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# The impact of social distance on community in university apartments

Donald F. Whalen
*Iowa State University*

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Whalen, Donald F., Ph.D.

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300 N. Zeeb Rd.
Ann Arbor, MI 48106

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# The impact of social distance on community in university apartments

by

Donald F. Whalen

A Dissertation Submitted to the
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# CHAPTER I. INTRODUCTION

## Statement of Purpose

The purpose of this study is to examine the concept of social distance as it applies to students of on-campus apartments at Iowa State University. To accomplish the goal of the study, the Bogardus Social Distance Scale (Bogardus, 1925b, 1933) was used to study the impact of selected socio-economic and demographic characteristics of respondents toward selected object characteristics. The concept of social distance will first be explained and possible applications of the concept to institutions of higher education, student affairs, on-campus housing, and most specifically, on-campus apartment housing will then be examined.

## Importance of the Research

Although social distance scores have been analyzed in a number of ways since the development of the Bogardus Social Distance Scale (Bogardus, 1925b, 1933), most of the research has used population groups drawn from academic courses, particularly sociology or psychology courses. Other studies have used adult population groups (Prothro & Miles, 1953; Photiadis & Biggar, 1962). Little previous research could be found where the scale had been administered to residents of on-campus housing. Stephenson and Wilcox (1955) studied

responses of midwestern college residence hall students to the Bogardus scale Bogardus, 1925b, 1933). No studies could be found where the scale was administered to residents of on-campus apartments.

## Rationale for the study

Administering the survey to residents of a university student apartment community will be useful for several reasons:

1. While previous research provides information regarding social attitudes of respondent groups toward object groups, the research has not been applied to on-campus housing.

2. Administering the Bogardus Social Distance Scale to residents of a large on-campus apartment community can provide insights and information into possible reasons for social attitudes.

3. Information about social attitudes of residents can be analyzed with other information provided by the residents.

4. Information about social attitudes of residents can be examined in light of other information already known about the community.

## Relevance of the study

This study is relevant to student affairs workers, particularly those working in a student apartment setting. Knowledge regarding resident attitudes toward various groups

can be helpful in maintaining a harmonious community. It can help the staff better understand and help resolve hostilities that may arise, and can assist in establishing proactive communication and understanding between neighbors to help prevent hostilities from arising.

Negative attitudes toward ethnic, racial, religious, or other groups can be a detriment to a healthy community environment. Early social theorists have demonstrated that hostility of members of one group toward members of another group places limits on the contact between members of the groups (Newcomb, 1950; Festinger and Kelley, 1951).

Student affairs workers in on-campus apartment communities wish to assist community members in maintaining a strong, interactive community which is mutually supportive of all the members. To accomplish the task, it is important that communication be improved, differences in values and customs be discussed, and negative attitudes be challenged. Knowledge about community attitudes toward various groups can provide information on where strategies for change must be applied.

## Definition of Terms

Respondent Group -- All respondents to the survey.

Respondent Characteristic -- All respondents possessing a certain characteristic such as a being of a certain sex, a particular living area, or a specific religion.

Object Group -- The various social, ethnic, racial, religious

or other groups which respondents rated with the Bogardus Social Distance Scale used in the survey.

Social Distance -- The distance from a person in group B (object group) as reported by person A (respondent) (Bogardus, 1939, pp. 74-75).

Social Distance Score -- The numerical Bogardus Social Distance Scale rating assigned to a particular object characteristic by a respondent (Bogardus, 1939, p. 74).

Mean Social Distance Score -- The average numerical Bogardus Social Distance Scale rating assigned by persons from a respondent group toward persons from a particular object group.

General Social Distance Score -- The average numerical Bogardus Social Distance Scale rating for all object groups assigned by persons from the respondent group toward persons from the object group.

Race -- Defined by Hooton as "a subdivision of mankind the members of which are distinguished by possession of similar combinations of anatomical characteristics due to common heredity" (Triandis and Triandis, 1960, p. 110).

Prejudice -- "An attitude toward any group of people" (Erlich, 1973, p. 628).

Foreign Students -- Referred to in this study as all students who are not residents of the United States of America.

## Organization of the Dissertation

The remainder of this study will be divided into four parts. Chapter 2 discusses theoretical and methodological issues, reviews related literature, and presents the model used in the study. Chapter 3 presents the methodology, the population, the sample population, the survey instrument used, and the variables and statistical methods used in the study. Chapter 4 presents the findings of the study. The last chapter, Chapter 5, contains the findings and their relevance to university apartment housing.

# CHAPTER II. REVIEW OF THE LITERATURE

This chapter explains the social distance concept as it was formulated by Emory S. Bogardus (1925a, 1933), and explores some modifications and uses of the Bogardus Social Distance Scale. The uses of the instrument for studying social distance in higher education, student affairs and on-campus housing will be examined, with particular focus on on-campus student apartment housing.

## Theoretical Issues

The study of social distance is important for housing staff for a number of reasons. It is important for residents of a living community to know and understand one another. When this happens, greater harmony is achieved which results in a feeling of acceptance and well-being on the part of residents. Social interaction also helps the student to adjust and achieve success in the college environment (Baker & Siryk, 1983).

The density of the living environment also makes communication with neighbors important. Even when residents prefer to be left alone, residents can benefit by knowing and understanding one another. It is often very necessary for residents to know neighbors in order to resolve disagreements caused by the density of the living environment. Whalen and

Winter (1987) have found that knowing neighbors can result in reduced stress.

Numerous studies have reaffirmed the idea that the living environment has a profound effect upon the success of students within the university (Astin, 1975; Boyer, 1987). It is therefore important to make the living situation as harmonious, comfortable and supportive of academic success as possible. While both the physical and social aspects of housing are important, this study focuses on social attitudes.

The social atmosphere, which is very much influenced by social attitudes, is very important in determining the quality of the living environment. The social atmosphere within a living community is more difficult to change than the physical atmosphere. It is important for housing staff to recognize the patterns of interaction and communication within the community. The quality of the interaction and communication can dictate the degree to which the living situation is harmonious, comfortable and supportive for all members of the community. Because of the importance of the interaction, it is useful to find some method of gauging social attitudes.

Another reason to be concerned about social attitudes is that campus living communities are becoming more diverse. Boyer (1987) has noted the expanding nature of the college.

Not only are more foreign students enrolling in American colleges, but American colleges are expanding its programs overseas.

Higher education leaders are calling for increased minority and foreign student enrollments. According to the 1983-84 foreign student census report of the Institute of International Education (Adams & Julian, 1984; Reiff, 1986) there were approximately 340,000 foreign students, as compared to fewer than 25,000 in 1950 (Committee on Foreign Students and Institutional Policy, 1982, p. 8). If foreign students are to become a greater force in American education, institutions must be ready to provide services and programs that address the student's special needs (Reiff, 1986). The need to provide programs and services extends to the housing such that housing staff must be equipped with information, knowledge, and skills to meet the challenges of providing an environment conducive to substantive interchange.

To be prepared to assist foreign students, housing staff must learn to address a number of concerns. Common communication problems of foreign students are indicated by examples such as the student who does not mix with others, the student whose roommate or neighbor resents "borrowing" of personal items, or the student who spends his housing allowance on a new car (Reiff, p. 4).

Differences in cultural patterns are manifested in many

ways (Sue, 1981). For example, potential misunderstandings can arise when friendship is defined, understood, and practiced differently (Stewart, 1971).

Problems can lead to feelings of alienation, disharmony and conflict by minority and foreign students if not addressed by the housing staff. Suen (1983) found that black students feel more alienation within predominantly white campuses than did their white counterparts. Fleming (1984) found that black students at black institutions, especially black men, demonstrated greater academic improvement, maturation, and self-assessment than did their black peers at integrated predominantly white institutions of higher education. Heikinheimo and Shute (1986) studied foreign students at Canadian institutions and found that foreign students reported more problems related to cultural, academic, and social adjustment than did students who had interactions with Canadians. The study also noted that 91% of foreign students interviewed felt that there was discrimination even though it was subtle or silent.

## Methodological Issues

The concept of social distance has been referenced by many scholars throughout history. The Chinese philosopher, Mo Ti, referred to the concept in the fifth century B. C. Gabriel Tarde, a French magistrate and philosopher, used the term "social distance" in 1890. But Robert E. Park

popularized the concept within sociology in the early 1920s (Park, 1924). It was really Emory Bogardus, however, who developed an instrument to measure social distance. He developed the Bogardus Social Distance Scale (Bogardus, 1925b). Bogardus (1925b) surveyed two-hundred forty-eight graduate and upper-division students regarding attitudes toward twenty-four racial and twelve language groups. A written statement regarding the reason for feelings of antipathy was submitted by each of the respondents. While this work did not render any specific conclusions, the research pointed out that sources of social distance were more from generalized feelings rather than specific experiences (Bogardus, 1925b).

The Bogardus Social Distance Scale (Bogardus 1925b, 1933) has worked so well in measuring general attitudes, the scale is the scale chosen as the best means of measuring social distance for this study.

## The Bogardus Social Distance Scale

As a result of his research and that done by Park (1924), Bogardus developed the "Social Distance Scale", an attitude survey that is still in use today (Bogardus, 1925b). In answering questions regarding the use of an attitude survey instead of using an objective test, in doing social research Bogardus (1939) stated:

> Where facts can be classified, memorized, and described in commonly accepted terminology, objective tests have made an excellent showing. However, when meanings vary and symbols are significant, objective tests need to be supplemented by other measurement techniques. Where either facts or their meanings are obscure or not known, supplementary methods of inquiry are needed. If a test is used when the facts are known, then a scale is needed when the facts are unknown (p. 69).

Thus, an opinion can be valuable in lieu of knowledge because it registers "what a person thinks that he knows" and judges values instead of facts (Bogardus, 1939). Pemberton developed and obtained correlations for reliability on the scale (Bogardus, 1939). And, a method utilizing judges was used to arrive at seven equal-distance items (Bogardus, 1939). The social distance scale can reveal changes in attitudes if group attitudes are compared at different time points. Small degrees of social distance are commonly referred to as "nearness" and large degrees are referred to as "farness" (Bogardus, 1939). Bogardus (1925b) used a modification of a plan identified by Park (1924) to describe racial and ethnic attitudes.

In one of his first uses of the Social Distance Scale, Bogardus (1925b) surveyed one-hundred and ten young business

men and public school teachers asking each respondent to give their first feeling reaction as to whether they "would willingly admit members of each race (as a class, and not the best I have known, nor the worst members) to one or more of the classifications" (Bogardus, 1925b). Respondents then were requested to place a "cross (x)" in each of several categories which applied. Items were listed in progressive order: (1) To close kinship by marriage; (2) to my club as personal chums; (3) to my street as neighbors; (4) to employment in my occupation in my country; (5) to citizenship in my country; (6) as visitors only to my country; and, (7) would exclude from my country (Bogardus, 1925b).

An equal-distance scale

The scale was modified a short time later because of criticism that the scale was not an equal-distance scale. It was important that the scale be equal-distance so that the resulting data could be analyzed and compared as interval data rather than ordinal data.

In a study reported in 1933, Bogardus explained a procedure for transforming the scales into equal-distance scales. He used a group of 100 judges that included 66 graduate students and faculty members and 34 undergraduate students. The number included 62 women and 38 men. These "judges" were asked to rank each of 60 statements from 1 to 7. The means were calculated for each statement and those

statements having the means nearest to 1.00, 2.00, 3.00, 4.00, 5.00, 6.00 and 7.00 were selected (Bogardus, 1933). The resulting statements in order were (1) "would marry", (2) "would have as regular friends", (3) "would work beside in an office", (4) "would have several families in my neighborhood", (5) "would have merely as speaking acquaintances", (6) "would have live outside my neighborhood", and (7) "would have live outside my country" (Bogardus, 1933). Only positive values were used in the scale to prevent questions concerning differences between positive and negative values (1939).

Criticism of the Bogardus scale

The scale has not been without critics. Krech and Crutchfield (1948) maintained that the test is influenced by factors other than attitudes. They maintained that even though individuals express extreme dislike for another group, they might not display that dislike by rejecting them as residents to their street. Mozell Hill (1953) commented that in some circumstances people will accept strangers while rejecting them in other circumstances.

Banton notes that four forms of social distance seem to be of significance and might affect the effectiveness of the Bogardus Social Distance Scale.

1. The dominant opinion in social distance studies is

that social distance is an outcome of people's negative attitudes derived from unfavorable information about or unfavorable experience with members of another group.

2. The nature of a relationship may affect social distance. People might not wish to be associated with a person of another group under some circumstances. An example might be a circumstance where the relationship is superordinate to subordinate.

3. Social distance may reflect a lack of common interests, experiences, or values.

4. Self-interest caused by a social position rather than personality may affect social distance. Competition may be one form of such self-interest (Banton, 1960).

Sartain and Bell (1949) were quick to question either the scaling assumption of the Bogardus scales or their reliability and validity. Studies by Westie (1959), Westie and Westie (1957), and Triandis and Triandis (1960) criticized the Bogardus social distance scale by noting that the Bogardus scale did not take into account combinations of prejudicial attitudes. For example, since most Irishmen are Catholic, one could not explain whether reported prejudice was toward "Irish" or "Catholic".

Goode and Hatt (1952), and Martin (1963) also criticized the Bogardus Scale. Sherif and Sherif (1956) doubted the utility of the Bogardus scale on the grounds that it

presupposed a static conception of social distance. They felt the concept was more dynamic in nature and recommended a scale by Deo and Arora (1966). Westie and Westie (1957) felt that prejudice is a product of status and is often seen as a function of competition for status-related values. These values could be economic or non-economic values, and are defined by society as unable to be shared.

Westie and Westie (1957) described prejudice as being broken into four separate parts: residential distance, position distance, interpersonal physical distance, and interpersonal social distance. The study of social distance, of course, focuses on the interpersonal social distance part. Westie (1959) improved on the Bogardus scale by developing four sub-component scales and by introducing more "stimulus dimensions" (i.e., race and occupation) by presenting combinations of eight occupations and two races (Westie, 1959).

While some have criticized the Bogardus Social Distance Scale, Donald T. Campbell wrote a review of the scale supporting it as one which has survived measurement fads (Campbell, 1952). He states:

> Although Guttman has not expressly stated so, the original Bogardus Social Distance Scale is a perfect illustration of the hierarchical unidimensional set of items that scale analysis requires. (For scale analysis

purposes, slight rewording would be required of item 6 in the original scale, so that it would read "As visitors to my country," and thus avoided the double-endedness of its original wording. In the 1933 revised scale, item 5 would have to drop the word "merely" (p. 323).)

Campbell noted that research reports have confirmed the scale to be a good one, finding that in larger batteries of items dealing with attitudes toward Negroes, only items in the social distance domain "scaled" (Campbell, 1952).

## Social Distance Research

### Changes in social distance over time

In discussing racial changes, Bogardus noted that racial distances disappear very slowly over time. As people become better informed about one another, social distances tend to decrease gradually between them, unless unequal competition develops which would arouse insecurity, fear or loss of status for the majority (Bogardus, 1959a).

While reviewing three studies done over 30 years, Bogardus noted that the arithmetic means of the reactions toward all racial groups decreased over the period. Even though the difference was only a reduction in social distance of .05, a reduction of a mean of 2.14 in 1926 to 2.09 in 1956, the overall change in individual scores is noteworthy (Bogardus, 1958).

Owen, Eisner, and McFaul (1981) did a replication of the

Bogardus Social Distance Scale in 1977, using the sampling methodology of Bogardus. Bogardus' published findings were for studies done in 1926, 1946, 1956, and 1966. Bogardus published his comparative findings in 1967 in his book, A Forty Year Racial Distance Study (Bogardus, 1967). Owen, Eisner and McFaul summarized the differences for 30 ethnic groups, noting average differences for the various groups between the five different time periods mentioned above (Owen et al., 1981).

