

Campus Climate Survey Development and Results
Thomas N. Kluwin, Director
Office of Institutional Research, Gallaudet University
September 19, 2007

Background

During May, 2007, the documents generated by the consultants' report of March, 2003 on the Campus Climate improvement project begun in the Spring of 2002 were used as the basis for generating the first version of an online Campus Climate Survey. As part of the March, 2003 process several working groups were constituted covering...

- \$ Respect, trust, and fairness
- \$ Institutional communication and information sharing
- \$ Management
- \$ Language issues
- \$ Academic culture
- \$ Respect of differences and diversity
- \$ Community building

Each of these groups followed different procedures for generating reports ranging from academic reviews of specific issues to focus groups and constituent surveys. Consequently, a wide range of material was generated.

Starting with the original reports, a content analysis identified a series of themes that summarized the major ideas that emerged from the various reports including...

- \$ Respect, trust, and fairness
- \$ Institutional communication and information sharing
- \$ Management style
- \$ Language, specifically access to both ASL and English
- \$ Academic culture

The work of some of the groups was subsumed under the headings of other groups. For example, more than one group dealt with tolerance or with respect for diversity.

The goal of the content analysis of the previous working group reports was to produce a core set of reliable statements that reflected fundamental understandings of the institutional climate. It was assumed during the development process that the ultimate survey would be shortened through the elimination of unstable or uninformative items.

It was intended that the "permanent" annual survey would consist of set of Likert scaled items of a general nature and a small set of topic specific items reflecting a concern or focus for that year or the results of an intervention the previous year. The third component of the final survey was to be a small number of open-ended questions determined by circumstances at the time of the annual survey. For example, an issue of concern at the time of the original item development was the campus-wide understanding of concepts such as culture, diversity, and cultural identity.

For each of the five thematic areas, roughly eight statements were written. These statements were then re-formatted as Likert scale statements. Copies of these statements were circulated to two of the working groups during the summer of 2007: Diversity and Healing. Through a roughly two month period, the items were reviewed and modified between the Institutional Research staff and the campus working groups resulting in five major revisions.

During the fourth week of August, 2007, the final 41 item version of the survey was pilot

tested with the 25 members of the two working groups as a way of checking the ease of responding to the survey and as a final check of the meaning of the statements. This pilot test version also included three open-ended questions that had been suggested in the process of developing the survey.

From August 30, 2007 through Sept. 7, 2007, the survey was distributed through the Blackboard content control system to Gallaudet faculty, professional staff, and staff. Individuals who did not have regular computer access were informed that they could obtain paper copies of the survey.

Results

210 individuals attempted to access the survey out of 1100 possible participants. Of these, 191 completed a major part or all of the survey. Of the 191 completed surveys, 184 completed and submitted responses to more than 10 of the items. The following is based on the 184 completed and submitted surveys.

84 faculty members submitted completed surveys; 70 individuals who identified themselves as professional staff completed surveys; and 30 staff members completed surveys. Incomplete surveys were submitted by roughly 2 members of each sub-group.

The survey items are presented below according to their original conceptual factors with their final positions in the survey listed to the left of each item. Statements that were eventually eliminated from the analysis are marked by an asterisk:

Respect & Trust

2. The university actively demonstrates multiculturalism and social justice in its day-to-day operations and interpersonal interactions among all community members throughout the university community.
6. There are ongoing programs focusing on diversity and respect for multiple perspectives.
11. Evaluation practices reward individual effort.
16. There is a sense of security and freedom to express diverse perspectives.
21. Mutual respect is encouraged and practiced among my peers (students, staff, faculty, administration).
24. Mutual respect is encouraged and practiced between and among groups (students, staff, faculty, administration).
33. Transparent and informed communication is practiced consistently throughout the university community.
38. There is equality of opportunity in promotion and hiring.

Institutional Communication & Information Sharing

39. The University Administration communicates with the campus community on frequent basis and in timely manner.
7. The University Administration uses a variety of means to communicate with the campus community.
17. It is clear that unit managers are accountable to their supervisors.
17. The reasons for institutional changes such as unit closings or budget decisions are communicated to all concerned on frequent basis and in timely manner.
25. The University is proactive in creating and applying solutions to problems/barriers with input from the community.
28. There is coordination across units in the resolution of problems.
30. Information flows upward and is recognized at higher levels of the administration.
34. There are specific processes for resolving conflicts between units and individuals.
31. University administrators are accessible and receptive to input.

Management Style

3. There are clear and available statements and policies defining ethical behavior for all members of the campus community.

- 8. There is regular communication and demonstration of expected ethical behavior and attitudes by influential University leaders.
- 18. There are regular programs to inform and support ethical behavior at all levels of the university.
- 18. Unit managers, whether academic units or non-academic units, are responsive to their subordinates' input.
- 36. Unit success is defined on the basis of institutional criteria rather than the personalities of those involved.
- 29. The organizational structure of the university is efficient.
- 32. Decision making at all levels is inclusive and transparent.
- 35. Policies used in budget making for the University are transparent.
- 26. *Favoritism occurs in the operation of the University.
- 40. There is a "customer friendly" attitude in services for students.

Bilingualism

- 4. The concept of bilingualism is clearly articulated at Gallaudet.
- 9. There are adequate programs in place that may be utilized as a means of strengthening my articulation of either English or ASL.
- 19. *There is access to meetings and events for all of the diverse language users at Gallaudet.
- 19. There are appropriate and adequate means of evaluating English proficiency within my unit.
- 22. There are appropriate and adequate means of evaluating ASL proficiency within my unit.

