CITIZENSHIP AND SOCIAL ACTIVISM: A MIXED METHODS CASE STUDY TO

UNDERSTAND CULTURAL COMPETENCE IN STUDENTS OF A

SERVICE-LEARNING BASED COURSE

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Citizenship and Social Activism: A Mixed Methods Case Study to Understand

Cultural Competence in Students of a Service-Learning Based Course

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ABSTRACT

This mixed methods case study sought to understand cultural competency in the students of a service-learning based course, "Citizenship and Social Activism (HDFS 310)," taught at North Dakota State University in Fargo, North Dakota. Cultural competency refers to how people interact with those who are of different cultural groups. For the purposes of this study, cultural competency was also defined by four components: attitudes, knowledge, awareness, and skills. Using a pre- and post-test survey, the participants showed statistically significant changes in the levels of self-reported cultural competency in the overall scores and in the subsection scores that correspond to the four components. Survey data was complemented by qualitative data collected by coding participants' reflective journals. The qualitative data provided situation-specific information about what levels of cultural competency participants were demonstrating; additionally, the journals provided information about how participants define, perceive, and struggle with the concept of cultural competency.

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1. INTRODUCTION

Rationale

The United States' population has been growing and will continue to grow more diverse each year (U.S. Census Bureau, 2011). With the changing population of the United States, it is important that students and graduates are prepared to meet the challenges they will face as they encounter different cultural situations. In order to be prepared to handle such situations with competence, students need the opportunity to learn from and interact with people of cultures other than their own to develop cultural competency. The need for cultural competency has been recognized in several educational disciplines (Wong & Blissett, 2007; Indigenous Higher Education Advisory Council (IHEAC), 2008). Additionally, the American Association of Colleges and Universities (2012) emphasizes the need for developing cultural competency among students and graduates as the world grows more socially, economically and culturally diverse. Higher education institutions must be aware of and ready to meet this need.

North Dakota State University (NDSU) is a higher education, land-grant institution that strives to serve culturally diverse, global populations and seeks ways to create a scholarly environment where students can integrate and apply classroom knowledge to real world situations (North Dakota State University, 2011). In the increasingly diverse world that students enter upon graduation, it is imperative that NDSU offer experiential coursework opportunities for students to interact with culturally diverse, global populations in order to produce culturally competent graduates. Service-learning coursework is one such opportunity NDSU offers as a means of interacting with culturally diverse populations, and there is a need to understand the effectiveness of the coursework.

1

NDSU offers an undergraduate course, "Citizenship and Social Activism (HDFS 310)," through the College of Human Development and Education, which will be used as a case study for this research. The course is taught by Matthew Skoy (personal communication, November 2, 2011), Associate Director for Service-Learning and Civic Engagement at NDSU, and is designed to help students learn about social, economic, and political issues through practical application. The course has been taught in previous semesters, typically drawing students from a variety of disciplines, and incorporates service-learning and experiential activities. The nature of the course makes it a good fit for understanding how students' cultural competency is affected by the coursework.

Service-learning is a unique tool used in higher education to add value to students' learning experience by incorporating service and reflection into coursework (Furco, 2001). Briefly, service-learning is a classroom strategy used to engage students in the course subject matter by providing them with authentic opportunities to apply their knowledge to meet the needs of other individuals and the community, with the incorporated element of reflection on their experiences (Jacoby, 1996). A more comprehensive definition of service-learning will be given in the literature review. The theoretical framework for service-learning draws from theorists such as Dewey and Kolb, as it is a form of experiential education that takes students outside the classroom and puts them in real world settings where they can apply classroom concepts to actual situations; the learning in service-learning occurs through the combination of action and reflection (Jacoby, 1996).

Research related to service-learning as experiential education has grown tremendously since the term was coined in 1967 by Robert Sigmon and William Ramsey (Jacoby, 1996) "to describe the combination of conscious educational growth with the

accomplishment of certain tasks that meet genuine human needs" (National Service-Learning Clearing House, 2011). Scholarly research describes several outcomes of service-learning such as academic skills, personal growth, cultural competency, and civic engagement (Lichtenstein, Throme, Cutforth, & Tombari, 2011). Various studies undertaken by researchers have shown the value of incorporating service-learning into several disciplines, with considerable amounts of research in health-related fields, to show how service-learning affects cultural competency (Seeleman, Suurmond, & Stronks, 2009; Sealy, 2003; Balcazar, Suarez-Balcazar & Taylor-Ritzler, 2009; Pope, Reynolds, & Mueller, 2004; IHEAC, 2008). From the results of such studies, a case can be made for incorporating service-learning programs that promote cultural competency into many disciplines (IHEAC, 2008).