In a 1984 study at Iowa State University, Crull and Bruton (1985) sampled 954 sociology students. The 1984 study was compared with a previous study done by them at the same university in 1975. When t-tests were used on the data, every object group in the study received higher social distance scores in the 1984 study than in the 1975 study.

Payne, York, and Fagan (1974) replicated a study by Fagan and O'Neill (1965) in 1971 and administered a modified Bogardus Social Distance Scale (1925b) to students of introductory psychology courses at four Georgia institutions. The four sample compositions and college contexts were (1) white male students in a technological institution; (2) white females in a liberal arts school; (3) mostly white non-resident students of both sexes at an urban university; and, (4) black students of both sexes at an urban liberal arts school. Analysis showed that the overall social distance

attitudes of respondents from the first two institutions toward 26 object groups decreased over time. For the third and fourth college samples mentioned above, respondent groups showed no significant differences over time in overall social distance attitudes toward the 26 object groups. In each sample, relative orders in ranking of social distance attitudes for the various object groups were highly correlated over time.

The studies reflect the fact that social distance attitudes change over time. With one or two exceptions, social distance attitudes toward object groups decreased, rather than increased, over time.

Socio-economic status and social distance

The relationship between status and social distance has been examined in several studies. Triandis and Triandis (1960) used different combinations of respondent characteristics such as race, religion, nationality and social class to study social distance toward various object groups. A factorial design was utilized with analysis of variance computed on social distance scores. The findings demonstrated that for white respondents, race and social class were more important determinants of social distance toward object groups than religion or nationality.

Payne (1976) studied eighth grade students at a private

school and found upper-class blacks to be more readily accepted than middle-class blacks by whites. Similarly, middle-class blacks were accepted more readily than lower-class blacks.

Westie and Westie (1957) reported that the respondent characteristic of socioeconomic level was more important to whites than blacks. A social distance pyramid was used as a model. It demonstrated that more social distance exists between lower class whites and blacks than between upper class whites and blacks.

Riedesel and Blocker (1977) used unique ratings of vignettes describing hypothetical families in an interview situation to evaluate social distance. The findings indicated that the higher an object group family's social status, the more desirable they were as neighbors. The study confirmed and supported the findings of Westie and Westie (1957) that socioeconomic status was more important to whites than to blacks. Socioeconomic and educational level of object groups made more difference to respondent white couples than to respondent black couples in terms of social distance toward object groups. Brown (1973) found no significant difference in Racial Distance Indices between low and high income groups.

The studies by Triandis and Triandis (1960) and others demonstrate that the social context of a relationship does

make a difference in determining social distance toward object groups.

Sex and social distance

Comparisons of social distance attitudes between men and women have perhaps been the most common focus of studies. The study by Triandis and Triandis (1960) noted that women reported more social distance toward object groups than men. In a study of 102 black students, Derbyshire and Brody (1964) found that women had a significantly higher social distance score than males. Brown (1973) found that men were more accepting than women of other groups in his study of predominantly Mexican-American and Other-White Texas A & M students. Owen, Eisner and McFaul (1981) found that male respondents were slightly more accepting than women respondents of persons from different object groups. Payne (1976) found that women respondents were more accepting of blacks as an object group than male respondents in his study of attitudes of white eighth grade students toward blacks.

Wilson (1986) noted in his study that black women prefer more racial distance toward object groups than black men. White women prefer more racial distance toward object groups than white men when considering intermarriage, but less in social situations.

Bogardus discovered that women exhibited more social distance toward object groups than men for all object groups

except White Americans as an object group (1959b). Bogardus enumerated several potential explanations to explain the greater social distance found in his studies. First, men have more racial contact than women. Second, because men have more contact, primarily through business contact, men have more racial information; women meet others in more personal ways. Third, custom and public opinion put more restraint on women than on men in meeting members of other races. This lesser degree of contact was due to restricted movement and lack of work contact (Bogardus, 1959b, 1967). Poole (1927) felt that women were more rejecting because they are using distance to create a defense against personal distance.

Ames, Basu, and Moriwaki (1968) used factor analysis to study previous research. They concluded that men were more accepting of object groups than women, but noted that women were more variable in responses to racial and ethnic groups. In their research women were more variable in responses to racial and ethnic object groups with whom there is less social distance and less variable for groups seen as more distant. They argued that if women were truly more stereotyping, then greater average distance scores would have been given to every object group (Ames, Basu, & Moriwaki, 1968).

In two separate studies at Iowa State University, Crull

and Bruton (1979, 1985) found differences between social distance scores of men and women. While the differences reported were less in the second study than in the first study, males generally reported more social distance than females toward the various object groups in the study.

Brown (1973) studied White Americans and Mexican-American students and found men to be more accepting than women of the various object groups in his study. Sinha and Upadhyaya (1962) studied 500 students at Patna University using the Bogardus Social Distance Scale. Reactions to 11 different ethnic object groups resulted in higher average social distance scores for men than for women on all eleven scales. A later study by Sinha (1971), however, found a very high correlation between ethnic stereotypes and social distance using the Bogardus scale. The rank difference correlation between stereotypes and social distance was higher for females (.92) than for men (.85).

Smith (1970) studied ethnocentrism in Hilo, Hawaii, the state with the greatest cultural diversity. Her findings contradicted the findings of Ames, Basu, and Moriwaki (1968) and Bogardus (1967) showing that females in her study indicated less social distance toward object groups than males.

In comparing F ratios for black and white social distance preferences at two different universities, Kinloch

(1974) found greater differences between men and women for more intimate distances (i.e., would marry, would have as a close friend, would have as a coworker in an office) toward object groups.

Previous studies do not agree on whether men or women respondent groups display more social distance toward object groups. Earlier studies seem to support the notion that women display greater social distance, while more recent studies demonstrate greater social distance on the part of the male respondent group. Other studies have demonstrated that there may be differences in the amount of social distance displayed toward an object group based on the degree of contact.

Community size and social distance

The effect of community size on social distance has been studied by a number of researchers. Brown (1973) and Bogardus (1967) found that students from urban communities reported greater social distance than students from rural communities toward object groups. Owen et al. (1981) sampled a population of 64% urban area and 36% rural area and found respondents with a rural background (1.99) to be slightly more accepting of object groups than respondents with an urban background (2.02).

One study was found with contrary results. Smith (1970)

noted that for students of Japanese ancestry, students from urban areas showed less social distance than students from rural areas.

The studies generally agree that residents of rural areas tend to be more accepting of other object groups than urban residents. Some individual respondent groups, such as Japanese, may not follow this general pattern.

Religion

Religion plays a strong role in determining social distance toward object groups according to a number of studies. Triandis and Triandis (1960) noted that Catholics exhibited more social distance toward object groups than Protestants and that Protestants showed more social distance toward object groups than Jews. Brown (1973) also found Catholics to report greater social distance toward object groups than Protestants.

Derbyshire and Brody (1964) surveyed black college students and found that there was less social distance toward the object groups, Baptists and Episcopalians, than toward the object group, Catholics.

Owen et al. (1981) also noted that Protestant respondents were more accepting of object groups than Catholic respondents. They also found that Catholic and Protestant respondents were more accepting of object groups than Jewish respondents.

Smith (1970) found that the mean social distance score for Buddhist respondents was greater than the mean distance score for object groups for Christian respondents in her study of social distance attitudes in Hilo, Hawaii.

Kinloch (1974) used the California F scale to analyze data of 317 University of Hawaii students and 229 University of Natal, Durban, South Africa students. For Kinloch's study, religion as a respondent characteristic played a greater role in differences between ratings for black respondents and white respondents for the more intimate social ratings (i.e., would marry and would date) of object groups.

Brown (1973) found in his study of white and Mexican-Americans that Protestant respondents tended to be more accepting than Catholic respondents toward object groups.

Ames and Sakuma (1969) factored religious differences by cluster groups. Anglos and Northern European respondents exhibited less social distance toward Protestant, Catholic, and Jewish object groups than did other respondent groups in their study.

In Gordon's (1986) study of stereotypes of the object groups, blacks and Jews, on two campuses between 1932 and 1950, negative traits assigned by respondents to Jews declined greatly.

There seems to be agreement in the previous research

that Protestants were more accepting of object groups than Catholics, and that Catholics were more accepting of object groups than Jews. Buddhists appear to be less accepting of object groups than Christians. To reverse the process, when Protestants and Catholics are viewed as object groups, Anglos and Northern Europeans tended to be more accepting of the object groups than other respondent groups studied.

Race and social distance

Ames and Sakuma (1969) utilized the Bogardus (1967) data of 2,473 college students. A factor analysis was done on race, nationality and religion as object characteristics. Race was found to be the predominant factor for evaluating others, although no single normative criterion for evaluating others was used.

Triandis and Triandis (1960) showed that whites demonstrated more social distance toward object groups than blacks. They also concluded that most prejudice toward blacks is racial and not social class prejudice. A further conclusion is that race is the most important determinant of social distance toward object groups for whites, while a variety of negative elements operating in tandem is more a determinant of social distance for toward object groups for blacks (Triandis & Triandis, 1960).

Wilson (1986) studied data from the National Opinion

Research Center's General Social Survey collected in 1980 and 1982. The data were collected from 531 blacks and 2,208 whites. Whites were found to prefer more social distance toward object groups than blacks. Other-white respondents were found to be more accepting of object groups than Mexican-American respondents.

The study of social distance at four Georgia institutions by Payne et al. (1974) in 1971 found that blacks were less accepting than whites for all object groups except their own. When the scores were compared with a previous study done by Fagan and O'Neill (1965), there were few changes in social distance attitudes toward object groups noted over the six year period.

Gray and Thompson (1953) studied social distance with a sample of 400 white and 300 black undergraduate students at the University of Georgia and concluded that black students rated all object groups lower than white students except for their own object group.

Gordon (1986) compared two student samples from Princeton in 1932 and 1950 and Arizona State University in 1969 and 1982 and found negative traits assigned to blacks as an object group declined from 1932 to 1969 and then rose slightly in 1982.

Findings of studies reviewed tended to be mixed when discussing the differences between black and white respondent

groups in rating object groups. Some studies showed whites to be more accepting of object groups, while other studies showed blacks to be more accepting of object groups.

Smith (1970) studied ethnocentrism in Hilo, Hawaii, a state noted for cultural diversity. Groups in her study in order of size were Japanese ancestry, racial mixtures, Okinawans, and a group of "others" which included Filipinos, Chinese, Caucasians, Chomorros, Koreans and Portuguese. Smith's data showed that each group gave preference to its own object group. Further preferences found were that Japanese students and Okinawan students demonstrated less social distance toward oriental object groups; cosmopolitan respondents, or racial mixture respondents, seemed to assign less social distance to their dominant generic strains as object groups; and, other respondent groups in the study seemed to follow the mainland United States order of the Bogardus findings toward the object groups (Smith, 1970).

Brown (1973) found American Indians (with only three subjects in the sample) as respondents to have the lowest average social distance score (1.26) toward object groups. Other-White respondents were the next most accepting with an average social distance score toward object groups of 1.74, followed by black respondents (1.76), Mexican American respondents (1.96), and Mongoloid respondents (1.96).

Geographical location and social distance

Attitudes of various ethnic and racial groups toward other ethnic and racial groups have been studied. Triandis and Triandis (1960) reported that respondents from Northern and Northeastern Europe showed more social distance than respondents from Southern and Eastern Europe. Owen, Eisner, and McFaul (1981) found in their 1977 study that repondents ranked from low mean social distance scores to high social distance scores in the United States in the following order: (1) Mid-West (1.84); (2) West (1.92); (3) East (2.01); and, (4) South (2.17).

The study supports the fact that midwestern respondent groups display less social distance toward object groups than other geographical locations. Since the midwest is relatively rural, this finding might be related to studies of social distance comparisons of rural and urban community respondent groups. Those studies found that rural respondent groups exhibited less social distance toward object groups than urban respondent groups. The comparison between rural and ruban residents demonstrates that more contact with an object group, by itself, does not reduce social distance.

The effect of contact on social distance

O'Driscoll, Hague and Oshako (1983) studied 234 undergraduate psychology students in Pakistan, Japan, and Australia and found that Japanese respondents who had more contact and information about Australians showed less social distance toward them as an object group. Similarly, Australian respondents who had more contact and information about the Japanese showed less social distance toward Japanese as an object group. For the Pakistan respondents there was no difference in their ratings of object groups.

Bardis (1956) studied social distance differences toward various object groups for a sample of 358 foreign students at Purdue University in 1955. Results indicated the following Mean Social Distance Scores toward these object groups: Hawaiians (1.22), East Indians (1.27), Filipinos (1.31), Scandinavians (1.44), Latin Americans (1.51), Chinese (1.55), and Greeks (1.72).

Neprash (1953) surveyed 61 boys between the ages of 9 and 15 and concluded that mere close physical proximity is not enough to change attitudes. Close personal contact must follow the physical proximity for prejudice to diminish (Neprash, 1953).

## Statement of Hypothesis

The review of the related literature regarding social distance seems to reflect differences in ratings of various respondent groups toward selected object groups. Respondent characteristics such as sex, size of home community, ethnicity, and religion have been most obvious in the research.

In consideration of the nature and focus of this study, the above characteristics are worthy of study in regard to social distance. In addition, place of residency within the community also seemed to be a factor, since proximity and contact with other social groups were cited in the literature as having an impact on social distance. The impact of the characteristics on social distance and on community satisfaction are also worthy of study. Therefore, the following hypotheses were derived for this study.

1. There is no difference in the social distance ratings by men and women for 37 object groups.
2. There is no difference in the social distance ratings by persons from different-sized home communities for 37 object groups.
3. There is no difference in the social distance ratings by persons from different ethnicity for 37 object groups.
4. There is no difference in the social distance ratings by persons from different living areas for 37 object groups.

5. There is no difference in the social distance ratings by persons from different religions for 37 object groups.
6. There is no difference in General Social Distance ratings by sex, size of home community, present living area, ethnicity, or religion.
7. There is no relationship between General Social Distance and community satisfaction.

## The Model

The general model for the research utilized is a main effects covariance model using a set of independent variables that are likely to have an effect on social distance and community satisfaction. The variables in the model are sex, size of home community, present living area, ethnicity, and religion. Based on the review of the literature it seems that certain socio-economic and demographic characteristics of the respondent that affect the ratings of the thirty-seven object groupings and community satisfaction. Figure 1 gives the model for the research.