Academic Culture

- 5. Students are taught and encouraged to observe standards of academic integrity.
- 10. Faculty model appropriate standards of academic integrity.
- 20. Students are held to consistent but reasonable standards of academic performance.
- 20. *Appropriate accommodations are made for students with exceptionalities.
- 23. Rules of civil behavior are modeled and enforced in the dorms.
- 27. Academic departments are working together to establish consistent standards for academic performance.
- 36. Individual faculty sets clear standards for academic performance, and challenges students to meet them.
- 41. Existing policies regarding grades and participation in extracurricular activities are enforced.

The survey also included three open-ended questions.

- 42. Please share a time when your cultural identity(ies) was celebrated on campus.
- 43. Please share a time when your cultural identity(ies) was disrespected, disregarded, or oppressed on this campus.
- 44. When the term "diversity" is used at Gallaudet, what does it mean to you?

A 6 point Likert-like scale was used. The possible responses and their computational values are presented below.

Response	Computational value
Strongly agree	5
Agree	4
Neither agree nor disagree	3
Disagree	2
Strongly disagree	1
Not applicable	Missing value

Results of the survey were submitted to a factor analysis which identified a single primary factor with all items loading on the first factor at .464 or above. The factor analysis also suggested that while most items loaded on the primary factor at .600 or above, some of the items were less reliable than others. Specifically,

Item 14: There is access to meetings and events for all of the diverse language users at Gallaudet.

Item 20: Appropriate accommodations are made for students with exceptionalities.

Item 26: Favoritism occurs in the operation of the University.

A second analysis of the internal consistency using Cronbach's alphas of each original subscale also supported the observation that these three items were independent of the original conceptual factors. Consequently, the three items (14, 20, 26) were dropped from further analysis.

Subscale	# Original items	# Final items	Cronbach's alpha
Respect & Trust	8	8	.870
Information Sharing	9	9	.881
Management Style	10	9	.869
Bilingualism	5	4	.733
Academic Culture	8	7	.813

Simple additive scores were computed for each of the subscales. Mean substitution for missing data was used for missing values because it would not alter the overall average of the subscale and at the same time prevent the elimination of a respondent from inclusion in the final result because of a single missing value in the individual's subscale. The subscale score was computed as the sum of all responses divided by the number of possible responses in the subscale. This yielded a subscale average that reflects the original individual answers. In other words, a score of 4.5 to 5 on a subscale indicates strong agreement while a score of 0 to .5 would indicate strong disagreement.

The scores are presented below by total and by responding group. Independent Analyses of Variance were computed for each of the sub-scale but no differences were found among the three responding groups at the .05 level.

Subscale/ Participant	Respect & Trust	Information Sharing	Management Style	Bilingualism	Academic Culture
Total (n=184)	3.03 (0.85)	3.11 (0.76)	2.83 (0.79)	2.86 (0.81)	3.29 (0.69)
Faculty (n=84)	3.10 (0.82)	3.11 (0.75)	2.83 (0.75)	2.75 (0.84)	3.28 (0.73)
Professional Staff (n=70)	2.92 (0.81)	3.07 (0.75)	2.80 (0.72)	2.88 (0.80)	3.29 (0.58)
Staff (n=30)	3.13 (0.91)	3.23 (0.83)	2.87 (0.83)	3.15 (0.70)	3.34 (0.80)

The most positive subscale is Academic Culture, followed by Information Sharing, Respect & Trust, and Bilingualism or Management Style.

The single most positive cell is the Staff's perception of Academic Culture while the least positive cell is the Professional Staff's perception of Management Style; however, the difference between the two cells is less than the smallest standard deviation for any one cell.

In summary, the current institutional climate at Gallaudet University appears to be decidedly neutral but with a considerable range of opinion.

Distribution of subscales

In a non-biased sample, one would expect something resembling a normal distribution with the peak in the center and a drop off to the sides. Visual inspection of the responses to the survey suggests that although the sample was relatively small, it represents an accurate portrayal of the institution.

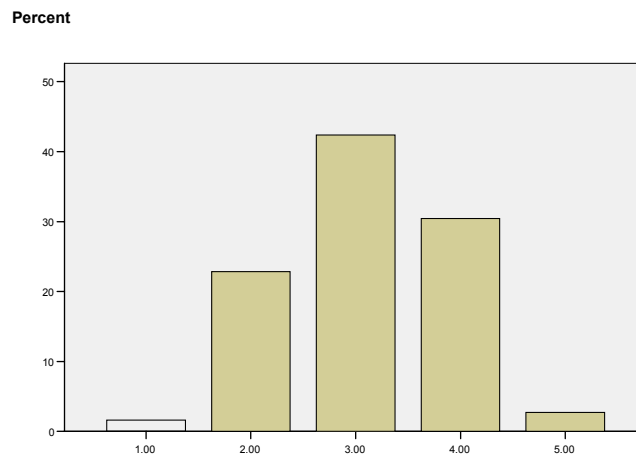


Figure 1: Information Sharing

While the overall distribution of scores for 184 respondents was remarkably symmetrical, there were some differences among the three sub-groups of respondents. Professional staff responded as neutral to strongly disagree 71.4% of the time; Staff 66.8% of the time; and Faculty 65.4% of the time.

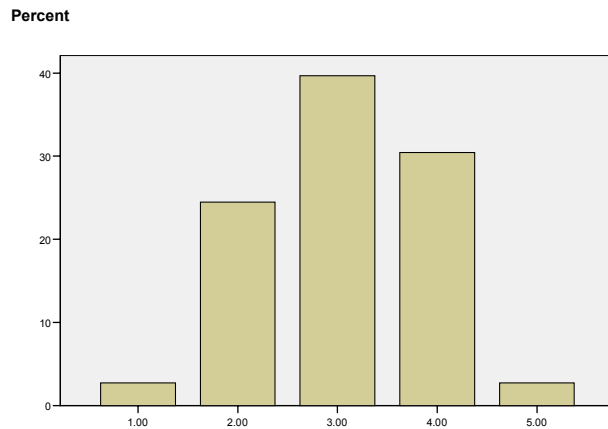


Figure 2: Trust

Again the subscale was remarkably symmetrical over all respondents with the Staff expressing the greatest trust – 36.7% agree to strongly agree which is close to the Faculty– 35.%– followed by the Professional staff (29.5%).