"Participation in experiential education is said to enhance people's appreciation for diversity" (Seaman, Beightol, Shirilla, & Crawford, 2009, p. 214). Given today's increasingly global society, one particularly interesting outcome of service-learning is cultural competency. Cultural competency is briefly "defined as a combination of knowledge about certain cultural groups as well as attitudes towards [sic] and skills for dealing with cultural diversity" (Seeleman, Suurmond, & Stronks, 2009, p. 230). A more in-depth examination of cultural competency will be provided in the literature review. With the diversity that students are bound to experience—on campus, in places of work, and in other social settings—it is critical for higher education coursework to employ service-learning and experiential education techniques that increase students' cultural competency. Several researchers argue that exposing students to greater cultural diversity is an essential factor in helping them develop cultural competency (cited in Wong & Blissett, 2007).

Statement of the Problem

Incorporating service-learning techniques into university courses is important; however, understanding the effectiveness of such techniques to increase students' cultural competency is essential in understanding whether or not this intended outcome of service-learning is being achieved. A mixed methods case study of students enrolled in "Citizenship and Social Activism" was conducted to better understand how service-learning practices and other course activities affect students' cultural competency.

This study was designed to measure changes in undergraduate participants' cultural competency as an outcome of the experiential activities and service-learning practices incorporated into "Citizenship and Social Activism" coursework and to understand cultural competency related to student experiences, based on student reflections. Cultural competency was measured quantitatively using Fantini's (2009) survey instrument, Assessment of Intercultural Competence. The assessment was measured for validity and reliability, with a Cronbach Alpha of greater than 0.7 in all sub-sections of the assessment and an overall Cronbach Alpha greater than 0.8. The survey was administered twice, once at the beginning and once at the end of the study. Using a statistical t-test, the researcher measured change in the scores to determine if there was a significant change in the measure of participants' cultural competence and reported the results in aggregate.

Additionally, (de-identified) participant reflection journals that are part of coursework were collected by the researcher throughout the course and coded to understand participant perceptions and experiences, providing supporting qualitative data to complement the findings of the Assessment of Intercultural Competence. The participant reflection journals were collected weekly and coded using the Cultural Competence

4

Continuum Rating Guide developed by Wong and Blissett (2007), which has been tested

for reliability. Both the Assessment of Intercultural Competence and the Cultural

Competency Continuum Rating Guide are discussed in greater detail in the methodology

discussion.

Research Questions

This research seeks to answer three main research questions:

1) To what extent does participants' cultural competency change over time with

enrollment in "Citizenship and Social Activism" where service-learning techniques

are implemented, as measured by the Assessment of Intercultural Competence?

2) What levels of cultural competency, based on Wong and Blissett's (2007) scale,

can be assigned to statements in participants' structured journal reflections

regarding specific service-learning experiences and other experiential activities

related to coursework in "Citizenship and Social Activism?"

3) What themes emerge from participants' structured journal reflections regarding

the participants' overall perception of levels of cultural competency in specific

service-learning situations?

Significance of the Study

A significant body of service-learning research has been conducted, given that the

term has only been used since 1967. As discussed previously, studies have been conducted

to measure cultural competency, however, the studies have focused heavily on health-

related disciplines. This study will incorporate students from various fields of study (as

opposed to only one discipline or field of study) and provide insight into students' change

in cultural competency related to a variety of service-learning experiences and other

experiential learning activities. Engberg and Fox (2011) point out that more research on the effects of integrating service and service-learning is necessary to better understand the cultural competency outcomes related to this educational tool. Through this study, practitioners will gain a better understanding of how service-learning and cultural competency relate to one another.