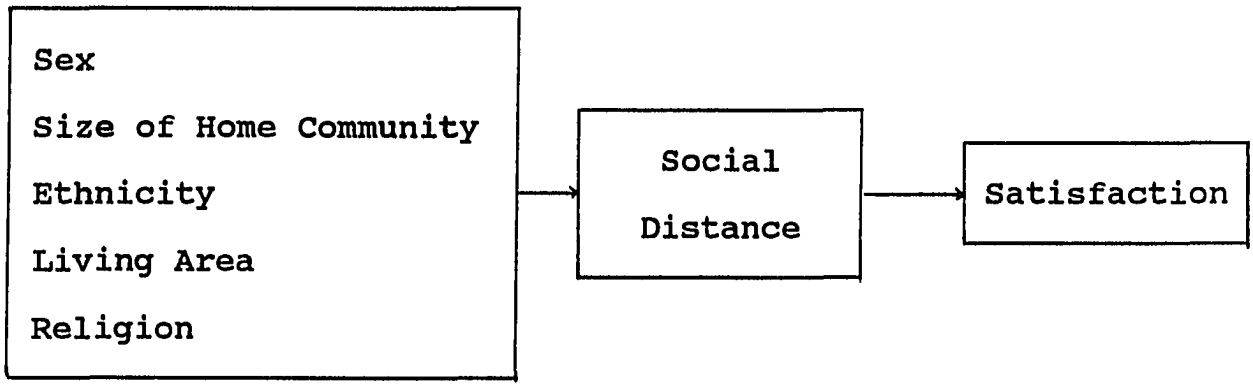


Figure 1. The Model for the Research Showing a Relationship Between the Respondent Characteristics of Sex, Size of Home Community, Present Living Area, Ethnicity, and Religion, Social Distance, and Satisfaction

# CHAPTER III. METHODS

The purpose of this study was to examine the concept of social distance as it applied to students of on-campus apartments at Iowa State University. The Bogardus Social Distance Scale (Bogardus, 1925b, 1933) was used to assist in ascertaining the social distance attitudes of student residents of the University Student Apartment Community at Iowa State University. This chapter describes the population studied, the survey used, the analytical model used, the statistical procedures used in analyzing the data, and limitations of the data.

## The Population

The study was conducted in the University Student Apartment Community (USAC) at Iowa State University in Ames, Iowa. Iowa State University is a land-grant institution with an enrollment of over 26,000 students. The institution boasts a strong agricultural and engineering curriculum drawing students from almost every state in the nation and from over 70 different countries.

USAC consists of about 1460 one- and two-bedroom apartments. To reside in a family unit in USAC, one member of the family must be carrying at least one credit at Iowa State University. The community is divided into four

distinct living areas, all located on the north edge of the campus and adjacent to one another: Pammel Court, Hawthorn Court, University Village and Schilletter Village. Pammel Court is the oldest living area. It accommodates both families and single students in World-War-II-vintage quonset huts. A road separates the single students from the family units.

Hawthorn Court, built between 1956 and 1959, has 196 two-bedroom wood frame units that house only families. University Village houses 500 families in predominantly two-bedroom, brick townhouse-style apartments built between 1965 and 1968. Schilletter Village is the newest apartment complex, completed during the period of 1973 to 1977. It consists of 64 buildings with four two-bedroom apartments in each building. Each apartment in Schilletter Village houses a family or four single students. Although there is an effort to have buildings in Schilletter Village house either families or single students, there are some buildings that contain both.

Geographically, Pammel Court and Hawthorn Court are closest to campus. University Village and Schilletter Village are further away. A student-subsidized bus system services the community at 20 minute intervals. The bus service provides convenient access to the campus and city.

The USAC community with its 3800 inhabitants is a

diverse community with over 37 percent of its inhabitants being foreign students. The total number of foreign students by nationality for each area can be found in the Appendix.

The population includes married couples with and without children, single parents with children, extended family members and single students. In general, single students are younger than those in family units, but there is a wide age range among family unit residents, as well.

Just less than half of the student population are graduate students; the remainder are undergraduate students or students in the College of Veterminary Medicine. About half of the two-spouse households have two spouses enrolled as students. The remainder have only one spouse enrolled at Iowa State University.

Monthly rents for the family apartments range from a low of $101.00 in Pammel Court to a high of $218.00 in Schilletter Village. Monthly rents for the single apartments are $122.00 in East Pammel Court and $335.00 in Schilletter Village. The cost ranges allow apartment accommodations for the wide range of incomes within the community.

## The Sample Population

A sample was drawn from the USAC population using a stratified random sample by area and by United States citizenship status. Specific information regarding citizenship of residents by living area can be found in the

Appendix. The sample consisted of 75 United States citizens and 75 foreign students from each of the four living areas. The large sample was drawn to aid in statistical analysis by world-region groups and by living area.

Current name and address labels for all student residents were obtained from the Iowa State University Administrative Data Processing Office. The labels were for all students registered for spring semester, 1987. The labels were separated into eight groupings, by citizenship and living area. Citizenship status was ascertained by information obtained from the Iowa State University Registrar's Office. Students with non-resident alien status were designated as foreign students.

Each of the eight groupings of labels were shuffled very thoroughly. Seventy-five labels were then drawn from each grouping. The labels selected were placed on manilla envelopes. The surveys were numerically coded 1 through 600 before the surveys were inserted into the manilla envelopes and mailed through the United States mail.

A duplicate set of labels were coded identically for use in ascertaining if sampled residents returned their survey. A third identical set of labels was used for a follow-up mailing.

The initial mailing of the survey to respondents was made on February 18, 1987. Approximately one-third of the

600 surveys, 203, were returned before a follow-up survey was mailed. A follow-up mailing of a duplicate survey, with a number identical to the number on the first survey, was made on March 13, 1987. In addition to a duplicate survey, the follow-up mailing included a letter asking for response. A copy of the letter can be found in the Appendix. The follow-up survey resulted in 171 additional survey returns bringing the total return rate to 374 (62%) of the total 600 mailed.

## The Survey

The survey, titled the Quality of Life Survey, was a broad survey, designed to assess social distance attitudes of USAC residents as well as attitudes regarding the environmental climate, policies, facilities and services, student government and staffing, student patterns, and student characteristics within the USAC. The survey employed circled choice and Likert-type scales as well as allowing for subjective written comments.

A text of the survey can be found in the Appendix, although the survey was somewhat smaller and in booklet form. The cover letter as shown in the Appendix was inserted on the inside cover of the survey booklet. The survey was approved by the Iowa State University Human Subjects Committee prior to use. A copy of the approval form can also be found in the Appendix.

The survey was mailed to the sample of 600 student residents of the USAC. The back side of the booklet contained a postage-paid business reply panel that would allow residents to return their survey through the United States mail. Respondents could also return the survey through the university campus mail service or return the survey directly to the USAC administrative office at 100 University Village.

## The Variables

### Respondent characteristics

Five respondent characteristics were selected as independent variables in the study. These are sex, size of home community, ethnicity, and religion.

The information regarding sex was obtained from a question asking for sex of the respondent. The size of home community was ascertained by the choice of seven responses: 1) less than 1,000; 2) 1,000-4,999; 3) 5,000-9,999; 4) 10,000-49,999; 5) 50,000-99,999; 6) 100,000-299,999; and 7) 300,000 or more.

Living area choices were the four living areas: 1) Pammel Court; 2) Hawthorn Court; 3) University Village; and 4) Schilletter Village. The information regarding ethnicity was obtained in two questions. One question clarified whether the person was a United States citizen. A second question asked the respondent to check one of seven responses

for nationality: 1) Eastern Europe, Australia, Canada or New Zealand; 2) Central or South America; 3) Middle East (Syria, Egypt, Iraq, Iran, Saudia Arabia); 4) Far East (Japan, China, Korea, Malaysia, Thailand); 5) India, Pakistan, Sri Lanka; 6) Africa; and, 7) Other.

Respondents were offered eight responses to a question asking for religious preference. Choices were 1) Catholic; 2) Protestant; 3) Jew; 4) Muslim; 5) Buddhist; 6) Hindu; 7) Atheist; and, 8) Other.

Object groups

The dependent variables used are the social distance scores, or object characteristics, for the various groups. The ethnic or nationality groups to be used as dependent variables include White Americans, Black Americans, Hispanic Americans, Native Americans, Koreans, Chinese (Taiwan), Chinese (People's Republic), Chinese (Hong Kong), Malaysians, Nicaraguans, Nigerians, Indians (from India), Pakistanis, Filipinos, Israelis, Indonesians, Thais, Russians, Iranians, Venezuelans, Northern Europeans, Latin Americans, Arabs, and Africans.

The religious groups used as dependent variables are Jews, Muslims, Catholics, Protestants, Born-Again-Christians, Buddhists, Hindus, and Atheists. Other groups to be used as dependent variables are homosexuals, residents from rural

areas, residents from large urban areas, smokers, and nonsmokers.

Respondents were asked to assign the whole number (1-7) that best described the closest relationship they would be willing to have with each group below according to the following scale: 1) Would marry or allow a family member to marry; 2) would have as a good friend; 3) would have as my neighbor; 4) would have in the same work group; 5) would have as a speaking acquaintance only; 6) would have as a visitor to my country only; or, 7) would exclude from my country. Respondents were asked to make sure that their reactions were to each group as a whole, not to the best or worst members they may have known.

The source for the information for the object groupings in the dependent variables are the groups listed in question three on page three of the survey under the section titled "Social Attitudes". The groups used for object characteristics were various racial, ethnic, religious, and social characteristics. A complete list of the object groups used as dependent variables can be found in Table 2.

The object characteristics chosen were selected for several reasons. Nationality groups most represented within the University Student Apartment Community were used as object groups. In addition, other object groups subjectively chosen as likely to experience greater social distance were

included. The object groups in this category were Russians, Iranians, and Arabs.

Other object groups included described residents by regions to get some feeling for social distance for those world regions. The groups included Africans, Northern Europeans, and Latin Americans. United States object groups included the most prevalent minority groups in the United States: white Americans, black Americans, Hispanic Americans, and native Americans.

Religious groups were also selected as object groups. Religions felt to be most prevalent in the University Student Apartment Community were included. Born-Again-Christians were one religious object group added because of perceived negative feelings toward the group due to frequent solicitation in the community by the group.

Other object groups were chosen to test perceived reactions toward groups which were currently controversial. The two object groups which especially represented current controversy in the university community were homosexuals and smokers.

## Source for the Variables

The information for the respondent characteristics, the object characteristics, and the community satisfaction questions were obtained from questions included in the survey. The source for the information in the independent

variables in the model are outlined in Table 16 in the Appendix.

## Statistical Methods

Several statistical methods were used in the study to test the hypotheses. A one-way ANOVA test was used for dichotomous and multiple choice independent variables. Crosstabulation of some variables were used to determine more information about the variables.

The second statistical analysis focused on analysis of covariance with selected variables. A final statistical analysis focused on regression analysis with community satisfaction variables and selected demographic variables.

## Limitations of the Data

Statistics assumes a normal distribution. Because the means of samples from a population take the shape of the normal curve, care must be taken when responses cluster toward one end or the other of the normal curve. When that occurs, confidence in the data must be somewhat questioned.

The sample in this study reflected a positive response mode on the social distance questions such that the majority of responses were at the lower end of the one through seven response scale. When responses tended to be at the lower end of the response scale, the standard deviation was less in most cases. The effect of the response mode is that the

curve for most of the social distance questions was skewed to the left. The skewed curve was indicated by the fact that the mode and median were to the left of the mean in most cases.

The distribution curve for the majority of social distance questions was leptokurtic, or more peaked in shape. When the curve takes this shape the effect is that the lower the mean score, the lower the standard deviation.

# CHAPTER IV. RESULTS

The main purpose of the analysis is to analyze differences in social distance ratings by sex, size of home community, ethnicity, present living area, and religion. The secondary purpose is to study the influence of the inter-relationships among those groups in regard to their ratings of 37 racial, ethnic, religious, and social object groups.

The mean ratings for the 37 object groups are shown in Table 1. The groups listed are listed in descending order of mean social distance expressed by the respondents.

One-way ANOVA comparisons were made of the five independent variables which included sex of respondent, size of home community, present living area, ethnicity, and religion. Following that analysis the General Social Distance scale was computed by averaging the sum of the scores of each respondent for the 37 object groups. One-way ANOVA comparisons were made of the General Social Distance Score for each of the independent variables. Analysis of covariance was then performed using statistical regression.

## One-Way ANOVA Comparisons

One-way ANOVA comparisons were made of mean ratings of the 37 different object groups by sex of respondent, size of home community, present living area, ethnicity, and religion. The results of the comparisons are shown in Table 2.

Among the independent variables, size of home community,

Table 1. Social Distance Mean Ratings for the Object Groups in Descending Rank Order

| Group | Mean Rating |
|---|---|
| 1. Homosexuals | 4.56 |
| 2. Smokers | 3.09 |
| 3. Iranians | 2.96 |
| 4. Atheists | 2.88 |
| 5. Israelis | 2.75 |
| 6. Arabs | 2.73 |
| 7. Hindus | 2.69 |
| 8. Muslims | 2.64 |
| 9. Russians | 2.61 |
| 10. Nicaraguans | 2.58 |
| 11. Nigerians | 2.57 |
| 12. Indians | 2.55 |
| 13. Pakistanis | 2.55 |
| 14. Buddhists | 2.55 |
| 15. Born-Again-Christians | 2.54 |
| 16. Africans | 2.52 |
| 17. Thais | 2.47 |
| 18. Jews | 2.44 |

Table 1. (Continued)

| Group | Mean Rating |
|---|---|
| 19. Chinese (People's Republic) | 2.41 |
| 20. Venezuelans | 2.41 |
| 21. Filipinos | 2.40 |
| 22. Indonesians | 2.35 |
| 23. Malaysians | 2.32 |
| 24. Chinese (Hong Kong) | 2.32 |
| 25. Latin Americans | 2.31 |
| 26. Koreans | 2.26 |
| 27. Chinese (Taiwan) | 2.25 |
| 28. Hispanic Americans | 2.18 |
| 29. Black Americans | 2.14 |
| 30. Native Americans | 2.08 |
| 31. Northern Europeans | 2.05 |
| 32. Protestants | 1.82 |
| 33. Urban Areas | 1.82 |
| 34. Catholics | 1.80 |
| 35. Rural Areas | 1.74 |
| 36. Non-smokers | 1.65 |
| 37. White Americans | 1.50 |

Table 2. One-Way ANOVA Comparisons of Ratings of the Object Groups by Sex of Respondent, Size of Home Community, Present Living Area, Ethnicity, and Religion

| Group | Sex | Size of Home Community |
|---|---|---|
| 1. White Americans | 2.01 | 13.97** |
| 2. Black Americans | 3.79 | 7.39** |
| 3. Hispanic Americans | 2.15 | 6.88** |
| 4. Native Americans | 3.17 | 7.17** |
| 5. Koreans | 0.02 | 0.48 |
| 6. Chinese (Taiwan) | 0.26 | 0.22 |
| 7. Chinese (People's Republic) | 1.26 | 1.93 |
| 8. Chinese (Hong Kong) | 0.48 | 0.94 |
| 9. Malaysians | 0.77 | 1.59 |
| 10. Nicaraguans | 0.11 | 3.17* |
| 11. Nigerians | 0.36 | 6.60** |
| 12. Indians (from India) | 0.01 | 2.74* |
| 13. Pakistanis | 1.11 | 2.98* |
| 14. Filipinos | 0.02 | 2.47 |
| 15. Israelis | 1.62 | 5.76** |
| 16. Indonesians | 0.88 | 2.03 |
| 17. Thais | 0.54 | 3.72* |
| 18. Russians | 1.89 | 7.97** |

*p < .05. **p < .01.

| Present Living Area | Ethnicity | Religion |
|---|---|---|
| 0.89 | 113.59** | 13.42** |
| 1.10 | 48.63** | 6.49** |
| 1.69 | 30.16** | 7.65** |
| 2.78* | 40.21** | 5.34** |
| 4.14** | 9.75** | 7.96** |
| 1.74 | 15.26** | 7.26** |
| 2.31 | 14.38** | 6.76** |
| 1.53 | 12.74** | 9.04** |
| 2.25 | 7.17** | 2.40* |
| 2.38 | 18.56** | 4.20** |
| 1.19 | 20.15** | 4.56** |
| 3.41* | 14.34** | 5.97** |
| 2.01 | 14.54** | 2.99* |
| 2.67* | 16.58** | 4.83** |
| 1.18 | 28.71** | 22.29** |
| 2.54 | 11.11** | 3.55** |
| 3.56* | 17.86** | 3.20* |
| 2.69 | 40.08** | 6.08* |