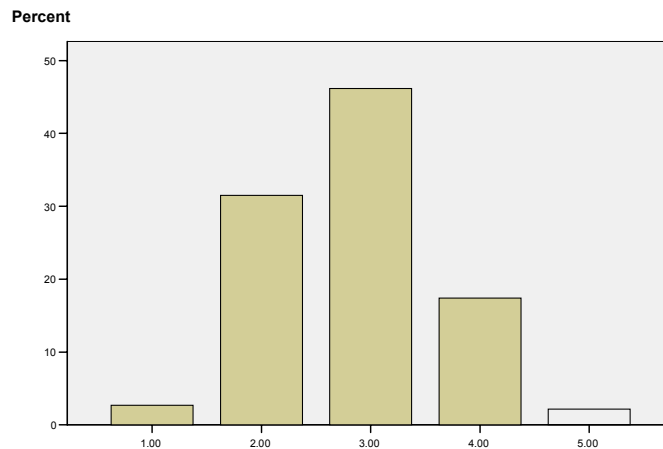


Figure 3: Management Style

Management style showed a more skewed distribution. The Professional Staff were the most critical of management style (35.8% disagreeing versus 15.7% agreeing). The Faculty were more positive but only slightly (32.2% disagreeing versus 20.3% agreeing). The Staff were roughly divided into three groups (disagreeing, neutral, agreeing).

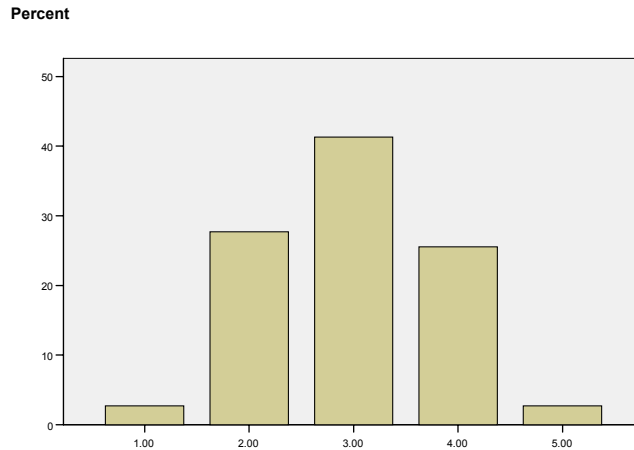


Figure 4: Bilingualism

The Bilingualism subscale mirrored the more or less symmetrical distribution of the others. Faculty and Professional Staff fell roughly into three equal groups (disagreeing, neutral, agreeing). The Staff tended to be neutral on the issue (60%).

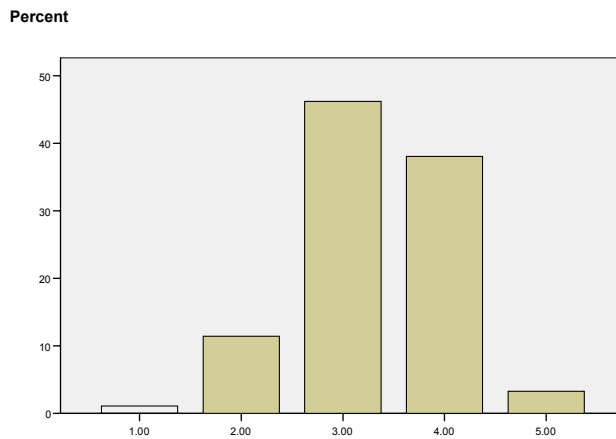


Figure 5: Academic Culture

There is a positive skew to the perception of academic culture. The Staff and Faculty saw Academic Culture more positively (42.9% and 46.7% agreeing) as opposed to the Professional Staff (37.2% agreeing with 54.3% neutral).

Open-ended questions

“Please share a time when your cultural identity(ies) was celebrated on campus.” There were 87 usable responses. For those 87 responses, 48 individuals said they had never had their identity or identities respected. Failure to recognize an identity included race (white individuals

and people of color), gender (women and men), sexual orientation (gay and straight), hearing status (hearing), and religious preference (Christians and Jews). 28 responses cited an incident where their identity or identities had been celebrated. These included individuals of an Asian background, Women, Deaf individuals, and Jewish individuals. 8 individuals cited “some” instances of where their identity or identities were celebrated. These were individual campus events such as Enrichment Days or Seder celebrations. 2 individuals said they were not sure. 1 individual mentioned a need to add an event.

“Please share a time when your cultural identity(ies) was disrespected, disregarded, or oppressed on this campus.” Of the usable responses, 9 individuals described a time frame but not a specific incident. 11 individuals mentioned an incident involving their deafness while 12 individuals mentioned an incident involving their status as a hearing person and 2 individuals mentioned an incident involving them as a hard of hearing person. 6 individuals mentioned an incident related to their religious beliefs. 4 individuals mentioned an incident related to their sexual orientation. 3 individuals mentioned an incident related to their age. Of the remaining respondents, 15 could recall no incident while 11 recounted incidents involving more than one category of identity.