Additionally, this study has the potential to add to the existing knowledge of service-learning "best practices" and to demonstrate what are or are not effective service-learning techniques to implement in the classroom. Specifically for "Citizenship and Social Activism," the study will help measure if the techniques used throughout the course are effective and/or if the instructor needs to consider alternative techniques to promote student learning related to cultural competency. Measuring the effectiveness of teaching techniques is valuable for instructors to continue developing instruction methods and course content that advances student learning.

While research has been conducted on service-learning across the country and around the globe, NDSU will benefit from research on this particular service-learning course. Being able to understand more specifically how this service-learning course, "Citizenship and Social Activism," affects students' cultural competency will be a valuable measure of how NDSU is meeting its goals of serving a culturally diverse, global population. In addition, the research has the potential to demonstrate how coursework is adding to NDSU's core value of culture, which outlines NDSU's aim to be welcoming and respectful of differences in people and ideas (North Dakota State University, 2011). Understanding how service-learning coursework can help accomplish these goals is valuable to NDSU and has the potential for providing support to implement service-

learning techniques campus-wide. Faculty members, at NDSU or other institutions, in a variety of disciplines will also find the research valuable as they can draw from the service-learning practices employed in this course and apply similar techniques to their own courses to provide students with a service-learning experience directly related to their fields of study.

Limitations of the Study

As with most research, certain limitations are associated with this study that must be addressed.

1. This research is a case study using a pre-existing course with a relatively small number of students enrolled (approximately 20 students). If a student or several students choose not to participate, then the population size will be diminished from an already limited number. Due to the sample size, the results may not be generalizable beyond the specific population from which the sample was drawn.

2. Students may provide answers on the survey assessment of cultural competency that do not accurately reflect their levels of cultural competency. If a student provides answers on the initial assessment that demonstrate a higher level of cultural competency than actually exists within the student, the concluding survey results may not show an accurate level of change. Additionally, a student may provide answers on the concluding survey that demonstrate a level of cultural competency greater than the level in which the student actually operates; the results may show greater change than actually took place.

3. Since the students know that their journal reflections will be read by the researcher, there is potential for bias—i.e. students writing what he/she thinks the

research wants to hear, or for the students to not fully disclose their thoughts, feelings, perceptions, etc. Therefore, the results might not accurately represent the true levels of cultural competency.

4. Additionally, outside influences or experiences, other than the service-learning practices and activities implemented in class, have the potential to affect a student's cultural competency. It is nearly impossible to determine if any outside influences are a significant factor in any change in a respondent's level of cultural competency.

5. Students who register for the course may be predisposed to higher levels of cultural competency because they are voluntarily registering for a course that is known to have community service components. The course may attract some students who have already done a significant amount of volunteer or community service work and as such they may begin the course with a higher level of cultural competency than others.

6. Due to time constraints, the post-test survey will be administered before the course is actually completed, and thus the change in cultural competency levels may not be as great as it would be if the post-test survey could be administered at the end of the course.

7. Missing data is another potential limitation to the study. It is possible that participants will not turn in the journals that will be used for qualitative data collection.

8. Desirability bias is another potential limitation that exists. The participants may write what they feel is a desirable answer for demonstrating cultural competency in

the journals or overestimate their ability to act in culturally competent ways because they desire to be cultural competent. Additionally, they may answer the survey questions in a way that would indicate their desired level of cultural competency as opposed to what their actual level of cultural competency is. Finally, the potential for desirability bias also exists as the researcher interprets the data. The cultural competency levels and outcomes may be overestimated by the researcher.

9. Because the data are self-reported, this creates a potential limitation. In the qualitative data, participants may not write objectively about the interactions that occur and misrepresent the true level of cultural competency demonstrated. The quantitative survey data are also self-reported and thus participants may overestimate their levels of cultural competency.

Organization of the Thesis

In addition to a brief description of the study, Chapter 1 has discussed a rationale for conducting the study and has offered information regarding the significance of the study, its potential contributions to knowledge and limitations of the study. Chapter 2 provides a review of relevant literature. In Chapter 2, Service-learning's definition, history, theoretical framework and outcomes are discussed. Additionally, cultural competency is explored in the literature review, providing a definition and demonstrating the need for cultural competency assessment. Finally, the literature review describes how service-learning and cultural competency are intertwined. Chapter 3 covers the methodology of the study, discussing the mixed methods rationale, providing a description of the course that serves as the case study, and discussing the instruments used in the study. In Chapter 4, the results of the study are presented. Results from the quantitative assessment, Assessment of

Intercultural Competence, were statistically analyzed and are presented. Additionally,

qualitative results from the coding of participant journal reflections are presented. The

Chapter 5 discussion of the results compares and relates the quantitative and qualitative

data to conclude the thesis and discuss implications for further research.

