this form after I have signed it.
17. This consent form and contact sheet will be kept in a file separate from the questionnaires.

Print Name

Signature

Date



Attachment D

Contact Information Sheet

Last Name _____, First Name _____

Email Address _____

Local Address _____

Local Phone # (____) _____

Cell Phone # (____) _____

Permanent Address _____

Permanent Phone # (____) _____

Additional Contact 1

Name: _____ Relationship: _____

Phone # (____) _____

Additional Contact 2

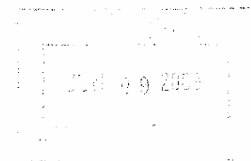
Name: _____ Relationship: _____

Phone # (____) _____

I hereby authorize staff, graduate students and faculty associated with the Intergroup Dialogue research project to contact my additional contacts in efforts to reach me for the follow-up survey in the event that I cannot be reached through my local or permanent contact information.

Signature

Date



Appendix H: Registration and Placement Process Guidelines

Registration and Placement Process Multiversity Research Project Randomization for Research Dialogues and Waitlist Control Groups University of Michigan Kelly E. Maxwell

This process is not really linear. It happens over and over as new placement forms arrive and happens in overlapping ways throughout the entire process. This is my attempt to record the process at the University of Michigan in hopes that others might find it helpful.

1. All student registrants gain access to UM dialogues by permission of instructor.
2. Students go to the IGR website (address is published in the course guide and online registration program) to fill out an “override request” which is the same as a placement form.
3. Once there is a critical mass of students who have filled out placement forms (for us this was 75-80 forms but could be much fewer to start the process), download and print out all forms.
4. Create four file folders for each of the four identity groups (women of color, white women, men of color, white men). Then place all forms into the appropriate folder based on stated identities on the placement form.

SORTING

5. Before designating them randomly into research or waitlist groups, check for several conditions:
 - a. Did they take a previous intergroup dialogue? If so, they go immediately to a non-research dialogue pool and are omitted from further consideration for this project
 - b. Are they going to be 5th-year seniors? If so, they go immediately to a non-research dialogue pool and are omitted from further consideration for this project
 - c. Did they list more than one racial group? If so, they should go to a non-research dialogue pool (we didn’t do this step initially but based on our conversations at the June meeting, I’m going back through to check this)
 - d. Did they list either race/ethnicity and/or gender dialogues as their top 2 choices for dialogue topics? If so, they stay in the pool. If neither were their top choices, they go to our non-research pool. If they listed only race (or only gender) but not both, in their top 2, then they are only considered for the research or waitlist for their preferred dialogue topic. (e.g. “Rhonda Jones” lists her first choice as a race/ethnicity dialogue and her second choice as a socio-economic class dialogue. Therefore, she was

ONLY considered for the race/ethnicity research or waitlist pool, NOT the gender pool.)

RANDOMIZATION

6. The remaining pool of candidates is now split back into the four folders. Go through each folder and for each placement form, literally flip a coin as to whether the person will go into a research or a waitlist group. Heads=Research, Tails=Waitlist control. Code: At the top of the placement form, write 'R' for research or 'WL' for waitlist control. For quick reference, also write the dialogue topic(s) they have preferenced: r/e for race/ethnicity; g for gender; or b for both.
7. Within each folder, divide the placement forms between those that have been designated 'Research' and those designated 'Waitlist Control'. (e.g. The women of color folder will have a pile of placement forms marked "research" and another pile marked "waitlist". (You may also want to create sub-categories of Race/ethnicity Research; Gender Research; Both Research; Race/ethnicity Waitlist; Gender Waitlist; Both Waitlist)

PLACEMENT and CONFIRMATION OF PARTICIPATION

8. Placing People in the research or waitlist groups (after the sorting/randomization processes):
 - a. If you have more than 4 placement forms for a given category (e.g. 6 forms for the women of color in the race/ethnicity research group) then determine which 4 will make the most balanced group in terms of grade level and race/ethnicity.
 - b. If you only have 4 forms at the moment but they do not represent a diverse pool within the category (e.g. all 4 women of color for the race/ethnicity research dialogue are African American juniors) then you may want to only place two or so (your discretion) in that dialogue group ****if you think you can get enough additional people to fill it later****
9. Once a student is placed into the specified research or waitlist group, write their name on the master lists (attached: ResearchPlacementF.05 or WaitlistPlacementF.05).
10. Begin calling all students on the master lists. The scripts are attached here. On the placement form, note the date a student was called and the outcome: L/M for Left Message; Y for Yes; N for No. We often called multiple times before reaching a student.
 - a. Yes. Create four additional folders for the people who say yes (Race/Ethnicity Research Dialogue, Gender Research Dialogue; Race/Ethnicity Waitlist; Gender Waitlist). Put the placement form in the appropriate folder once they have said yes. Note the 'Yes' on the placement form. Place a checkmark and date next to their name on the master list.
 - b. No. Put the placement form in a newly created "no" folder. Note the 'No' on their placement form. Erase their name from the master list and replace with someone else.
 - c. L/M. Continue to try to contact people for several days. After three or four tries, attempt to replace them with someone else. Once able to replace them, note 'NRD', Non-Research Dialogue, on the top of their

placement form and remove them from research consideration. Erase their name from the master list and add the new person's name. Place a checkmark and date next to the new person's name on the master list.

11. After this first major process, there will likely still be some openings or a need to replace people who cannot be reached by phone. The Process:

a. As placement forms continue to arrive, put them in the initial four folders (steps 5-7 above)

b. Look at the composition of the category of the master list. Look at the placement forms still waiting to be placed. Use the best judgment to determine which student(s) to elevate to the master list. (e.g. There are 3 women of color confirmed on the master list for the gender waitlist. They are 2 African-Americans and 1 Asian. They are spread evenly by class: 1st year, soph., junior. There are 4 placement forms waiting for the gender waitlist. 1 Asian senior; 1 Latina soph., 1 African American junior, and 1 Asian 1st-year. Choose the one student who will provide the greatest rounding-out of the women of color group.) Obviously subjectivity plays a role here. But since they have been randomly assigned to the gender waitlist group, the subjectivity here should be okay.

12. Fudging. What if you have filled all the women of color research slots according to the protocol above but have not filled all the women of color waitlist slots. YET, after random assignment (flipping the coin) you only have placement forms left for women of color in research slots (thereby not allowing you to fill the waitlist even though you potentially have women of color to do so). What to do?? Best 3 out of 5; 5 out of 7 coin flips isn't a bad idea. ☺ Use your discretion. Walter and Cookie (if they are still reading this!) might want to chime in with their thoughts.

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