Table 2. (Continued)

| | Group | Sex | Size of Home Community |
|---|---|---|---|
| 19. | Iranians | 0.78 | 1.02 |
| 20. | Venezuelans | 0.36 | 3.66** |
| 21. | Northern Europeans | 0.88 | 5.72** |
| 22. | Latin Americans | 0.36 | 2.77* |
| 23. | Arabs | 0.31 | 1.84 |
| 24. | Africans | 1.76 | 4.53** |
| 25. | Jews | 4.22* | 7.41** |
| 26. | Muslims | 0.32 | 2.00 |
| 27. | Catholics | 2.18 | 5.79** |
| 28. | Protestants | 2.54 | 11.29** |
| 29. | Born-Again-Christians | 0.91 | 1.24 |
| 30. | Buddhists | 0.16 | 0.35 |
| 31. | Hindus | 0.06 | 1.50 |
| 32. | Atheists | 0.82 | 0.14 |
| 33. | Homosexuals | 18.18** | 7.25** |
| 34. | Rural Areas | 0.49 | 14.14** |
| 35. | Urban Areas | 2.32 | 9.55** |
| 36. | Smokers | 0.03 | 3.62* |
| 37. | Non-Smokers | 1.60 | 10.52** |

| Present Living Area | Ethnicity | Religion |
|---|---|---|
| 1.23 | 9.02** | 2.29 |
| 1.73 | 20.64** | 8.07** |
| 1.09 | 32.03** | 7.35** |
| 1.58 | 18.94** | 7.01** |
| 2.10 | 11.75** | 3.20* |
| 3.06* | 22.92** | 4.76** |
| 0.20 | 51.92** | 13.48** |
| 1.51 | 11.26** | 6.68** |
| 0.48 | 41.55** | 10.89** |
| 0.20 | 46.52** | 12.56** |
| 0.13 | 8.40** | 2.94* |
| 2.50 | 9.51** | 2.67* |
| 2.12 | 10.85** | 3.74** |
| 0.52 | 7.80** | 7.15** |
| 1.29 | 41.22** | 8.05** |
| 0.09 | 48.55** | 7.96** |
| 0.11 | 55.31** | 8.88** |
| 0.28 | 22.08** | 4.90** |
| 0.55 | 66.37** | 6.77** |

ethnicity, and religion had the largest number of significantly different ratings of the object groups. Of all the respondent characteristics analyzed, sex as a respondent characteristic had the fewest significantly different ratings of the object groups. The results of the comparisons are discussed below.

Sex

Men and women differ in their ratings of only two object groups, Jews and homosexuals (Table 3). Men expressed more social distance (2.59) from Jews as an object group than did women (2.24). Likewise, men declared much more distance (4.99) from homosexuals as an object group than did women (3.94).

Although the differences were mostly not significant, men expressed more distance than women toward approximately 81% of the object groups (30 of the total 37). Women reported more social distance than men from 7 object groups.

Except for the two groups, Jews and homosexuals, the null hypothesis, that there is no difference between the ratings of men and women in the ratings of the 37 object groups, was not rejected.

Table 3. Social Distance Mean Ratings Classified by Sex of Respondent

| Group | Male | Female | Total |
|---|---|---|---|
| 1. White Americans | 1.55 | 1.42 | 1.50 |
| 2. Black Americans | 2.24 | 1.99 | 2.14 |
| 3. Hispanic Americans | 2.27 | 2.05 | 2.18 |
| 4. Native Americans | 2.18 | 1.94 | 2.08 |
| 5. Koreans | 2.27 | 2.25 | 2.26 |
| 6. Chinese (Taiwan) | 2.28 | 2.21 | 2.25 |
| 7. Chinese (P. R.) | 2.49 | 2.31 | 2.41 |
| 8. Chinese (Hong Kong) | 2.37 | 2.26 | 2.32 |
| 9. Malaysians | 2.27 | 2.40 | 2.32 |
| 10. Nicaraguans | 2.56 | 2.61 | 2.58 |
| 11. Nigerians | 2.62 | 2.52 | 2.57 |
| 12. Indians (from India) | 2.55 | 2.56 | 2.55 |
| 13. Pakistanis | 2.48 | 2.65 | 2.55 |
| 14. Filipinos | 2.41 | 2.38 | 2.40 |
| 15. Israelis | 2.85 | 2.60 | 2.75 |
| 16. Indonesians | 2.30 | 2.43 | 2.35 |
| 17. Thais | 2.42 | 2.54 | 2.47 |
| 18. Russians | 2.72 | 2.46 | 2.61 |

*p<.05. **p<.01.

Table 3. (Continued)

| | Group | Males | Females | Total |
|---|---|---|---|---|
| 19. | Iranians | 3.04 | 2.85 | 2.96 |
| 20. | Venezuelans | 2.45 | 2.35 | 2.41 |
| 21. | Northern Europeans | 2.11 | 1.97 | 2.05 |
| 22. | Latin Americans | 2.35 | 2.26 | 2.31 |
| 23. | Arabs | 2.78 | 2.67 | 2.73 |
| 24. | Africans | 2.61 | 2.39 | 2.52 |
| 25. | Jews | 2.59 | 2.24 | 2.44* |
| 26. | Muslims | 2.60 | 2.70 | 2.64 |
| 27. | Catholics | 1.88 | 1.69 | 1.80 |
| 28. | Protestants | 1.91 | 1.69 | 1.82 |
| 29. | Born-Again-Christians | 2.62 | 2.43 | 2.54 |
| 30. | Buddhists | 2.58 | 2.51 | 2.55 |
| 31. | Hindus | 2.71 | 2.66 | 2.69 |
| 32. | Atheists | 2.96 | 2.77 | 2.88 |
| 33. | Homosexuals | 4.99 | 3.94 | 4.56** |
| 34. | Rural Areas | 1.78 | 1.68 | 1.74 |
| 35. | Urban Areas | 1.90 | 1.69 | 1.82 |
| 36. | Smokers | 3.11 | 3.07 | 3.09 |
| 37. | Non-Smokers | 1.71 | 1.56 | 1.65 |

Size of home community

Size of home community was divided into four categories from the original eight categories. New names were given to the groups in the variable: small, medium, large, and very large. The small community group included respondents from hometowns under 5,000 population. The medium community included respondents from communities of 5,000-49,999. Large community included respondents from 50,000-299,999. The very large community group included respondents from communities over 300,000.

Table 4 shows the results of the comparisons by size of home community. All four American groups, Nigerians, Israelis, Russians, Northern Europeans, Africans, Jews, Catholics, Protestants, homosexuals, residents from rural areas, residents from urban areas, and non-smokers were significant at the .01 level. Indians (India), Pakistanis, Thais, Venezuelans, Latin Americans, and smokers were significantly different at the .05 level.

Respondents from very large communities demonstrated more social distance than residents from any other size community for all groups except atheists. Respondents from small communities reflected the least social distance toward 15 of the 37 object groups, while respondents from medium-size communities were lowest for 14 of the 37 object groups. Respondents from large communities gave the lowest ratings

Table 4. Social Distance Mean Ratings Classified by Size of Home Community

| Group | Small | Medium | Large | Very Large | Total |
|---|---|---|---|---|---|
| 1. White Americans | 1.31 | 1.26 | 1.37 | 1.90 | 1.50** |
| 2. Black Americans | 1.91 | 1.96 | 1.93 | 2.56 | 2.14** |
| 3. Hispanic Americans | 1.99 | 2.05 | 1.81 | 2.64 | 2.18** |
| 4. Native Americans | 1.91 | 1.83 | 1.91 | 2.50 | 2.08** |
| 5. Koreans | 2.28 | 2.22 | 2.11 | 2.36 | 2.26 |
| 6. Chinese (Taiwan) | 2.23 | 2.24 | 2.16 | 2.32 | 2.25 |
| 7. Chinese (P.R.) | 2.24 | 2.26 | 2.42 | 2.67 | 2.41 |
| 8. Chinese (H. Kong) | 2.26 | 2.20 | 2.30 | 2.49 | 2.32 |
| 9. Malaysians | 2.29 | 2.12 | 2.26 | 2.53 | 2.32 |
| 10. Nicaraguans | 2.48 | 2.40 | 2.32 | 2.94 | 2.58* |
| 11. Nigerians | 2.37 | 2.32 | 2.28 | 3.09 | 2.57** |
| 12. Indians (India) | 2.41 | 2.35 | 2.42 | 2.89 | 2.55* |
| 13. Pakistanis | 2.48 | 2.26 | 2.42 | 2.89 | 2.55* |
| 14. Filipinos | 2.31 | 2.21 | 2.25 | 2.69 | 2.40 |
| 15. Israelis | 2.36 | 2.63 | 2.51 | 3.30 | 2.75** |
| 16. Indonesians | 2.24 | 2.20 | 2.28 | 2.60 | 2.35 |
| 17. Thais | 2.27 | 2.30 | 2.32 | 2.84 | 2.47* |
| 18. Russians | 2.10 | 2.37 | 2.65 | 3.19 | 2.61** |

*p<.05. **p<.01.

Table 4. (Continued)

| Group | Small | Medium | Large | Very Large | Total |
|---|---|---|---|---|---|
| 19. Iranians | 2.89 | 2.78 | 2.86 | 3.22 | 2.96 |
| 20. Venezuelans | 2.38 | 2.22 | 2.07 | 2.76 | 2.41* |
| 21. Northern Europeans | 1.94 | 1.77 | 1.86 | 2.45 | 2.05** |
| 22. Latin Americans | 2.30 | 2.14 | 2.04 | 2.60 | 2.31* |
| 23. Arabs | 2.62 | 2.57 | 2.54 | 3.05 | 2.73 |
| 24. Africans | 2.38 | 2.19 | 2.46 | 2.92 | 2.52** |
| 25. Jews | 2.01 | 2.27 | 2.37 | 2.97 | 2.44** |
| 26. Muslims | 2.50 | 2.46 | 2.51 | 2.95 | 2.64 |
| 27. Catholics | 1.63 | 1.54 | 1.77 | 2.15 | 1.80** |
| 28. Protestants | 1.57 | 1.43 | 1.79 | 2.34 | 1.82** |
| 29. Born-Again-Christ. | 2.31 | 2.51 | 2.51 | 2.79 | 2.54 |
| 30. Buddhists | 2.49 | 2.44 | 2.60 | 2.65 | 2.55 |
| 31. Hindus | 2.52 | 2.56 | 2.65 | 2.94 | 2.69 |
| 32. Atheists | 2.79 | 2.88 | 2.98 | 2.92 | 2.88 |
| 33. Homosexuals | 4.10 | 4.20 | 4.28 | 5.37 | 4.56** |
| 34. Rural Areas | 1.36 | 1.43 | 1.75 | 2.28 | 1.74** |
| 35. Urban Areas | 1.43 | 1.63 | 1.81 | 2.29 | 1.82** |
| 36. Smokers | 2.74 | 2.78 | 3.09 | 3.61 | 3.09* |
| 37. Non-Smokers | 1.37 | 1.43 | 1.61 | 2.07 | 1.65** |

for only eight of the object groups.

In view of these findings, the null hypothesis, that there is no difference between the ratings by residents from persons from different size home communities for 37 object groups was rejected for the 22 groups listed above. The null hypothesis was not rejected for 15 of the groups.

Present Living Area

One-way ANOVA comparisons of the four living areas, Pammel Court, Hawthorn Court, University Village, and Schilletter Village resulted in significant differences toward six object groups. Table 5 lists the mean scores for the four living areas. The mean scores for Native Americans, Indians (India), Filipinos, Thais, and Africans were significant at the .05 level of statistical significance, and the mean score for Koreans at the .01 level of significance.

University Village residents demonstrated the lowest social distance toward 30 of the 37 object groups. Hawthorn Court residents rated Koreans, Israelis, Buddhists, Hindus, and residents from rural areas the lowest, indicating the greatest acceptance of the respondent groups toward those five object groups. Pammel Court residents gave the lowest rating of the four respondent groups to one object group, atheists. Schilletter Village residents gave only one object group, residents from urban areas, the lowest rating of the four respondent groups.

Table 5. Social Distance Mean Ratings Classified by Living Area

| Group | Pammel Court | Hawth. Court | Univ. Vill. | Schil-letter | Total |
|---|---|---|---|---|---|
| 1. White Americans | 1.46 | 1.61 | 1.41 | 1.51 | 1.50 |
| 2. Black Americans | 2.23 | 2.17 | 1.94 | 2.22 | 2.14 |
| 3. Hispanic Americans | 2.28 | 2.15 | 1.94 | 2.39 | 2.18 |
| 4. Native Americans | 2.17 | 2.12 | 1.78 | 2.28 | 2.08* |
| 5. Koreans | 2.67 | 2.03 | 2.09 | 2.25 | 2.26** |
| 6. Chinese (Taiwan) | 2.41 | 2.11 | 2.08 | 2.43 | 2.25 |
| 7. Chinese (P.R.) | 2.56 | 2.25 | 2.21 | 2.69 | 2.41 |
| 8. Chinese (H. Kong) | 2.45 | 2.20 | 2.16 | 2.51 | 2.32 |
| 9. Malaysians | 2.46 | 2.25 | 2.07 | 2.54 | 2.32 |
| 10. Nicaraguans | 2.68 | 2.48 | 2.30 | 2.90 | 2.58 |
| 11. Nigerians | 2.74 | 2.52 | 2.36 | 2.71 | 2.57 |
| 12. Indians (India) | 2.73 | 2.45 | 2.20 | 2.89 | 2.55* |
| 13. Pakistanis | 2.67 | 2.40 | 2.32 | 2.85 | 2.55 |
| 14. Filipinos | 2.53 | 2.28 | 2.14 | 2.69 | 2.40* |
| 15. Israelis | 2.82 | 2.57 | 2.62 | 3.04 | 2.75 |
| 16. Indonesians | 2.44 | 2.24 | 2.14 | 2.65 | 2.35 |
| 17. Thais | 2.56 | 2.40 | 2.13 | 2.85 | 2.47* |
| 18. Russians | 2.53 | 2.63 | 2.32 | 3.03 | 2.61 |

*p<.05. **p<.01.

Table 5. (Continued)

| | Group | Pammel Court | Hawth. Court | Univ. Vill. | Schil-letter | Total |
|---|---|---|---|---|---|---|
| 19. | Iranians | 3.07 | 2.89 | 2.70 | 3.25 | 2.96 |
| 20. | Venezuelans | 2.53 | 2.39 | 2.14 | 2.63 | 2.41 |
| 21. | Northern Europeans | 2.14 | 2.15 | 1.84 | 2.08 | 2.05 |
| 22. | Latin Americans | 2.35 | 2.28 | 2.09 | 2.57 | 2.31 |
| 23. | Arabs | 2.81 | 2.73 | 2.39 | 3.06 | 2.73 |
| 24. | Africans | 2.70 | 2.49 | 2.15 | 2.76 | 2.52* |
| 25. | Jews | 2.45 | 2.40 | 2.38 | 2.56 | 2.44 |
| 26. | Muslims | 2.66 | 2.52 | 2.46 | 2.97 | 2.64 |
| 27. | Catholics | 1.80 | 1.89 | 1.69 | 1.83 | 1.80 |
| 28. | Protestants | 1.84 | 1.84 | 1.74 | 1.88 | 1.82 |
| 29. | Born-Again-Christ. | 2.61 | 2.51 | 2.47 | 2.60 | 2.54 |
| 30. | Buddhists | 2.58 | 2.26 | 2.52 | 2.90 | 2.55 |
| 31. | Hindus | 2.69 | 2.47 | 2.59 | 3.07 | 2.69 |
| 32. | Atheists | 2.70 | 2.85 | 2.95 | 3.06 | 2.88 |
| 33. | Homosexuals | 4.41 | 4.78 | 4.26 | 4.85 | 4.56 |
| 34. | Rural Areas | 1.78 | 1.70 | 1.72 | 1.75 | 1.74 |
| 35. | Urban Areas | 1.88 | 1.80 | 1.82 | 1.76 | 1.82 |
| 36. | Smokers | 3.11 | 3.20 | 2.92 | 3.13 | 3.09 |
| 37. | Non-Smokers | 1.59 | 1.73 | 1.57 | 1.72 | 1.65 |

Schilletter Village residents generally reflected the greatest social distance toward object groups with the greatest social distance score of all the respondent groups for 26 of the 37 object groups. Hawthorn Court residents gave the highest ratings of the four respondent groups to five object groups. Pammel Court residents gave the highest ratings of the four respondent groups to six object groups.