CHAPTER 2. LITERATURE REVIEW

To provide a depth of understanding of the subject matter, this researcher

completed a review of relevant literature on service-learning and cultural competency.

First, the literature review focuses on service-learning, providing a brief history, defining

service-learning, offering a theoretical framework, understanding reflection's key role in

service-learning and discussing prevalent outcomes of service-learning. Next, cultural

competency is discussed. Definitions of culture and cultural competency are important in

understanding the topic, as is a discussion on the demonstrated need for cultural

competency in education and the ability to assess it. Finally, this section concludes by

explaining how service-learning and cultural competency are incorporated into classroom

practices to promote student learning.

Brief History of Service-Learning

The idea of using service-learning as an educational tool in higher education has not

been in existence particularly long, though one can argue that service-learning's intellectual

roots can be traced back to the work of Progressive Era figures such as Jane Addams, John

Dewey and Dorothy Day (Speck, 2001). Though its roots took hold earlier, service-

learning as an educational approach "first sprouted in the 1970s, spread in the 1980s and

fully blossomed in the 1990s" (W.K. Kellogg Foundation, 2004, p. 3). While service-

learning had begun to develop as a pedagogical tool in secondary and post-secondary

schools, it needed greater support to become a movement with force. When the federal

government stepped in with legislation concerning service during the early 1990s, the

service-learning movement was propelled forward; under President George H.W. Bush,

Congress created the Office of National Service in the White House and passed the

National and Community Service Act of 1990, and President Bill Clinton signed the

National and Community Service Trust Act of 1993 (W.K. Kellogg Foundation, 2004;

Kunin, 1997). After the passage of these acts, research began to develop models, best

practices, and other implementation tools for service-learning, backed by both public and

private support; ever since this time and up to the present, advocates of service-learning

have called for implementing such practices at all levels of education (National Service

Learning Clearing House, 2011).

The term "service-learning" itself has only been used since 1967 when Robert

Sigmon and William Ramsey used it (Jacoby, 1996) "to describe the combination of

conscious educational growth with the accomplishment of certain tasks that meet genuine

human needs" (National Service-Learning Clearing House, 2011). Since this time,

scholarly research surrounding service-learning has developed and grown within higher

education, especially within health-related disciplines (Seeleman, Suurmond, & Stronks,

2009; Sealy, 2003; Balcazar, Suarez-Balcazar & Taylor-Ritzler, 2009; Pope, Reynolds, &

Mueller, 2004; Bringle & Hatcher, 2009). Even as service-learning continues to develop,

producing a greater body of literature, scholars still have difficulty agreeing on one

definition for service-learning.

Service-Learning Defined

Service-learning has been defined by several authors in the literature so a

comprehensive look at how researchers and practitioners understand service-learning is

important. For the scope of this thesis, a definition offered by Sheckley and Keeton (1997)

is used as a base on which to build a comprehensive view of service-learning. Sheckley and

Keeton defined service-learning as "an educational activity, program, or curriculum that

seeks to promote students' learning through experiences associated with volunteerism or community service" (p. 32). While the definition is a bit simplistic, it provides a starting point for exploring the idea of service-learning, coming to a better understanding of the term.

To build upon Sheckley and Keeton's definition, one can look to Jacoby (1996) who encouraged practitioners to understand the importance of the hyphen in the term "service-learning," indicating that the hyphen is what "symbolizes the symbiotic relationship between service and learning" (p. 5). From this author, one can begin to understand that service-learning is not simply community service for the sake of community service, but rather service-learning needs course instructors who choose to incorporate service-learning techniques to make the service aspect an integral part of the course. Establishing a relationship between the service activities in which students participate and the learning that should take place is key. Sigmon (1996) advocated for a balance between service and learning in a course, so that the goals are intertwined and that one aspect of service-learning—the service or the learning—does not take precedence over the other. Table 1 is a representation of Sigmon's idea.