“When the term “diversity” is used at Gallaudet, what does it mean to you?” There were 134 usable responses. Of these 51 responses were positive in nature, that is, they expressed a notion of respect, tolerance, or understanding. 23 responses were lists of traits of groups that defined diversity such as “Black” or “Deaf”. 25 responses limited the definition to only one or two of the traits described in the list responses. 28 responses reflected a negative connotation for the term either in a broad social sense or in reference to specific events at Gallaudet. 7 responses fell into a category of other kinds of responses in that they did not appear to address the question as posed.

Recommendations

This survey is a preliminary look at institutional climate at Gallaudet University, primarily with the goal to make data collection quicker and more responsive. Consequently, the following should be considered...

1. In the future, an effort has to be made to deliver the survey to a larger percentage of the staff. Using the Blackboard system provide excellent access to the faculty (about 40% response rate) but not to the lower level staff people.
2. The instrument has been shown to be reliable and informative, and thus should form the basis for a permanent and regular data collection.
3. Further analysis of individual items is needed in order to identify items that would provide the basis for specific administrative actions. Currently the measure does not sufficiently discriminate among issues.
4. The one immediate suggestion for action by the University administration should be an effort to “dial down” the rhetoric and emotions on campus rather than focus on specific issues. The standard deviations of the subscales suggest a wide range of opinion, much of it quite negative. The number and tone of the written comments suggest that Deaf individuals, people of various sexual orientations, people of color,

women, religious minorities, and straight, white, hearing men are all uncomfortable in the institution.

Appendix 1

Sample Responses to Open Ended Questions

Please share a time when your cultural identity(ies) was celebrated on campus.

None or Never

White, American, 30-something, woman, CODA, straight, a person who doesn't practice an established religion is never "celebrated."; Not one part of me is "celebrated";, though I'm not sure what that "celebration" would look like anyway.</p><p>I do feel that non-white, ethnically diverse, sexually diverse, and strong voice-off ASL users do get a lot of attention -- is that "celebration"?

I continue to appeal for equal health benefits for domestic partners (gay partners, in particular) that is afforded those with privilege (straight partners). </p><p>I acknowledge that the Federal Government does not offer this benefit, however; Gallaudet has a long standing practice of offering benefits to the community that is not offered by the Federal government (dental, other life insurance plans, etc). If Gallaudet can do that, they can certainly offer domestic partners choices and options in a cost sharing health benefit plan.

Maybe my age will be celebrated when I retire. Seriously, I really don't expect to be celebrated except for my productivity and contributions. I think there is too little celebration of faculty success.

I'm white, female, straight, christian and have a hearing loss. I don't think it should be about my appearance, preference, creed, or age. It should be about coming to work together to fulfill a mission - serve students of all cultural backgrounds, help them meet their dreams not about what skin they have or what background they come from. </p><p>When a celebration does take place for a particular group, its never enough - no one is satisfied so why bother? But I admit, I join attending cultural celebration.

YES

As a woman, I appreciated seeing the Leadership Institute for women during the summer (this title may not be correct)

Deaf Way II was a beautiful celebration of deaf identities, and some of it did happen on campus, although it did not take place during the academic year and so many students missed it.

I like that Gallaudet brings in a range of speakers on different topics related to deaf culture. I enjoyed the Deafhood lectures.

there are many deaf-related events on campus

A couple of "Enrichment Days" have touched on topics important to me, and speakers have been brought to campus to discuss issues relevant to me. Student organizations on campus are active and provide support for students with identit(ies) similar to mine.

Please share a time when your cultural identity(ies) was disrespected, disregarded, or oppressed on this campus.

I have worked here for over 20 years and have to say that the moral is the worse I have ever seen (even worse than during VIP). As a hearing person I feel totally discriminated against. during the protest I was called a hearing bitch. lovely....

A division meeting was scheduled on a religious holiday; when I brought this to the attention of the division administrator, I was told that the meeting would take place as planned because only a few people were affected by it.

As a gay faculty member, I've never encountered either faculty or student expressions of negative attitudes or hostility towards me; however, a number of LGBT students tell me their personal experiences and have had to endure taunting and other forms of passive (and perhaps even active) bullying.

As a hearing person it is not comfortable to present in large public meetings simply because I cannot listen to the interpretation while continuing to process thoughts. That leaves me with speaking (not a chance) or simcom (not politically correct). The best thing to do is not share thoughts in a public forum. It stifles communication.

Being disallowed to publish a short blurb about the Passover Seder and the Signing Gospel in university-related publications.

Communication is suppressed on campus. Some hearing people claim it is their civil rights that they don't have to sign in the present of a deaf/hard of hearing person.

Deaf Lesbian/Gay

Exclusion with fast signing or negative body language from person asked to please repeat what they signed.

I am deaf and it bothers me when two hearing individuals speak to each other in a public area. They should use signs. It is difficult for me to understand individuals who speak and sign at the same time. If they wish to use both, interpreters should be provided. I am fully aware that hearing individuals want their hearing peers to understand them, but they forget that deaf peers may have trouble following what they say.

When the term “diversity” is used at Gallaudet, what does it mean to you?

Positive Definitions

All people living and working in harmony.

All persons of different cultural, communication, and experiential backgrounds.

everything..not only race. Some people perceive "diversity" as "black only" , that needs to be changed. Diversity does not mean only promoting blacks but women, gay/lesbians, race, latinos, asians, etc.

I would refer Diversity as a pool of individuals that each one of them comes from different background and offers different perspectives on an issue, and each one is being respected for it. It means that we accept anyone no matter where he/she comes from in terms of race, religion, etc.

Learn to accept the varied cultural among the students, faculty and staff members without feeling of being rejection.