The null hypothesis, that there is no difference in the social distance ratings by persons from different living areas for the 37 object groups, was rejected for six of the groups. The null hypothesis was not rejected for 31 of the object groups.

Ethnicity

The comparisons for ethnicity as a respondent characteristic were made using a revised variable containing three categories: American, Far Eastern, and Other. Americans included United States citizens. Far Easterners included respondents from Japan, China, Korea, Malaysia, and Thailand. The Other group included respondents from world regions which included Western Europe, Australia, Canada, New Zealand, Central and South America, the Middle East, India, Pakistan, Sri Lanka, Africa, and other areas. Unfortunately, there is an extreme range of ethnic types included in the other category. This category included groups that simply included too few persons for separate analysis.

One-Way ANOVA comparisons of social distance ratings by the respondents in three ethnic groups were made. Table 6 reports the mean scores for the three ethnic groups compared.

All of the comparisons were significant at the .01 level of significance. Generally speaking, Americans expressed less social distance toward the object groups than did the Far Eastern and the Other respondent groups. For all groups except Muslims, Americans expressed the lowest social distance of the three Ethnic groups compared. In turn, respondents from the Other group expressed less social distance toward the object groups than did Far Eastern respondents.

Far Easterners reported the greatest social distance toward all object groups except nine: Koreans, Chinese (all three groups), Malaysians, Indonesians, Muslims, Urban Areas, and smokers. For all nine of these groups, the Other respondents expressed the greatest social distance.

The null hypothesis, that there is no difference in the social distance ratings by ethnicity for the 37 object groups, was rejected in all 37 cases.

Religion

One-way ANOVA comparisons of social distance ratings of the 37 object groups by religion were made. The religion variable was reduced from eight groups to five groups:

Table 6. Social Distance Mean Ratings Classified by Ethnicity of Respondent

| Group | American | Far Eastern | Other | Total |
|---|---|---|---|---|
| 1. White Americans | 1.05 | 2.25 | 1.90 | 1.50** |
| 2. Black Americans | 1.68 | 3.01 | 2.41 | 2.14** |
| 3. Hispanic Americans | 1.77 | 3.03 | 2.38 | 2.18** |
| 4. Native Americans | 1.67 | 2.91 | 2.29 | 2.08** |
| 5. Koreans | 2.07 | 2.23 | 2.90 | 2.26** |
| 6. Chinese (Taiwan) | 2.06 | 2.09 | 3.03 | 2.25** |
| 7. Chinese (P.R.) | 2.09 | 2.69 | 3.06 | 2.41** |
| 8. Chinese (Hong Kong) | 2.08 | 2.38 | 3.00 | 2.32** |
| 9. Malaysians | 2.10 | 2.55 | 2.71 | 2.32** |
| 10. Nicaraguans | 2.19 | 3.33 | 2.81 | 2.58* |
| 11. Nigerians | 2.17 | 3.34 | 2.84 | 2.57** |
| 12. Indians (from India) | 2.17 | 3.18 | 2.84 | 2.55** |
| 13. Pakistanis | 2.20 | 3.24 | 2.73 | 2.55** |
| 14. Filipinos | 2.04 | 2.90 | 2.84 | 2.40** |
| 15. Israelis | 2.18 | 3.61 | 3.41 | 2.75** |
| 16. Indonesians | 2.08 | 2.71 | 2.75 | 2.35** |
| 17. Thais | 2.08 | 2.99 | 2.98 | 2.47** |
| 18. Russians | 2.03 | 3.83 | 2.86 | 2.61** |

**p<.01.

Table 6. (Continued)

| | Group | American | Far Eastern | Other | Total |
|---|---|---|---|---|---|
| 19. | Iranians | 2.68 | 3.73 | 2.87 | 2.96** |
| 20. | Venezuelans | 2.04 | 3.20 | 2.56 | 2.41** |
| 21. | Northern Europeans | 1.63 | 2.85 | 2.32 | 2.05** |
| 22. | Latin Americans | 1.96 | 3.03 | 2.49 | 2.31** |
| 23. | Arabs | 2.39 | 3.45 | 2.86 | 2.73** |
| 24. | Africans | 2.15 | 3.39 | 2.54 | 2.52** |
| 25. | Jews | 1.81 | 3.48 | 3.08 | 2.44** |
| 26. | Muslims | 2.31 | 2.30 | 2.79 | 2.64** |
| 27. | Catholics | 1.37 | 2.46 | 2.27 | 1.80** |
| 28. | Protestants | 1.33 | 2.56 | 2.40 | 1.82** |
| 29. | Born-Again-Christians | 2.30 | 2.54 | 3.32 | 2.54** |
| 30. | Buddhists | 2.30 | 2.61 | 3.22 | 2.55** |
| 31. | Hindus | 2.36 | 3.21 | 3.03 | 2.69** |
| 32. | Atheists | 2.54 | 3.34 | 3.35 | 2.88** |
| 33. | Homosexuals | 3.70 | 5.81 | 5.62 | 4.56** |
| 34. | Rural Areas | 1.26 | 2.39 | 2.38 | 1.74** |
| 35. | Urban Areas | 1.29 | 2.50 | 2.57 | 1.82** |
| 36. | Smokers | 2.47 | 3.85 | 4.03 | 3.09** |
| 37. | Non-Smokers | 1.18 | 2.30 | 2.27 | 1.65** |

Catholics, Protestants, Muslims, Buddhists, and Other. The Other respondent group included Hindus, Atheists, and additional "other" respondents. Table 7 shows the mean scores for the religious respondent groups. Six groups showed statistical significance between the .01 and .05 level. Thirty object groups showed statistical significance at the .01 level or less. Only one object group, Iranians, was not statistically significant.

Catholics indicated the lowest social distance of the respondent groups toward 16 object groups; the Other group had the lowest social distance toward 17 object groups. Protestants scored the lowest mean social distance score of the respondent groups toward three groups: Born-Again-Christians, Urban Areas, and Non-Smokers.

Buddhists as a respondent group generally were the least accepting of the 37 object groups, indicated by the highest social distance rating toward 25 of the groups. Respondent Muslims expressed the highest social distance toward 12 object groups. Respondent Muslims had the lowest social distance toward the Arab object group.

The null hypothesis, that there is no difference in the social distance ratings by persons from different religions for the 37 object groups was rejected for 36 of the groups. One hypothesis, for the Iranian object group, was not rejected.

Table 7. Social Distance Mean Ratings Classified by Religion

| Group | Catholic | Protestant | Muslims |
|---|---|---|---|
| 1. White Americans | 1.32 | 1.33 | 2.30 |
| 2. Black Americans | 1.83 | 2.03 | 2.64 |
| 3. Hispanic Americans | 1.97 | 2.07 | 2.67 |
| 4. Native Americans | 1.94 | 1.99 | 2.55 |
| 5. Koreans | 1.97 | 2.26 | 3.27 |
| 6. Chinese (Taiwan) | 2.18 | 2.26 | 3.27 |
| 7. Chinese (P.R.) | 2.24 | 2.35 | 3.55 |
| 8. Chinese (Hong Kong) | 2.19 | 2.30 | 3.42 |
| 9. Malaysians | 2.19 | 2.47 | 2.27 |
| 10. Nicaraguans | 2.31 | 2.59 | 3.06 |
| 11. Nigerians | 2.33 | 2.52 | 2.97 |
| 12. Indians (from India) | 2.26 | 2.57 | 3.06 |
| 13. Pakistanis | 2.40 | 2.65 | 2.24 |
| 14. Filipinos | 2.17 | 2.43 | 2.88 |
| 15. Israelis | 2.35 | 2.47 | 5.06 |
| 16. Indonesians | 2.29 | 2.43 | 2.39 |
| 17. Thais | 2.38 | 2.47 | 3.06 |
| 18. Russians | 2.44 | 2.44 | 3.42 |

*p<.05. **p<.01.

| Buddhists | Other | Total |
|---|---|---|
| 2.00 | 1.52 | 1.50** |
| 3.11 | 2.20 | 2.14** |
| 3.61 | 2.03 | 2.18** |
| 3.06 | 1.92 | 2.08** |
| 2.83 | 1.92 | 2.26** |
| 1.94 | 1.88 | 2.25** |
| 2.56 | 2.14 | 2.41** |
| 2.61 | 1.88 | 2.32** |
| 2.83 | 2.00 | 2.32* |
| 3.61 | 2.31 | 2.58** |
| 3.83 | 2.42 | 2.57** |
| 3.83 | 2.22 | 2.55** |
| 3.56 | 2.34 | 2.55* |
| 3.33 | 2.06 | 2.40** |
| 3.56 | 2.43 | 2.75** |
| 3.22 | 2.00 | 2.35** |
| 3.00 | 2.11 | 2.47* |
| 4.00 | 2.38 | 2.61** |

Table 7. (Continued)

| | Group | Catholic | Protestant | Muslims |
|---|---|---|---|---|
| 19. | Iranians | 2.72 | 3.06 | 2.88 |
| 20. | Venezuelans | 2.13 | 2.34 | 3.09 |
| 21. | Northern Europeans | 1.86 | 1.98 | 2.76 |
| 22. | Latin Americans | 2.00 | 2.36 | 2.79 |
| 23. | Arabs | 2.56 | 2.83 | 2.39 |
| 24. | Africans | 2.38 | 2.43 | 2.73 |
| 25. | Jews | 2.06 | 2.24 | 3.88 |
| 26. | Muslims | 2.44 | 2.84 | 1.70 |
| 27. | Catholics | 1.29 | 1.76 | 2.30 |
| 28. | Protestants | 1.47 | 1.61 | 2.45 |
| 29. | Born-Again-Christians | 2.47 | 2.26 | 3.18 |
| 30. | Buddhists | 2.39 | 2.61 | 3.21 |
| 31. | Hindus | 2.43 | 2.76 | 3.12 |
| 32. | Atheists | 2.85 | 2.84 | 4.24 |
| 33. | Homosexuals | 4.13 | 4.33 | 6.15 |
| 34. | Rural Areas | 1.46 | 1.61 | 2.61 |
| 35. | Urban Areas | 1.65 | 1.63 | 2.58 |
| 36. | Smokers | 2.51 | 2.91 | 3.88 |
| 37. | Non-Smokers | 1.54 | 1.51 | 2.30 |

| Buddhists | Other | Total |
|---|---|---|
| 4.11 | 2.74 | 2.96 |
| 3.83 | 2.14 | 2.41** |
| 3.11 | 1.77 | 2.05** |
| 3.56 | 1.95 | 2.31** |
| 3.94 | 2.54 | 2.73* |
| 3.89 | 2.40 | 2.52** |
| 3.61 | 2.28 | 2.44** |
| 3.89 | 2.51 | 2.64** |
| 2.89 | 1.89 | 1.80** |
| 3.28 | 1.95 | 1.82** |
| 3.06 | 2.82 | 2.54* |
| 2.56 | 2.23 | 2.55* |
| 3.61 | 2.32 | 2.69** |
| 3.27 | 2.22 | 2.88** |
| 6.11 | 4.34 | 4.56** |
| 2.39 | 1.71 | 1.74** |
| 2.94 | 1.72 | 1.82** |
| 4.39 | 3.37 | 3.09** |
| 2.33 | 1.58 | 1.65** |

## General Social Distance

A General Social Distance variable was calculated by summing the scores of each respondent for all thirty-seven object groups. The effect was the characterization of the degree of general social distance toward all object groups, rather than a specific object group. The General Social Distance calculation was useful in assessing the interrelated effects of the independent variables on general social distance as characteristics of the respondent, without having to consider the effect of attitudes toward a particular object group.

A one-way ANOVA was performed on the General Social Distance variable using each of the five independent variables separately: sex, size of home community, present living area, ethnicity, and religion. The results are shown in Tables 8 through 12.

All comparisons were significant at the .05 level or less except for sex. The F ratios for the variable are sex (.20, df = 1,334), size of home community (3.76, df = 3,332), present living area (2.65, df = 3,332), ethnicity (21.21, df = 2,333), and religion (5.80, df = 4,331).

Although the difference was not significant, men expressed more General Social Distance (49.88) than women (48.67).

Residents from very large communities indicated the

Table 8. One-Way ANOVA Comparison Statistics for the General Social Distance Rating of All Object Groups by Sex of Respondent

| Source | D. F. | Sum of Squares | Mean Squares | F Ratio | Sig. of F |
|---|---|---|---|---|---|
| Between Groups | 1 | 117.72 | 117.72 | .20 | .66 |
| Within Groups | 334 | 200789.70 | 600.81 | | |
| Total | 335 | 200789.70 | | | |

| Group | Count | Mean | S. D. |
|---|---|---|---|
| Women | 136 | 48.67 | 23.37 |
| Men | 200 | 49.88 | 25.25 |
| Total | 336 | 49.39 | 24.48 |

Table 9. One-Way ANOVA Comparison Statistics for the General Social Distance Rating of All Object Groups by Size of Home Community

| Source | D. F. | Sum of Squares | Mean Squares | F Ratio | Sig. of F |
|---|---|---|---|---|---|
| Between Groups | 3 | 6592.31 | 2197.44 | 3.76 | .01 |
| Within Groups | 332 | 194197.39 | 584.93 | | |
| Total | 335 | 200789.70 | | | |

| Group | Count | Mean | S. D. |
|---|---|---|---|
| Small Community | 90 | 46.82 | 26.29 |
| Medium Community | 81 | 45.72 | 22.85 |
| Large Community | 57 | 46.51 | 21.21 |
| Very Large Community | 108 | 55.80 | 24.78 |
| Total | 336 | 49.39 | 24.48 |

Table 10. One-Way ANOVA Comparison Statistics for the General Social Distance Rating of All Object Groups by Living Area

| Source | D. F. | Sum of Squares | Mean Squares | F Ratio | Sig. of F |
|---|---|---|---|---|---|
| Between Groups | 3 | 4700.95 | 1566.95 | 2.65 | .05 |
| Within Groups | 332 | 196088.85 | 590.63 | | |
| Total | 335 | 200789.70 | | | |

| Group | Count | Mean | S. D. |
|---|---|---|---|
| Pammel Court | 88 | 51.84 | 24.63 |
| Hawthorn Court | 89 | 47.75 | 23.64 |
| University Village | 87 | 44.44 | 21.93 |
| Schilletter Village | 72 | 54.39 | 27.26 |
| Total | 336 | 49.39 | 24.48 |

Table 11. One-Way ANOVA Comparison Statistics for the General Social Distance Rating of All Object Groups by Ethnicity

| Source | D. F. | Sum of Squares | Mean Squares | F Ratio | Sig. of F |
|---|---|---|---|---|---|
| Between Groups | 2 | 22686.04 | 11343.02 | 21.20 | .00 |
| Within Groups | 333 | 200789.70 | 534.85 | | |
| Total | 335 | 200789.70 | | | |

| Group | Count | Mean | S. D. |
|---|---|---|---|
| American | 193 | 42.41 | 22.66 |
| Far Eastern | 80 | 60.68 | 22.92 |
| Other | 63 | 56.41 | 24.76 |
| Total | 336 | 49.39 | 24.48 |

Table 12. One-Way ANOVA Comparison Statistics for the General Social Distance Rating of All Object Groups by Religion

| Source | D. F. | Sum of Squares | Mean Squares | F Ratio | Sig. of F |
|---|---|---|---|---|---|
| Between Groups | 4 | 13165.25 | 3291.31 | 5.81 | .00 |
| Within Groups | 331 | 187624.45 | 566.84 | | |
| Total | 335 | 200789.70 | | | |

| Group | Count | Mean | S. D. |
|---|---|---|---|
| Catholic | 72 | 45.35 | 24.00 |
| Protestant | 148 | 49.23 | 24.54 |
| Muslim | 33 | 60.58 | 21.79 |
| Buddhist | 18 | 67.17 | 26.68 |
| Other | 65 | 43.62 | 21.97 |
| Total | 336 | 49.39 | 24.48 |

greatest General Social Distance (55.80). Residents from small (46.82) and large (46.51) communities expressed more General Social Distance than residents from medium communities (45.72).