Table 1. A Service and Learning Typology

service-LEARNING	Learning goals primary; service outcomes secondary
SERVICE-learning	Service outcomes primary; learning goals secondary
service learning	Service and learning goals separate
SERVICE-LEARNING	Service and learning goals of equal weight; each enhance the other for all participants

Source: Sigmon (1996)

Through course structure, instructors can ensure that they are giving equal weight to both service and learning by helping students understand both the service and learning

goals, and how these goals are related. Reflection is a key component of relating service

and learning goals and are discussed in detail later in the literature review. Structured

reflection—whether it is individual or group reflection, written or oral reflection—provides

the instructor with the opportunity to anchor the reflection on experiences to the course

material. Reflection on service-learning experiences creates the opportunity for authentic

learning to take place; service-learning experiences hold the potential to "significantly

enhance the learning climate for students" (Levesque-Bristol, Knapp, & Fisher, 2010, p.

209). Here the word potential is key, being that it is vital for course instructors to balance

service and learning within the course in order to provide a positive overall experience for

students.

Not only is a balance between service and learning important, scholars (Eyler &

Giles, 1999; W.K. Kellogg Foundation, 2004; Ward, 1997; Levesque-Bristol, Knapp, &

Fisher, 2010; Kunin, 1997) have identified key components necessary to create valuable

service-learning experiences. First, students need to have a meaningful experience—this

means giving the students some control, a voice and a choice in what service projects

students will undertake. Students will be more engaged in the service if they are interested

and invested in it. Second, service-learning projects should benefit both the student and the

community or population being served. Students should be able to see the value of the

service they are doing. Additionally, it is important to help students develop a positive

attitude toward those of other cultures and to help them see value in other cultures; through

discussion and education, instructors need to help the students understand that they cannot

assume a paternal stance or a position of authority over those they are serving, because

service-learning settings often involve the students who are of the majority providing help

or service to a minority. If service-learning participants take on a paternal stance as they serve, the service-learning project will not be benefitting both the student and the community. Third, the service-learning project(s) should address social issues or problems; this will give students opportunities for critical thinking and problem solving. Fourth, the opportunity for students to interact multiple times, over a period of time with service-learning partners is important for establishing relationships and for students to see the effects of the service work they are doing, allowing them more opportunities to reflect on their experiences. Finally, reflection is identified as a key component of service-learning experiences and are discussed in greater detail later in the literature review. Incorporating these components to offer students a meaningful service-learning experience can increase student's understanding of course material and concepts through hands-on experiences that allow for students' practical application of classroom knowledge (Eyler & Giles, 1999).

　　Understanding that service-learning is a form of experiential learning is essential for understanding how researchers and practitioners define service-learning. Eyler and Giles (1999) noted the importance of understanding that service-learning is a form of experiential learning, stating that "Knowing and doing cannot be severed" (p. 8). Jacoby (1996) discussed how service-learning is grounded in experience and that this notion of experience as central to learning provides a foundation for service-learning as an educational tool. "Experience enhances understanding; understanding leads to more effective action. Both learning and service gain value and are transformed when combined in the specific types of activities we call service-learning" (Eyler and Giles, 1999, p. 8).

　　In essence, service-learning is the intertwining of service activities into a course's curriculum to enhance student learning. Maintaining a balance between service and

learning in the course is crucial to meeting both the service and learning goals, which should have equal weight, and helping the students to see the connection between service and learning. Finally, it is a form of experiential education and understanding this aspect of service-learning allows scholars to build a theoretical framework for service-learning.

Theoretical Framework for Service-Learning

Service-learning is more than simply a classroom technique or tool that people believe enhances student learning; it is a pedagogical tool that stands firmly on a theoretical framework. In fact, service-learning's theoretical framework draws from two notable educational theorists, John Dewey and David Kolb. Both Dewey's and Kolb's theoretical work revolves around experience that incorporates thought and action in course work, seeing both thought and action as essential to students' education and learning (Eyler & Giles, 1994).