Mutual respect and acceptance of differences Conflict is inevitable but handled fairly with respect to individuals' dignity and autonomy

To me, diversity means all differences, not just race, gender, dis/ability, D/deaf, hearing/hard of hearing/Deaf-blind, religion, creed, sage, spirituality, sexual orientation, ethnicity, regional home/place of origin, family make-up (such as adopted status, and same-sex parents)

Two thoughts to share:It means all the ways that human beings are different from each other on this campus or outside of it. We seem to be emphasizing that diversity also includes diversity of thought and opinion, and although very important, I don't tend to think of that when I think about diversity...

We are all different from one another. Diversity at Gallaudet is when everyone, no matter in what ways each person is different from one other, feels comfortable, accepted and that s/he has equality and access.

A multiplicity of representation of race, ethnicity, religion, gender, sexual orientation, age, communication, ability and other differences. A breeding of respect and appreciation for different perspectives.

A respect for people with different opinions and from different backgrounds. This includes racial, ethnic, religious, communication style, etc. All should be included and respected and part of what we call diversity. This is not what is happening now.

A variety of things -- all the "givens" -- race, ethnicity, sex, gender identification, sexual orientation, religion, age, ability -- but it also means differences in way people think and how they learn and the ability to truly listen to others' points of view -- without "putting them down" or engaging in revolution. That is what is important in an academic setting -- discussion of ideas, thoughts and academic discourse.

Access and inclusion and tolerance of all peoples.

All individuals are treated equally.

awareness of and respect for own cultural identity as a basis for the understanding of differences and tolerance for dissension

Diversity in identities, strengths, and needs.

Diversity is where everyone is different whether it's race, gender, sexual orientation, etc but yet we still respect one another.

Diversity means all of the many kinds of human variation--diversity of ideas, of experiences, of identities, of cultural origins, linguistic diversity--all of it. And Gallaudet is a wonderfully diverse place where there is much more respect for human differences than can be found in most parts of this country today.

Diversity means no one is exactly alike; we all are unique and bring something to the community.

Diversity means that each person and their ideas, race, beliefs, hearing status etc. are treated with respect, even in disagreement, that the University seeks to include into the Gallaudet community faculty, staff and students from a wide variety of backgrounds, races, creeds, national origins, etc. and that dialogue, understanding and mutual respect between groups are promoted.

Diversity means that we as a university respect our students, faculty, and staff for who they are, whatever that may be. This includes respect for race, ethnicity, gender, religion, sexual orientation, disability, social class, political affiliation, and especially mode of communication.

Diversity refers to the many flavors and colors of every aspect of human life. Diversity involves respect for, curiosity about and affection for flavors and colors different from one's own. It is more than acceptance, it is "unconditional positive regard" for others in the human family. Here at Gallaudet there is a special sensitivity to the widely unknown or misunderstood oppression endured by deaf people throughout history. The historical reverberations of that oppression have made it difficult for some to embrace diversity, just as ignorance or misunderstanding have made it difficult for others. One of Gallaudet's important functions will be to address and ameliorate those unfortunate historical realities.

Diversity to me means that all aspects of an individual are recognized, valued, and appreciated for the richness they can bring to our community.

Equality. Each one matters and no one is alone.
everything and not limited to race or ethnicity

I think we use it to mean the inclusion of certain religious, racial, ethnic, etc. groups. I think it could be expanded to mean the acceptance of a diversity of opinions on this campus, and a belief in, and acceptance of, each well-intentioned member of the Gallaudet community.

inclusion and acceptance of all races, sexual orientation, and deaf culture

Inclusion of everyone-- of all cultures, backgrounds, ethnic groups, and especially all different kinds of hearing status and communication styles.

Inclusion of and attention to participants with many different backgrounds--ethnic, religious, gender, sexual orientation, ability/disability, regional/international

Inclusion, acceptance, and celebration of individuals from all backgrounds and cultural and linguistic heritages.

It is OK to be different without being judged.

It means more than just race/ethnicity. It means embracing individual faculty, staff, and student differences and allowing people to be who they are and true to self.

It means recognizing, accepting, incorporating, and demonstrating genuine affection for people with differences of any kind.

It means that we work in a climate of understanding others' world view and can respect and value diversity of opinions, religious beliefs, and life styles, as well as embracing the language and cultures of other races, ethnicities, etc.

it means to agree to disagree, to discuss different possible preceptives, to keep one's mind open and to treat everyone equally regardless of their race, signing abilities, sexual preference, age, and so on

It must extend to diversity of ideas, and protection of individuals who assert unpopular ideas. At present, there is a perception that only a fool, or someone with another job lined up, would raise any challenge to the ways or decisions of the protest winners on campus, many of whom are now in powerful positions in administration. But the campaign to save and enhance Gallaudet is only successful if people 'buy into' Gallaudet as a place free of fear and intimidation to express one's energies and thoughts.

Open-mindedness, tolerance and understanding

Respect each other!

Respect everyone as if they were family members.

RESPECT... toward each other.

Seeking out and/or accepting persons from various backgrounds and experiences and respecting their viewpoints.

The aspect to welcome all kind of people regardless the color, sexual orientation, culture, and hearing status. The promotion of unity is what I perceive the meaning of diversity.

the blending of all Multicultural groups with respect to ethnicity, gender, age, sexual orientation, religious - working together in harmony

The coming together of people of different backgrounds, religion, sexual orientation, race, gender, deaf/hearing, etc. Everyone is respected, listened to, and has input what happens here.

There's been a great deal of discussion about diversity over the last few years, and it's been intensified in the last year. Diversity, in my mind, should also indicate equality, not just the simple fact of difference. I think people are beginning to recognize that latter and important part, ensuring that all are and should be equal, and not just recognized and set apart as different.

Treating all people with respect. Willingness to accept differences as positive influences.

Variety like the colors on the rainbow -- the combination works together to make it beautiful.

We respect each other, understand people's different background, and empowering and encouraging people to success.