In the ethnicity variable, Americans indicated the least General Social Distance (42.41). Respondents from the Other ethnic group expressed less General Social Distance (56.41) than Far Eastern respondents (60.68). University Village residents expressed the least General Social Distance (44.44), followed by Hawthorn Court residents (47.75), Pammel Court residents (51.84), and Schilletter Village residents (54.39).

General Social Distance expressed by the religious groups from least to greatest were: Other religious groups (43.62), Catholics (45.35), Protestants (49.23), Muslims (60.58), and Buddhists (67.17).

## Analysis of Covariance

One-way analysis of variance is helpful in measuring differences between the means of groups with respect to a dependent variable, but does not control for the effects of other independent variables. In analysis of covariance, comparisons are made between groups of an independent variable with one or more additional variables controlled. In the present research, covariance analyses are performed for each of the five variables with the other four

controlled. The results of the covariance analyses show that only three of the five variables have independent main effects on General Social Distance.

The covariance analyses were performed using multiple regression with sets of dummy variables. When a particular variable is made into a set of dummy variables, the means of the groups of the independent variable are compared to the constant with respect to General Social Distance. One of the dummies in the set of dummy variables is omitted and therefore is represented in the constant.

An example of a covariance analysis will be demonstrated here by a regression equation using only one set of dummy variables. A set of dummy variables derived from the size of home community variable were used. The dummies used are small community (to represent small-sized communities), medium community (to represent medium-sized communities), and large community (to represent large-sized communities). The dummy omitted in the equation was very large community (to represent very large communities). The F ratio obtained for the equation was 3.76, df = 3 and 332, was significant at the .01 level. The R square was .03 which is quite small, but is statistically significant. The constant of 55.80 in the equation represents the mean of very large communities. The means of each of the other groups are the constant plus the coefficient B for each variable. The mean of the small

community group is 55.80 - 8.97 = 46.83. The mean of the medium community group is 55.80 - 10.08 = 45.72. The mean of the large community group is 55.80 - 9.29 = 46.51.

The actual analysis of covariance model consists of the sex variable and four sets of dummy variables made up of groups from the remaining four variables previously analyzed in the ANOVA: size of home community, present living area, ethnicity, and religion. For each of the four variables, all but one group from each of the variables was entered into the equation. One version of the regression equation (Table 13) was included to demonstrate the technique used. The technique involves successful regression equations to obtain differences between each pair of categories within each set of dummies.

The statistics for the regression equation included are shown in Table 13. The Constant in the equation is 56.37. The F ratio of 5.16 is significant at the statistical level of .01 with df = 13 and 322. The R squared for the equation is .17.

Sex

The overall results of the covariance analysis confirmed that men do not differ from women in their General Social Distance rating of the object groups. An explanation might be that the two significant sex coeffients noted in the ANOVA

Table 13. Statistical Regression Analysis of General Social Distance

| Variables | B | S.E. B | p |
|---|---|---|---|
| 1. Male | .330 | 2.663 | .90 |
| 2. Small Town | .398 | 3.841 | .92 |
| 3. Medium Town | - .522 | 3.850 | .89 |
| 4. Very Large Town | - 3.075 | 3.987 | .44 |
| 5. Pammel Court | - 3.914 | 3.662 | .29 |
| 6. Hawthorn Court | - 9.535 | 3.665 | .01** |
| 7. University Village | - 8.651 | 3.674 | .02* |
| 8. American | -14.790 | 3.996 | .00** |
| 9. Far Easterner | 2.568 | 4.209 | .54 |
| 10. Catholic | 4.045 | 4.013 | .31 |
| 11. Protestant | 9.876 | 3.511 | .01** |
| 12. Muslim | 10.418 | 5.124 | .04* |
| 13. Buddhist | 16.018 | 6.330 | .01* |
| Constant | 56.371 | | |
| $R^2$ | .17 | | |
| F Ratio | 5.16 | p<.01. | |
| df | 13 and 322 | | |

*p<.05. **p<.01.

were chance occurrences.

Size of home community

The analysis of covariance showed the following results for the set of dummy variables formed from the Size of Home Community variable:

Small community = Medium community

Small community = Large community

Small community = Very Large community

Medium community = Large community

Medium community = Very Large community

Large community = Very Large community

Therefore, there are no significant differences between pairs of the various groups in this set of dummy variables.

Present living area

The set of dummy variables derived from present living area resulted in two significantly differences. Schilletter Village residents showed greater General Social Distance toward the object groups than did Hawthorn Court residents and University Village residents. Comparisons for all other pairs of dummy variables in this set proved to have no significant difference. A summary of the results are as follows:

Pammel Court = Hawthorn Court

Pammel Court = University Village

Pammel Court = Schilletter Village

Hawthorn Court = University Village

Hawthorn Court < Schilletter Village

University Village < Schilletter Village

Ethnicity

Results of the analysis showed that Americans showed less social distance than Far Easterners and Others in their General Social Distance Rating toward all object groups. Far Easterners did not differ from the Other ethnic group in their General Social Distance rating of all object groups. A summary is presented as follows:

Americans < Far Easterners

Americans < Other

Far Eastern = Other

Religion

The set of religious dummy variables resulted in differences in three groups as listed below.

Catholic = Protestant

Catholic = Muslim

Catholic = Buddhist

Catholic = Other

Buddhist > Other

Protestant = Buddhist

Protestant = Muslim

Protestant > Other

Muslim > Other

Muslim = Buddhist

Three respondent groups showed themselves to be significantly different in their General Social Distance ratings of the object groups. The Other object group showed less social distance than Protestants, Buddhists, or Muslims.

## Community Satisfaction

Two regression analyses were performed to analyze the impact of general social distance attitudes on community satisfaction. To accomplish the analyses, two new variables were introduced as dependent variables: 1) Satisfaction with community environment; and, 2) satisfaction with the opportunity for interaction with residents from other cultures. The independent variables used were General Social Distance, sex, and the four sets of dummy variables used in the analysis of covariance.

The first regression equation (Table 14) used satisfaction with community environment as the dependent variable. The F ratio in the equation is 3.67, significant at the .01 statistical level with df = 14 and 321. The $R^2$ for the equation is .14. Two variables, General Social Distance (-.010) and Pammel Court (-.445) are significant at the .01 statistical level. Muslim (.499) is significant at the .05 statistical level. The main finding in Table 14 is the negative relationship between satisfaction and General Social Distance. Residents expressing greater social distance are less satisfied than those with less social

Table 14. Statistical Regression Analysis of Satisfaction With Community Environment

| Variables | B | S.E. B | p |
|---|---|---|---|
| 1. Male | -.020 | .108 | .86 |
| 2. Small Community | .317 | .162 | .05 |
| 3. Medium Community | .134 | .164 | .41 |
| 4. Very Large Community | .155 | .162 | .34 |
| 5. Pammel Court | -.445 | .149 | .01** |
| 6. Hawthorn Court | .013 | .150 | .93 |
| 7. University Village | -.029 | .150 | .85 |
| 8. American | -.000+ | .166 | .99 |
| 9. Far Eastern | .149 | .171 | .38 |
| 10. Catholic | .314 | .163 | .06 |
| 11. Protestant | .190 | .148 | .20 |
| 12. Buddhist | -.050 | .259 | .85 |
| 13. Muslim | .499 | .209 | .02* |
| 14. General Social Distance | -.010 | .002 | .00** |
| Constant | 3.991 | | |
| $R^2$ | .14 | | |
| F Ratio | 3.67 | p<.01. | |
| df | 14 and 321 | | |

*p<.05. **p<.01.

distance. An important part of the interpretation is that the effect of distance on satisfaction is separate from the main effects of sex, size of home community, present living area, ethnicity, and religion.

The second regression equation (Table 15) used Opportunity for interaction with residents from other cultures as the dependent variable. The F ratio for the equation is 3.30, significant at the .01 statistical level with df = 14 and 321. the $R^2$ for the equation is .13. The constant is 3.320. Only one variable, General Social Distance (-.004) is significant at the .05 statistical level.

Similar to the equation shown in Table 14, the equation shown in Table 15 shows a similar finding when using satisfaction with opportunity for interaction with residents from other cultures as a dependent variable. General Social Distance shows a negative relationship with satisfaction with the opportunity for interaction with residents from other cultures. Residents expressing greater social distance are less satisfied with opportunity for interaction with residents from other cultures. As in the previous equation shown in Table 14, the effect of distance on satisfaction with the opportunity for interaction is separate from the main effects of sex, size of home community, present living area, ethnicity and religion.

Table 15. Statistical Regression Analysis of Opportunity For Interaction with Residents from Other Cultures

| Variables | B | S.E. B | p |
|---|---|---|---|
| 1. Male | .021 | .113 | .85 |
| 2. Small Community | -.064 | .169 | .71 |
| 3. Medium Community | -.073 | .171 | .67 |
| 4. Very Large Community | -.108 | .162 | .52 |
| 5. Pammel Court | .157 | .155 | .31 |
| 6. Hawthorn Court | -.087 | .157 | .58 |
| 7. University Village | .012 | .157 | .94 |
| 8. American | .318 | .173 | .07 |
| 9. Far Eastern | -.295 | .178 | .10 |
| 10. Catholic | .256 | .170 | .13 |
| 11. Protestant | .174 | .154 | .26 |
| 12. Buddhist | .110 | .270 | .68 |
| 13. Muslim | .285 | .218 | .19 |
| 14. General Social Distance | -.004 | .002 | .04* |
| Constant | 3.320 | | |
| $R^2$ | .13 | | |
| F Ratio | 3.30 | p<.01. | |
| df | 14 and 321 | | |

*p<.05. **p<.01.

## Discussion of the Findings

### Sex

The study suggests that men and women do not differ in their social distance attitudes toward the 37 object groups in the study. The findings of this study, then, contradicts the findings of previous studies. Most researchers, including Triandis and Triandis (1960), Derbyshire and Brody (1964), Brown (1973), and Bogardus (1959a), all reported women as expressing more social distance. Only Crull and Bruton (1979, 1985) suggested that men might display more social distance when expressing social distance ratings of object groups.

### Size of home community

Residents of very large communities exhibit more social distance toward the object groups than residents of small, medium, or large communities. Residents of small communities exhibit the least social distance toward the object groups of all the different living areas in the study.

The previous findings confirmed the results of previous research as reported by most researchers. Bogardus (1967), Brown (1973), and Owen et al. (1981) all noted that residents from urban areas reported more social distance than residents from rural areas.

Present living area

Residents of University Village exhibit the least social distance toward the object groups while residents of Schilletter Village exhibit the most social distance toward the object groups.

Perhaps Schilletter Village residents demonstrated the greatest social distance because of the physical structure of the buildings or the physical layout of the area. Another explanation might be the composition of the Schilletter Village population. Because this area alone has a sizable numbers of single students among the residents, and many of the single residents come from the residence halls in search of an alternative lifestyle, there might be a relationship between the residency choice and preference for social distance.

Ethnicity

Americans were more tolerant toward the object groups than either the Other ethnic group or Far Easterners. The Other ethnic group was more tolerant of the object groups than Far Easterners.

No findings in the literature supported or refuted the findings of the study in comparing ethnic respondent group attitudes toward object groups. Some evidence supports the notion that ethnic groups tend to rate their own ethnic group higher (Smith, 1970), and that tendency is visible in this

study.

One possible explanation for the findings might be that Americans tended to be more conscious of portraying socially desirable responses. The explanation is supported by the fact that more Americans portrayed response modes of rating all groups very high.

Religion

The Other religious group and Catholics were the most accepting of the object groups of all the religious groups. Buddhists were the least accepting of the object groups of all the religious groups.

Some findings of this study seem to disagree with previous findings. Previous studies by Triandis and Triandis (1960), and Owen et al. (1981), for example, found Protestants to be more accepting of object groups than Catholics. In this study, Catholics were found to be more accepting of object groups than Protestants. The study did confirm findings of Smith (1970) that Buddhists were less accepting than Christians.

The study found only one discrepancy in findings when compared with previous literature. Catholics and Other respondent groups reported more acceptance than Protestants toward object groups, indicating that for this study, the previous findings of Protestant respondents being most

accepting of object groups did not hold true.

Community satisfaction

General Social Distance had a negative relationship with both community satisfaction variables: satisfaction with the community environment, and satisfaction with opportunity for interaction with residents from other cultures. This negative relationship demonstrated that greater social distance can result in less satisfaction with the community.

# CHAPTER V. SUMMARY AND CONCLUSIONS

## Summary

This study has examined social distance in a university apartment community. A sample population of 600 family and single students living in the University Student Apartment Community at Iowa State University were mailed a "Quality of Life Survey" through the student apartments administrative office. Three hundred and seventy-four students of the 600 students surveyed responded to the survey which included questions about satisfaction with the environmental climate, social attitudes, satisfaction with policies and procedures, services, student government, and demographic information.

The study examined selected respondent characteristics in the light of attitudes toward 37 object groups. The object groups included various racial, ethnic, religious, and social groups.

One-way analysis of variance was used to compare differences in social distance ratings by selected respondent characteristics of sex, size of home community, ethnicity, present living area, and religion for each of the 37 object groups.

A General Social Distance Score was calculated for each of the respondents. One-way analysis of variance was used to compare differences in the General Social Distance Score for the respondent characteristics of sex, size of home

community, ethnicity, present living area, and religion. Using multiple regression analysis, a summary of co-variance relationships of the selected respondent characteristics was also compiled.

Sex

The results of the one-way analysis of variance for sex by object group showed significant differences in the ratings of only two groups: Jews and homosexuals. There was no difference in ratings between men and women for the General Social Distance rating. Thus, for the most part, the null hypothesis was supported in regard to sex of respondent.

Size of home community

The One-way analysis of variance for size of home demonstrated that there was a difference in the expressed social distance of the respondent groups toward 22 of the 37 object groups. There was no significant difference between the respondent groups in regard to the General Social Distance rating of the object groups. For the 22 object groups where there was a difference the respondents from small and medium-size communities tended to express lower social distance toward the object groups.