What comes to mind is the wonderful cultures, ethnic backgrounds, and uniqueness of our community at Gallaudet.

When the term "diversity" is used, it does seem to refer to the many multicultural identities that were suggested above. I do believe there is effort to understand and be aware of diversity. We still have more to do in this area but there are clearly efforts to try to appreciate what diversity means and how it should look for a university to be respectful of the many identities.

Definitions that are essentially lists

hearing, deaf, hard of hearing, minorities, male, female

1. hearing/hard of hearing/deaf2. ethnicity

Oftentimes, I feel that Gallaudet uses "diversity" to mean race. For example, in one of the president's vlogs, he interviewed what he called a "diverse" group of individuals; however, all of the individuals he interviewed were Black or African-American. I believe diversity *should* be defined by not only one's race but one's gender, sexual orientation, disability status, religion, culture, ethnicity etc.

all forms of diversity: language, ed background, gender, ethnicity, race, sexual orientation, etc.

All races, cultures, ages, and abilities are supposed to be included.

deaf/hearing, racial/ethnic diversity

Diversity can mean many things such as different cultures, different languages, different backgrounds. I am not sure when we talk about diversity we mean the same thing.

Diversity is a large umbrella that covers identity factors such as degree of deafness (big D, little d, hard of hearing etc.), race, cultural identity, sexual orientation, gender, religious affiliation. We talk a good talk here at Gallaudet but still experience the same biases and prejudices that exist outside our gates.

diversity is an umbrella term for being open minded in every possible way, in terms of race/ethnicity/sexual orientation/religion/socio-economic and linguistic status, diversity of ideas, etc

Diversity mean to me is that, there are different people of who they are, blacks, asians, white, etc... but also deaf, hearing, low sighted, etc... But I see them all as human being being different and unique and be respected as you are no matter where you come from.

Diversity means not only differences incorporating ethnicity, race, cultural background, sexual orientation, religion, spirituality, disability, age, gender, and so on, but also differences in personality, approaches to life, differences related to academic interests, and hearing loss levels, communication and linguistic preferences, and individuals who stand out in a crowd for diverse reasons.

Diversity of opinions as well as backgrounds (including race and ethnicity), education, life experiences, sexual orientation, physical (dis)ability and generally all kinds of difference.

Diversity= people of color, sexual orientation, disabilities, diversity of ideas, spiritual diversity everything from diverse racial and ethnic backgrounds to diverse language needs, to diverse ways of using sound.

Focuses way too much on complexion. The word connotes one thing but denotes another. Must focus on ALL types of diversity. Includes those types of diversity that are overt (race) as well as those that are not readily visible (religion, sexual preference, ethnicity, etc.)

I must admit, I'm not sure the use of the term has any consistent meaning here on campus because, when asked, people provide different interpretations. Personally, if asked to define Gallaudet's use of the term, I would guess we mean "diversity of identity and life experience", which would include race, ethnicity, age, gender, religion, spiritual beliefs, sexual orientation, as well as native language and whether one is Deaf, deaf, hard-of-hearing, or hearing.

It means a much broader definition, including the usual categories not listed above, but also extends to disability issues beyond deaf identity, and gender issues, for example.

It means diversity in all forms - related to deafness, race, age, sexual orientation, educational background, language preference, everything

It means that people of all races, origins, hearing/deaf status, and disabilities (deaf-blind, and others) are welcome and included.

It should mean diversity in the fullest sense of the word. Deaf - hearing - Hard-of-Hearing; Gender; Race; Religion; Ethnicity; Country of Origin; Preferred Language; Communication Mode; Age; and more...

many different kinds of people no matter what their personalities, what their childhood contained of, what their educational backgrounds are, etc..
People of color, abilities, etc.

Several things. Diversity of communication modes. Diversity of gender and race. Diversity of sexual orientation. Diversity of courses and programs. Diversity in and of thinking and modes of expressing oneself. Diversity of opportunities. The term is very inclusive and the reality of diversity is readily apparent and celebrated on campus. I wish the same were true in the world outside the campus!

Definitions with a limited meaning for the term

Any person of color or any deaf person

At Gallaudet it only means issues of audism and racism, racism only meaning black/white. Everything else is an afterthought. I personally believe that it means much more than that but I don't see much evidence of it meaning more here at Gallaudet.
Celebrating ethnic diversity through campus-wide events.
deaf and hearing

Diversity at Gallaudet to me means African Americans. Of course, my perspective on diversity is broad -- thought, idea, race, religion, political beliefs, sexual orientation, and whatever -- but when we discuss diversity at Gallaudet, it's usually "black and white."

First: Hearing/Deaf/deaf/hard-of-hearing. That is the diversity that divides us the most. Second Racial diversity: The growing number of Hispanic, African-American students The presence of international students is a big plus in providing a "diverse" environment

I view diversity in two ways. Often the first thought goes to the African American group. After receiving additional information that it is NOT about the African American people, I look at diversity as "everybody on campus." We all are diverse.
In my view, the word diversity equals the word 'blacks'. That is how Gallaudet views diversity. Nothing else.
African American and deaf have priority

At Gallaudet the term diversity is generally used in terms of race. It would be great to see it expanded to include all forms of difference, including language use.

Celebrating types of deafness and the different demographic groups included in the Deaf community.

Deaf

Deaf power

hard of hearing as well as deaf and hearing graduate level as well as undergraduate level
Historically, this term has been used to address issues of race, specifically "black and white" issues.

I think most often people use it to refer to race, but secondarily think of sexual orientation. it expresses the differences in one's background..not just limited to race but signing and hearing background.