Present living area

Only four significantly different ratings between the four living areas occurred in the ratings of the 37 object groups. In considering those four significantly different object groups, University Village residents showed the least social distance toward three of the groups. Hawthorn Court residents showed the least social distance toward one group. So, generally speaking, the order of social distance in terms of living area tended to be University Village, Hawthorn Court, Pammel Court, and Schilletter Village from least to greatest social distance order.

In General Social Distance two groups were significantly different. Schilletter Village residents showed significantly greater General Social Distance toward the object groups than University Village and Hawthorn Court residents.

Ethnicity

For Ethnicity, there were significant differences in the ratings of the respondent groups for all of the 37 object groups. Generally speaking, Americans tended to report less social distance toward the object groups than Far Easterners or respondents from the Other group. The Other group showed less social distance toward the object groups than Far Easterners. In the General Social Distance rating of the object groups, Americans showed less social distance than Far

Easterners and Others. But there was no significant difference between Far Easterners and Others in the General Social Distance rating of the object groups.

Religion

When comparing the ratings of the various religious goups, there were significant differences in the ratings of all but one of the 37 object groups. Generally speaking, the order of social distance from least to greatest exhibited by the five religious respondent groups were Catholics, Other, Protestants, Muslims and Buddhists.

The General Social Distance rating of the religious groups showed only three to be significantly different. The Other groups showed less social distance toward Buddhists, Muslims, and Protestants.

Community satisfaction

General Social Distance had a negative relationship with both community satisfaction variables: satisfaction with the community environment, and satisfaction with the opportunity for interaction with residents from other cultures. This indicated that residents expressing greater general social distance reported less satisfaction with the community environment or with the opportunity for interaction with residents from othr cultures.

## Conclusions

This study has utilized the Bogardus Social Distance Scale to examine social distance in university apartment housing. As demonstrated in the summary, the results of the study are somewhat different from previous studies. Most previous studies showed results different from this study when examining sex, ethnicity, and religion. Similar results to previous research was found when analyzing the size of home community.

Possible explanations for the small differences between male and female respondent groups for the object groups might be student classification and environment. Most students in USAC are seniors or graduate students. The more advanced student status might negate any differences which might normally occur in the general population of men and women.

Previous explanations of greater social distance expressed by women toward object groups has been lesser contact. Women residents in USAC generally have as much contact with other residents as men residents do. Aside from classroom contact, the additional residence contact in USAC makes a difference in social distance toward object groups less likely.

Americans expressed less social distance than Far Easterners or the Other respondent group. The Far Easterners expressed a significant amount of social distance

which might have had the effect of making the American and Other social distance ratings seem low. One other possible explanation for the lower social distance ratings expressed by Americans and Other respondents might be that respondents who demonstrated lower response modes, as demonstrated by giving a rating of "1" to all object groups, tended to be American. Still another explanation might be that American students feel less willing to express social distance on a survey.

Differences in the rating of object groups by different religious respondent groups are somewhat confusing. Previous literature supports Protestant respondents as being the most accepting toward object groups. The present study finds Catholics and the Other religious respondent group to be the most accepting of all the religious respondent groups. No explanation from the current study can be offered for this finding.

Size of home community as a respondent factor followed previous findings that urban respondents tended to express greater social distance than rural respondents. In this study residents from very large communities expressed significantly greater social distance toward the object groups than residents from small, medium, or large communities.

Possible explanations might be that respondents from

large communities do not take the opportunity to develop close relationships with other cultural, ethnic, racial, religious, or social groups. Such relationships might decrease expressed social distance. Persons from smaller communities probably tend to take time to know other community residents who might be different from themselves. As communites get larger, residents might not feel as compelled to get to know residents different from themselves.

Some definite differences were noted in living area which are of great importance to this study. Analysis of this variable allowed consideration of differences in ratings of object groups with regard to the physical and social make-up of the living area. In discussing differences between the living areas, the notion that greater social contact can bring about greater acceptance of other object groups is accepted.

Schilletter Village residents showed the most social distance toward object groups of all the areas. The greater social distance might be explained by the physical layout of Schilletter Village because the area does not lend itself to interaction between the buildings. Interaction is more likely between apartments in a particular Schilletter Village building due to shared corridors and basement living space. But because apartment assignments are made randomly by the office, contact with persons of different cultural, ethnic,

racial, religious, or social backgrounds is most often left to chance.

The greater social distance expressed by Schilletter Village might also be explained by the fact that it is the only area where younger, single students are present in Schilletter Village. Because many of these younger single students come from the residence halls, the greater social distance might be a result of socialization patterns learned in the residence halls. Or, the Schilletter resident who have moved to the area from the halls might live there because they seek greater privacy. This seclusion might, in turn, be the reason for the reporting of greater social distance.

Hawthorn Court residents demonstrated the least social distance toward object groups of all the living areas. Hawthorn Court was second only to the Pammel Court living area in percentage of foreign students living in the area. The greater acceptance might be due to the open courtyard space which encourages social interaction with the residents of the courtyard. Open courtyard space is probably not the only reason for less social distance because residents of Pammel Court also live in an area that physically lends itself to interaction.

A possible reason for the lesser social distance for Hawthorn Court residents seems to be that only 23 different

foreign countries are represented in Hawthorn Court as opposed to 40 different foreign countries represented in Pammel Court. The fact that Hawthorn Court has far fewer Far Easterners than Pammel Court makes a difference because Far Easterners expressed the greatest social distance toward others of all the respondent groups.

University Village residents also express lesser social distance than Schilletter Village or Pammel Court residents. Reasons for this less social distance might be different from the reasons mentioned for Hawthorn Court residents. The physical structure of University Village, with fenced in front patios, allows for somewhat more seclusion than Hawthorn Court or Pammel Court. The seclusion is offset by traffic patterns from parking to the apartments, however, where residents are placed in contact with other residents going to and from their apartments. Other contact with residents is facilitated by the back yard courtyards. The courtyards foster interaction through common recreation and children's play space. University Village did include representation from 47 different foreign countries, but very small numbers of residents from Far Eastern countries were included in the 47 countries.

The greater social distance expressed by residents of Schilletter Village is probably due to infrequent resident contacts with persons of different cultural, ethnic, racial,

religious, or social backgrounds. The lesser social distance expressed by residents of Hawthorn Court is probably due to more frequent contact. Pammel Court residents, who were also more likely to experience greater resident interaction and contact, also had a greater number of Far Eastern residents.

## Recommendations

To lessen social distance in a university apartment community, some proactive and reactive steps can be taken. Care can be taken in the course of assignments to integrate the community in such a fashion to encourage interaction through physical proximity.

Programming efforts by staff and resident government can be initiated to minimize social distance from residents of different cultural, ethnic, racial, religious or social groups. Educational, cultural, athletic, and social programs all can help to alleviate social distance among the residents. Programs aimed at sharing cultural, ethnic, or religious backgrounds can be made available. The programs can include potlucks, fashion shows, slide presentations, or discussion sessions. Programs which inform, educate, and eliminate misinformation about other cultures or beliefs can also be helpful in minimizing social distance. Coffees and teas which attempt to get different people together to converse can be immensely helpful in achieving the objective of minimizing social distance.

Individual contact with residents by staff can also decrease social distance toward object groups. The staff contact might come during the course of advising, counseling, or performing maintenance or administrative functions with residents. Perhaps the greatest opportunity exists during the course of staff mediation of disagreements with neighbors or residents because these opportunities for educating residents are often a result of cultural or differences between residents.

Staff have an opportunity each day to educate and promote understanding and tolerance of residents whose background and ideas are different. They must seize the opportunity to encourage and promote acceptance among residents of varying backgrounds and beliefs. In this way, social distance toward other individuals and groups can be decreased.

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# APPENDIX

Table 16. Number of University Student Apartment Residents by Foreign Country and by Living Area

| | Country | Pammel Court | Hawth. Court | Univ. Village | Schill. Village | Total |
|---|---|---|---|---|---|---|
| 1. | Algeria | 0 | 1 | 1 | 0 | 2 |
| 2. | Argentina | 1 | 0 | 1 | 1 | 3 |
| 3. | Bahrain | 0 | 0 | 0 | 1 | 1 |
| 4. | Bangladesh | 5 | 0 | 3 | 2 | 10 |
| 5. | Belgium | 1 | 0 | 2 | 1 | 4 |
| 6. | Brazil | 0 | 0 | 3 | 4 | 7 |
| 7. | Cameroon | 1 | 0 | 1 | 0 | 2 |
| 8. | Canada | 0 | 0 | 2 | 2 | 4 |
| 9. | Chile | 1 | 0 | 0 | 1 | 2 |
| 10. | China (Hong Kong) | 11 | 0 | 1 | 8 | 20 |
| 11. | China (Republic) | 77 | 2 | 6 | 2 | 87 |
| 12. | China (Taiwan) | 58 | 18 | 17 | 18 | 111 |
| 13. | Columbia | 0 | 3 | 0 | 1 | 4 |
| 14. | Costa Rica | 0 | 0 | 1 | 0 | 1 |
| 15. | Cyprus | 3 | 0 | 1 | 0 | 4 |
| 16. | Dominican Republic | 0 | 0 | 0 | 2 | 2 |
| 17. | Ecuador | 0 | 0 | 2 | 1 | 3 |
| 18. | Egypt | 4 | 1 | 7 | 0 | 12 |
| 19. | England | 2 | 0 | 2 | 0 | 4 |
| 20. | Ethiopia | 0 | 0 | 2 | 0 | 2 |
| 21. | France | 1 | 0 | 0 | 0 | 1 |

Table 16. (Continued)

| Country | Pammel Court | Hawth. Court | Univ. Village | Schill. Village | Total |
|---|---|---|---|---|---|
| 22. Ghana | 2 | 0 | 2 | 2 | 6 |
| 23. Greeland (Denmark) | 0 | 0 | 1 | 0 | 1 |
| 24. Guatemala | 0 | 0 | 1 | 1 | 2 |
| 25. Guyana | 1 | 0 | 0 | 0 | 1 |
| 26. Honduras | 0 | 0 | 1 | 0 | 1 |
| 27. India | 40 | 2 | 7 | 5 | 54 |
| 28. Indonesia | 13 | 3 | 3 | 5 | 24 |
| 29. Iran | 27 | 2 | 8 | 2 | 39 |
| 30. Iraq | 1 | 1 | 1 | 0 | 3 |
| 31. Japan | 0 | 3 | 2 | 0 | 5 |
| 32. Jordan | 1 | 1 | 3 | 2 | 7 |
| 33. Kenya | 6 | 0 | 0 | 2 | 8 |
| 34. Kuwait | 0 | 0 | 1 | 0 | 1 |
| 35. Lebanon | 1 | 0 | 3 | 0 | 4 |
| 36. Malaysia | 30 | 9 | 5 | 7 | 51 |
| 37. Mali | 2 | 0 | 0 | 0 | 2 |
| 38. Mexico | 0 | 0 | 1 | 3 | 4 |
| 39. Nepal | 0 | 1 | 0 | 0 | 1 |
| 40. Netherlands | 0 | 0 | 0 | 1 | 1 |
| 41. Nicaragua | 0 | 1 | 0 | 0 | 1 |
| 42. Nigeria | 11 | 5 | 2 | 1 | 19 |

Table 16. (Continued)

| Country | Pammel Court | Hawth. Court | Univ. Village | Schill. Village | Total |
|---|---|---|---|---|---|
| 43. North Yemen | 0 | 0 | 1 | 0 | 1 |
| 44. Oman | 0 | 0 | 0 | 1 | 1 |
| 45. Pakistan | 10 | 1 | 4 | 1 | 16 |
| 46. Panama | 0 | 0 | 2 | 3 | 5 |
| 47. Peru | 2 | 1 | 3 | 0 | 6 |
| 48. Phillippines | 5 | 0 | 8 | 1 | 14 |
| 49. Poland | 0 | 0 | 0 | 1 | 1 |
| 50. Portugal | 1 | 0 | 0 | 0 | 1 |
| 51. Saudi Arabia | 0 | 0 | 0 | 6 | 6 |
| 52. Singapore | 1 | 0 | 1 | 3 | 5 |
| 53. Somalia | 3 | 0 | 0 | 0 | 3 |
| 54. South Africa | 0 | 1 | 2 | 0 | 3 |
| 55. South Korea | 54 | 38 | 8 | 31 | 131 |
| 56. Spain | 0 | 0 | 2 | 0 | 2 |
| 57. Sri Lanka | 6 | 1 | 2 | 0 | 9 |
| 58. Sudan | 2 | 0 | 1 | 1 | 4 |
| 59. Syria | 1 | 0 | 1 | 0 | 2 |
| 60. Thailand | 10 | 2 | 0 | 0 | 12 |
| 61. Turkey | 2 | 1 | 7 | 0 | 10 |
| 62. Uganda | 0 | 0 | 0 | 4 | 4 |
| 63. United Arab Emirat. | 1 | 0 | 0 | 0 | 1 |

Table 16. (Continued)

| Country | Pammel Court | Hawth. Court | Univ. Village | Schill. Village | Total |
|---|---|---|---|---|---|
| 64. Uraguay | 2 | 1 | 0 | 0 | 3 |
| 65. Venezuela | 0 | 0 | 4 | 4 | 8 |
| 66. West Germany | 0 | 0 | 2 | 2 | 4 |
| 67. Zambia | 0 | 0 | 1 | 0 | 1 |
| 68. Zimbabwe | 2 | 0 | 0 | 0 | 2 |
| Totals | 403 | 99 | 142 | 138 | 782 |
| Number of Countries | 40 | 23 | 47 | 36 | 68 |

Iowa State University of Science and Technology Ames, Iowa 50010

Department of Residence
University Student Apartments
100 University Village
Telephone 515-294-5360

February 1987

Dear Resident,

You have been chosen as a part of a sample of residents to complete the attached survey on the Quality of Life in the University Student Apartment Community at Iowa State University. The purpose of this survey is to provide the Department of Residence with some measure of your satisfaction with the apartment community, and to provide you with the opportunity to comment on the areas that you feel need to be improved.

This survey will take you only about 15 minutes. Please do not write your name on the survey booklet. The information on the cover which identifies your survey will be removed when the information is put into the computer to assure you of anonymity. The identifying information is being used only to account for returned questionnaires. The validity of these results depends on a high response rate.

The results will be used in maintaining or improving the quality of services offered. The results will be tabulated as soon as possible and should be available in April.

Please complete the survey within the next seven days and return it to our office, 100 University Village. You may wish to use the postage-paid business reply option on the survey booklet.

I hope you will take the time to participate in this Quality of Life Survey. If you have any questions, please contact me.

Sincerely,

Donald F. Whalen
Coordinator of Residence Life

sjb/SURVEY3

**Department of Residence**
**University Student Apartment Community**
**Quality of Life Survey**



## ENVIRONMENTAL CLIMATE

This section includes questions about the general atmosphere of your living area and your satisfaction with that atmosphere.