It seems to mean primarily white-black relations. I have chaired search committees where I made a point to have diverse representation, only to have HR/EEO tell me I needed a black person specifically, rather than the Hispanic person I had selected. I was also challenged on my selection of a majority of deaf and hard of hearing individuals for one committee.

it should mean race and gender

my impression of what it means is that people want more racial diversity - it doesn't have anything to do with deaf or hearing

People of color...

Perhaps most importantly at Gallaudet, diversity should mean that there are many ways to be deaf, not just one. Community input during the work of the Academic Affairs Planning Committee strongly endorsed that perspective.

policies that endorse respect/tolerance for hearing status (especially hard of hearing people), nonwhite races, and sexual orientation

Racial/ethnic diversity, as well as language diversity.

While I know the concept is to be an all encompassing term relating to race and also expression of opinion but the focus is mostly on race - color of skin. I believe that while it's important to promote racial diversity - I believe we have also sacrificed some quality in the pursuit of that goal. We are now reverse discriminating - yes, a rock and a hard place but how do you respect the selection of diversity when some choices are clearly tokens. I should say the same for deaf hires/appointments, as well. It's a bit different when choosing someone who is a bit green/young and shows clear potential.

Negative definitions

A struggling effort to make many groups happy. There have been several failed attempts to study this internally and I think the problem may be that no one can set priorities without fear of leaving someone out.

acceptance but that is not how students or faculty use it.

At Gallaudet, diversity seems to be about "black and white" ... True diversity is not at the forefront. True diversity is about a range of differences. But the loudest and most outraged ones seem to be the ones that are recognized more than others...

Diversity is suppose to be a beautiful word but I think it has been overly abused with one particular group who claims discrimination over and over, I just don't get it. I feel the term diversity has been given a bad name. How are we to embrace each other when constantly being accused of discrimination?

Forced, artificial, tokenism

Hearing white males are not part of Gallaudet's definition of diversity. When the lay offs begin, I fear Gallaudet will find a way to purge itself of HWM. minorities are often given positions that they are not qualified for because of their "diverse" status.

On campus, it seems to be a code word for specific groups, not to mean a diversity of all people. So much attention is paid to balancing groups (such as committees) on the basis of specific features (such as race, gender, hearing status) that the whole of what people can bring to a specific task is ignored.

race and hearing status doesn't reflect the broader use of this term

an attempt to increase the numbers of historically underserved populations and to put greater value on minority identities. It does not mean respect for all.

As used at Gally, "diversity" is a general celebration of being a victim. I can't because I'm whatever ; mean ; nasty people keep me from being successful, happy, etc. That doesn't mean we can't do a better job training people for jobs, meeting the needs of minority students, etc. In fact, we're so happy complaining that we don't do those things.

At Gallaudet, diversity isn't white, isn't hearing, isn't straight, and isn't American.

Being black or being deaf...that's the only diversity that's honored around here.

Celebrating everything but those things that "we" don't like. Oh, and giving unearned preferential treatment to people because of their "diverse" status.

Diversity is a PC word that's bandied about without real thought as to its meaning. It "should" mean embracing everyone regardless of race, sex, creed, national origin, disability status and treating everyone exactly the same way. That's what I aspire to in my dealings with people here at Gallaudet and outside also.

frankly - bullshit

It does not refer to individuals who are hard of hearing or who value speech and hearing.

It has evolved over the past year. I used to be proud to discuss diversity issues at Gallaudet; looking at ways to uniquely define the community that thrived on campus. Now when diversity is used at Gallaudet it only means to focus on Deaf/Deaf and white-Deaf. If you don't hold a membership card to this group then you are not accepted or respected.

It is used in different ways by different people on campus. For example, it can mean African American, or disabled, or oppression, or lack of sensitivity. It is often used when someone thinks that white or hearing people should get less of something.

It means that disruptive behavior can be labeled as "culture" and therefore justified.

It seems to be a "buzz" word that is significant to many individuals but it is overused on campus and does not seem to be truly embraced or modeled by many university representatives.

Respect for Everyone but that is not what is being addressed. The message I am getting is that only some people are considered diverse and therefore worthy of respect.

Sadly, despite Gallaudet's stated goal to be open to and welcoming of individuals of various backgrounds, it continues to be a place where deaf, native ASL users are far more comfortable than any other group.

Since the protest I feel that it has been misused by those who want Gallaudet to remain the same and not be open to different ways of being deaf. I feel that Gallaudet, especially the faculty, has become more close-minded since the protests. It is one of the reasons why I have decided to teach at a different university.

To mean, it would mean respecting each other as individuals, including understanding where we came from, our respective cultures or subcultures, etc. But it is used as a weapon here.

Tokenism. The true meaning of diversity is, I believe, is a concept that the predominately white administration has yet to grab, internalize or care to understand.

When used here -- such as by the EEO office -- I believe it really means Black versus White, Male versus Female, and Hearing versus Deaf. There is no true embracing of diversity WITHIN the deaf and hard of hearing population here on campus or in the world outside --people talk the talk but don't walk the walk.

while widely used, it means little -- there is much diversity here at GU while at the same time my own dept uses those terms and then consistently hire people who are like them. When we do hire someone who is "diverse", we also manage to get them to leave.

Other responses

I think people at Gallaudet are evolving in their understanding of what it means to be a culturally-sensitive university. We're making strides, but still have a lot to learn - particularly in terms of the more subtle forms of oppression to minority groups.

I think that the term is misused at Gallaudet.... what we should be referring to is multiculturalism as a goal: Multiculturalism refers to both a theory and practice that encourages and promotes social justice and social equity so that in any society there can be peaceful and equitable co-existence of multiple races, ethnicities, and cultures. ...

Inclusion of all people. But it isn't specific and it's also a tired word. Multiculturalism is a lot more appropriate. It means interaction of all different communities/cultures/identities. Diversity is intangible.

Racial and religious (mostly Islam) issues. Once in a while, sexual orientation. Others (like age, gender, etc.) rarely if at all. Diversity should probably include linguistic diversity, but that doesn't happen much except in big programs (like the I. King Jordan lecture series and the MSCHE presentations). One is made to feel bad if they require a sign-to-voice interpreter at a presentation -- it's not automatic.

That ALL representations, all classes, all genders, all hearing statuses, all cultural identities, all religious beliefs, all ethnicities, and all other varying factors among EVERYONE in the community are to be respected and embraced. So many people are frightened at the concept of diversity and it's that level of fear that needs to be addressed, but unfortunately, with the events that have taken place during the past year I am not sure there is anyone within the current community who can mend the wounds and assure the community, totally, that diversity is a real priority here. To do so, practices and actions would have been reflective of such, and in most cases it has not. So, while we realize our own diversity as individuals it is widely felt that it is not respected among most here or an actual VALID priority.

Appendix 2 Free Expression Analysis

Free Expression Subscale

In response to the MSCHE concern about the degree of free expression at Gallaudet, a secondary analysis was conducted of the Campus Climate Survey. Question 16 of the survey directly addresses the issue of freedom of expression: “There is a sense of security and freedom to express diverse perspectives.”

Response stability of individual items in a survey can be quite low. In other words, a person answering “yes” today to an item might answer “no” next week even without a change of any kind occurring. The alternative to this problem is to construct a subscale of several related questions, thus one question becomes a check against another.

To do this, all of the other questions on the survey were correlated with Question 16. Those questions that correlated at .5 or above and were stated in a positive fashion as is Question 16 were selected for the subscale.

Items in addition to Question 16 in Free Expression Subscale:

- 2. The university actively demonstrates multiculturalism and social justice in its day-to-day operations and interpersonal interactions among all community members throughout the university community.
- 8. There is regular communication and demonstration of expected ethical behavior and attitudes by influential University leaders.
- 17. The reasons for institutional changes such as unit closings or budget decisions are communicated to all concerned on frequent basis and in timely manner.
- 24. Mutual respect is *encouraged* and practiced between and among groups (students, staff, faculty, administration).
- 30. Information flows upward and is recognized at higher levels of the administration.
- 31. Decision making at all levels is inclusive and transparent.
- 32. University administrators are accessible and receptive to input
- 33. Transparent and informed communication is practiced consistently throughout the university community.

The next step is to establish that these questions do in fact cluster among themselves in a coherent fashion. This kind of internal consistency is usually represented by Cronbach’s alpha which for the above items was .909. An alpha of .909 is interpreted as 91% of the items share variance or if a specific individual says “agree” on question 2, then 9 times out of 10, that person will say “agree” on item 8. In other words, this is a very stable measure.

The distribution across 187 respondents is presented in Figure 1 below.

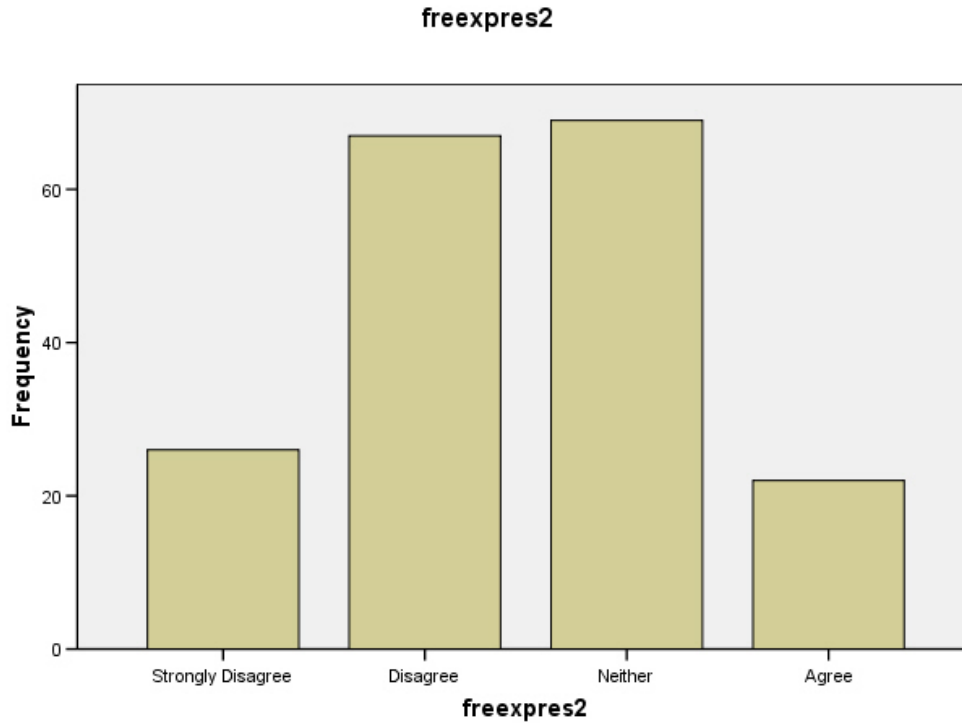


Figure 6: Is there free expression at Gallaudet?

Professional staff had the most negative view of freedom of expression (61.4% disagreed or strongly disagreed). Faculty was not as negative as the Professional Staff (55.2% disagreed or strongly disagreed). Staff was less negative (40% of the 30 respondents).

For Question 16 alone, 52.2% disagreed or strongly disagreed. 15.2% were neutral, and 32.6% agreed or strongly agreed.

Either as a single question or as a computed subscale, half of the respondents felt that there is no free expression at Gallaudet. If one adds the neutral individuals, the proportion is greater than two-thirds.