1. PLEASE INDICATE TO WHAT EXTENT YOU AGREE OR DISAGREE WITH EACH OF THE STATEMENTS IN THIS SECTION.

| | strongly disagree | somewhat disagree | neutral | somewhat agree | strongly agree |
|---|---|---|---|---|---|
| a. Your apartment is quiet enough for you to sleep when you want to. | 1 | 2 | 3 | 4 | 5 |
| b. Your apartment is quiet enough for you to study when you want to. | 1 | 2 | 3 | 4 | 5 |
| c. There are enough educational activities in your area. | 1 | 2 | 3 | 4 | 5 |
| d. There are enough recreational activities in your area. | 1 | 2 | 3 | 4 | 5 |
| e. There are enough social activities in your area. | 1 | 2 | 3 | 4 | 5 |
| f. The quality of the social atmosphere in the student apartments is more important than the quality of the educational atmosphere. | 1 | 2 | 3 | 4 | 5 |
| g. Residents in your building show respect for those around them by considering how their own actions may effect others. | 1 | 2 | 3 | 4 | 5 |
| h. If you are having a conflict with your neighbor, it is your responsibility to try and work out the problem before you go for assistance. | 1 | 2 | 3 | 4 | 5 |
| i. Residents are able to formulate and enforce their own rules within the current student apartment guidelines. | 1 | 2 | 3 | 4 | 5 |
| j. People in your area are accepting of people from other countries. | 1 | 2 | 3 | 4 | 5 |
| k. People in your building are accepting of American minorities. | 1 | 2 | 3 | 4 | 5 |
| l. The quality of the educational atmosphere in the student apartments is more important than the quality of the social atmosphere? | 1 | 2 | 3 | 4 | 5 |
| m. There is enough opportunity for you to interact with area members who are culturally or racially different from you. | 1 | 2 | 3 | 4 | 5 |

| 2. PLEASE INDICATE HOW SATISFIED OR DISSATISFIED YOU ARE WITH THE FOLLOWING: | very dissatisfied | somewhat dissatisfied | neutral | somewhat satisfied | strongly satisfied |
|---|---|---|---|---|---|
| a. The overall environment of your community. | 1 | 2 | 3 | 4 | 5 |
| b. The opportunity you have to provide input into community decisions. | 1 | 2 | 3 | 4 | 5 |
| c. The number of social programs in your community. | 1 | 2 | 3 | 4 | 5 |
| d. The number of educational activities in your community. | 1 | 2 | 3 | 4 | 5 |
| e. The number of recreation activities in your community. | 1 | 2 | 3 | 4 | 5 |
| f. The quietness in your community. | 1 | 2 | 3 | 4 | 5 |
| g. The opportunity to interact with community members who are culturally or racially different from you? | 1 | 2 | 3 | 4 | 5 |
| h. The opportunity to practice your own culture (if not, please list why on the inside of the back cover). | 1 | 2 | 3 | 4 | 5 |

**POLICIES**

This section includes questions about the rules and procedures of the University Student Apartment Community and your satisfaction with them.

| 3. PLEASE INDICATE TO WHAT EXTENT YOU AGREE OR DISAGREE WITH EACH OF THE STATEMENTS IN THIS SECTION. | strongly disagree | somewhat disagree | neutral | somewhat agree | strongly agree |
|---|---|---|---|---|---|
| a. University student apartment policies are explained so that you can understand decisions even if you don't necessarily agree. | 1 | 2 | 3 | 4 | 5 |
| b. The student apartment staff is doing a satisfactory job of communicating with you about contracts, deadlines and changes in procedures. | 1 | 2 | 3 | 4 | 5 |
| c. The policies established by the university student apartments seem fair and reasonable. | 1 | 2 | 3 | 4 | 5 |
| d. The Guide to Student Apartment Living does a good job explaining the policies and procedures within the department. | 1 | 2 | 3 | 4 | 5 |

| 4. PLEASE INDICATE HOW SATISFIED OR DISSATISFIED YOU ARE WITH THE FOLLOWING: | very dissatisfied | somewhat dissatisfied | neutral | somewhat satisfied | very satisfied |
|---|---|---|---|---|---|
| a. Enforcement of the laws of the student apartments by the USAC sheriff. | 1 | 2 | 3 | 4 | 5 |
| b. Present policies governing parties in community rooms (100 University Village and Arts and Crafts). | 1 | 2 | 3 | 4 | 5 |
| c. The priority system used to make apartment assignments. | 1 | 2 | 3 | 4 | 5 |

## FACILITIES AND SERVICES

This section includes questions about the facilities and services provided in the Residence Halls.

| 5. PLEASE INDICATE TO WHAT EXTENT YOU AGREE OR DISAGREE WITH EACH OF THE STATEMENTS IN THIS SECTION. | strongly disagree | somewhat disagree | neutral | somewhat agree | strongly agree |
|---|---|---|---|---|---|
| a. The grounds shop personnel do a good job of maintaining the grounds. | 1 | 2 | 3 | 4 | 5 |
| b. The maintenance staff responds to repair requests in a reasonable amount of time. | 1 | 2 | 3 | 4 | 5 |
| c. You have the opportunity to suggest changes or improvements in the student apartment facilities | 1 | 2 | 3 | 4 | 5 |
| d. You are satisfied with the security of your apartment. | 1 | 2 | 3 | 4 | 5 |
| e. There are enough study facilities in the student apartment community. | 1 | 2 | 3 | 4 | 5 |
| f. There are enough recreational facilities in the student apartment community. | 1 | 2 | 3 | 4 | 5 |
| g. A grocery store should be maintained in the community to provide convenient access to some food items. | 1 | 2 | 3 | 4 | 5 |

| 6. PLEASE INDICATE HOW SATISFIED OR DISSATISFIED YOU ARE WITH THE FOLLOWING: | very dissatisfied | somewhat dissatisfied | neutral | somewhat satisfied | strongly satisfied |
|---|---|---|---|---|---|
| a. The apartment furnishings. | 1 | 2 | 3 | 4 | 5 |
| b. The overall condition and cleanliness of your apartment. | 1 | 2 | 3 | 4 | 5 |
| c. Improvements made in your area. | 1 | 2 | 3 | 4 | 5 |
| d. The services you have received from the office at 100 University Village. | 1 | 2 | 3 | 4 | 5 |
| e. The amount of space in your apartment. | 1 | 2 | 3 | 4 | 5 |

## STUDENT GOVERNMENT AND STAFFING

This section deals with the operation of the University Student Apartment Council and your satisfaction with the performance of these groups.

| 7. PLEASE INDICATE TO WHAT EXTENT YOU AGREE OR DISAGREE WITH THE STATEMENTS IN THIS SECTION. | strongly disagree | somewhat disagree | neutral | somewhat agree | strongly agree |
|---|---|---|---|---|---|
| a. The University Student Apartment Council responds to your needs and solicits your input. | 1 | 2 | 3 | 4 | 5 |
| b. The University Student Apartment Council solicits enough resident input on how the funds should be spent. | 1 | 2 | 3 | 4 | 5 |
| c. The resident manager of your area is usually available when he/she is needed. | 1 | 2 | 3 | 4 | 5 |
| d. The Student Apartment Magistrate's Court is an effective way to handle discipline problems in the community. | 1 | 2 | 3 | 4 | 5 |

| 8. PLEASE INDICATE HOW SATISFIED OR DISSATISFIED YOU ARE WITH THE FOLLOWING: | very dissatisfied | somewhat dissatisfied | neutral | somewhat satisfied | strongly satisfied |
|---|---|---|---|---|---|
| a. The performance of the Student Apartment Council? | 1 | 2 | 3 | 4 | 5 |
| b. The performance of your councilperson? | 1 | 2 | 3 | 4 | 5 |
| c. The overall performance of your Resident Manager (RM)? | 1 | 2 | 3 | 4 | 5 |
| d. The overall performance of your Area Advisor? | 1 | 2 | 3 | 4 | 5 |
| e. The way policies are enforced in the student apartment community? | 1 | 2 | 3 | 4 | 5 |

## STUDENT PATTERNS

Please answer the following questions from the multiple choices listed by circling only **one** answer.

9. Where do you usually study?

1. in your apartment
2. somewhere in university student apartments
3. in a library on campus
4. study hall in Pammel Court
5. in an academic building on campus
6. off campus

10. Where would you prefer to study?

1. in your apartment
2. somewhere in university student apartments
3. in a library on campus
4. study hall in Pammel Court
5. in an academic building on campus
6. off campus

11. Where was your first choice for a living situation this year?

1. residence hall
2. university student apartments
3. fraternity/sorority
4. apartment
5. other off campus arrangement

12. Select the main reason you chose to live in the university student apartment community.

1. location on campus
2. friends that live here
3. your parents insisted
4. cost
5. to meet people
6. activities and facilities available to you
7. other _____

13. What will the most likely choice for a living situation next fall probably be?

1. apartment/house or other off campus arrangement
2. university student apartments
3. fraternity/sorority
4. residence hall
5. will not be at the university next fall

14. Answer if staying in USAC. What is the main reason you would continue to live in the University Student Apartment Community?

1. location on campus.
2. friends that live here.
3. my parents would insist.
4. cost.
5. to meet people.
6. activities and facilities available to me.
7. other _____

15. If you could live in any area you chose, which one would it be? (circle one)

1. Pammel Court
2. Hawthorn Court
3. University Village
4. Schilletter Village

16. Select the three most important reason for your choice above. Put a "1" by your first choice, a "2" by your second choice, a "3" by your third choice.

___ proximity to most classroom buildings
___ social atmosphere
___ structure of the buildings
___ layout of the buildings in relation to one another
___ neighbors
___ cost of rent
___ cost of utilities
___ availability of adult recreation space
___ availability of parking
___ availability of playground space
___ type of people who live there
___ other _____

17. List three words or phrases that describe your image of

Pammel Court

_____

_____

_____

Hawthorn Court

_____

_____

_____

University Village

_____

_____

_____

Schilletter Village

_____

_____

_____

18. Listed below are services that are offered by the University Student Apartment Community office, 100 University Village. Circle the ones you have used:

1. transfer apartments
2. provide information
3. provide programs
4. handle judicial records
5. receive student employment applications
6. purchase keys
7. submit a repair request
8. pick up paint
9. reserve a meeting/party room (100 University Village room or Arts and Craft room)

19. Place a check (x) in the column which indicates the closet degree to which you would be willing to admit a member of each group listed below. Make sure that your reactions are to each group as a whole, not to the best or worst members you may have known.



1. Would marry
2. Would have as regular friends
3. Would work beside in an office
4. Would have several families in my neighborhood
5. Would have as speaking acquaintances
6. Would have as visitors to my country only
7. Would exclude from my country

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|---|
| White Americans | | | | | | | |
| Black Americans | | | | | | | |
| Spanish Americans | | | | | | | |
| Native Americans | | | | | | | |
| Koreans | | | | | | | |
| Chinese (Taiwan) | | | | | | | |
| Chinese (People's Republic) | | | | | | | |
| Chinese (Hong Kong) | | | | | | | |
| Malaysians | | | | | | | |
| Nicaraguans | | | | | | | |
| Nigerians | | | | | | | |
| Indians (from India) | | | | | | | |
| Pakistanis | | | | | | | |
| Filipinos | | | | | | | |
| Israelis | | | | | | | |
| Indonesians | | | | | | | |
| Thais | | | | | | | |
| Russians | | | | | | | |
| Iranians | | | | | | | |
| Venezuelans | | | | | | | |
| Northern Europeans | | | | | | | |
| Latin Americans | | | | | | | |
| Arabs | | | | | | | |
| Africans | | | | | | | |

Question 19. continued on next page

19. continued



Place a check (x) in the column which indicates the closet degree to which you would be willing to admit a member of each group listed below. Make sure that your reactions are to each group as a whole, not to the best or worst members you may have known.

1. Would marry
2. Would have as regular friends
3. Would work beside in an office
4. Would have several families in my neighborhood
5. Would have as speaking acquaintances
6. Would have as visitors to my country only
7. Would exclude from my country

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|---|
| Jews | | | | | | | |
| Muslims | | | | | | | |
| Christians | | | | | | | |
| Born-Again-Christians | | | | | | | |
| Buddhists | | | | | | | |
| Hindus | | | | | | | |
| Atheists | | | | | | | |
| Residents from rural areas | | | | | | | |
| Residents from large urban areas | | | | | | | |
| Smokers | | | | | | | |
| Nonsmokers | | | | | | | |

**STUDENT CHARACTERISTICS**

The following information will help us analyze the survey results in terms of student background.

20. What is your sex?

1. Female
2. Male

21. What is your classification?

1. Freshman
2. Sophomore
3. Junior
4. Senior
5. Graduate Student

22. Are you:

1. An American citizen
2. Not an American citizen

23. If you are an American citizen, to which ethnic/racial group do you belong?

1. American Indian/Eskimo
2. Asian-American
3. Black-American
4. Caucasian (white) - American
5. Hispanic - American

24. If you are not an American citizen, which world region best describes your nationality?

1. Western Europe, Australia, Canada or New Zealand
2. Central or South America
3. Middle East (Syria, Egypt, Iraq, Iran, Saudia Arabia)
4. Far East (Japan, China, Korea, Malaysia, Thailand)
5. India, Pakistan, Sri Lanka
6. Africa
7. Other

25. In which student apartment area do you live?

1. Pammel Court
2. Hawthorn Court
3. University Village
4. Schilletter Village

26. How many semesters have you lived in the Iowa State University apartments including this semester?

_____semesters

27. What is your marital status?

1. Married with children
2. Married without children
3. Single parent
4. Single student

28. If you have children, how many live with you?

_____children

29. How large was the community you grew up in?

1. less than 1,000
2. 1,000-4,999
3. 5,000-9,999
4. 10,000-49,999
5. 50,000-99,999
6. 100,000-299,999
7. 300,000+

30. How many people (including you) live in your apartment?

_____people

31. How many of the people living in your apartment are enrolled at ISU?

_____people

SURVEY2

INFORMATION ON THE USE OF HUMAN SUBJECTS IN RESEARCH
IOWA STATE UNIVERSITY
(Please follow the accompanying instructions for completing this form.)

1. Title of project (please type): "The Impact of Social Distance on Community in University Apartments" 121

2. I agree to provide the proper surveillance of this project to insure that the rights and welfare of the human subjects are properly protected. Additions to or changes in procedures affecting the subjects after the project has been approved will be submitted to the committee for review.

Donald F. Whalen — Typed Named of Principal Investigator
2/03/87 — Date
[signature] — Signature of Principal Investigator

100 University Village — Campus Address
294-5360 — Campus Telephone

3. Signatures of others (if any)

| Signatures of others (if any) | Date | Relationship to Principal Investigator |
|---|---|---|
| [signature] | 1-30-87 | Director of Residence |
| [signature] | 1-30-87 | Major Professor |

4. ATTACH an additional page(s) (A) describing your proposed research and (B) the subjects to be used, (C) indicating any risks or discomforts to the subjects, and (D) covering any topics checked below. CHECK all boxes applicable.

RECEIVED FEB 03 '87 ISU GRADUATE COLLEGE

- ☐ Medical clearance necessary before subjects can participate
- ☐ Samples (blood, tissue, etc.) from subjects
- ☐ Administration of substances (foods, drugs, etc.) to subjects
- ☐ Physical exercise or conditioning for subjects
- ☐ Deception of subjects
- ☐ Subjects under 14 years of age and(or) ☐ Subjects 14-17 years of age
- ☐ Subjects in institutions
- ☐ Research must be approved by another institution or agency

5. ATTACH an example of the material to be used to obtain informed consent and CHECK which type will be used.

- ☐ Signed informed consent will be obtained.
- ☐ Modified informed consent will be obtained.

| | Month | Day | Year |
|---|---|---|---|
| 6. Anticipated date on which subjects will be first contacted: | 2 | 12 | 87 |
| Anticipated date for last contact with subjects: | 3 | 16 | 87 |

7. If Applicable: Anticipated date on which audio or visual tapes will be erased and(or) identifiers will be removed from completed survey instruments:

| | Month | Day | Year |
|---|---|---|---|

8. Signature of Head or Chairperson [signature] — Date 1/30/87 — Department or Administrative Unit Professional Studies

9. Decision of the University Committee on the Use of Human Subjects in Research:

☒ Project Approved ☐ Project not approved ☐ No action required

George G. Karas — Name of Committee Chairperson
2/5/87 — Date
[signature] — Signature of Committee Chairperson