John Dewey

When constructing a theoretical framework for service-learning, Deans (1999) presents the idea that Dewey is revered as a "founding father" of the theory behind service-learning because his philosophy ties knowledge to experience and reflection to action, lending credibility to service-learning as an academic tool (p. 15). Eyler and Giles (1994) also discuss Dewey's experientialist beliefs as they relate to service-learning. Eyler and Giles noted that Dewey's focus on experience and reflection, allows one to draw a connection to service-learning, though there is no evidence that this was Dewey's original intent. In his own writings, Dewey (1933) stressed the importance of an experience being educative; that is to say that students must reflect on their experiences in order for each

16

experience to build upon others (his Principle of Continuity) and think reflectively in order

for an experience to serve an educative purpose.

Deans (1999) stated that as a philosopher, Dewey was "a philosopher of social

action, rather than of detached knowledge" (p. 17), and that Dewey believed in the ability

of experiential education to create social change when combined with reflective thinking.

Dewey (1933) defined reflective thinking as "*Active, persistent, and careful consideration*

of any belief or supposed form knowledge in the light of the grounds that support it and the

further conclusions to which it tends" (Italics original, p. 9). A key point in Dewey's ideas

on experiential education is the link between action and thought, understanding how the

experience produces learning (Eyler & Giles, 1994; Deans, 1999). Eyler and Giles (1994)

posited that Dewey's four criteria are a clear example of how Dewey's theory links to

service-learning. Dewey (1933) laid out the four criteria that are necessary for an

experience to be educative:

> 1. must generate interest
> 2. must be worthwhile intrinsically
> 3. must present problems that awaken new curiosity and create a demand for
> information
> 4. must cover a considerable time span and be capable of fostering development
> over time (p. 217-218)

Looking at service-learning experiences through the lens of Dewey's criteria, one

can link the key components in service-learning projects (discussed previously) to the

criteria for an experience to be educative. First, student choice is related to generating

interest; if a student is able to choose what service-learning project he/she wants to

undertake, then he/she is much more likely to choose something that is interesting to

him/her. Second, a service-learning experience should be beneficial to both the student and

the community or population being served—i.e. a project should be intrinsically

worthwhile. Third, a quality service-learning project should provide a basis for creating social change, which can be likened to presenting problems that awaken new curiosity and demand for information as a student seeks ways to create change. Additionally, reflection can be linked to this criterion, being that reflection and thought are key in creating understanding during educational experiences. Finally, service-learning projects are most effective when they are completed over time, allowing students to build relationships with service-learning partners; this is directly related to Dewey's notion that educative experiences should occur over time. While Dewey provides a part of the theoretical framework for service-learning, it is also important to look at the work of Kolb and how it relates to service-learning's framework.

David Kolb

Kolb takes the ideas of Dewey, Lewin, and Piaget and conceptualizes them into the Experiential Learning Theory, which has an experiential learning cycle with four stages: concrete experiences, reflection, abstract conceptualization, and active experimentation (Cone & Harris, 1996; McCarthy, 2010; Akella, 2010). Kolb (1984) described learning as "the process whereby knowledge is created through the transformation of experience" and said that learning is "a continuous process grounded in experience" (p. 41). In other words, when using Kolb's model, learning is a four-stage cycle and "the learner must go through each stage—experiencing, reflecting, thinking, and acting," though the learner can enter the cycle at any stage (McCarthy, 2010, p. 132; Akella, 2010). These stages are related to what has been discussed thus far regarding service-learning. A student must have a service-learning experience; a student must reflect on his/her experience; the reflection process allows the student to think and create understanding; and ultimately, the student should act

in a way that demonstrates understanding of the social issues as well as how to create social change.

Kolb's emphasis on experience as essential to learning lends credence to service-learning practices. Service-learning is built upon the students' experiences at service-learning sites or with service-learning partners followed by the students' reflection upon their experiences (Furco, 2001). Drawing a connection to the service-learning components, one can see Kolb's model emphasizes a need for "learner involvement in all educational activities and, addresses the concept of how experience makes learning meaningful" (Akella, 2010, p. 100). Here a connection can be drawn to the components of the service-learning experience being meaningful to the student as well as beneficial and Kolb's experience stage. Second, Kolb's reflecting stage is directly connected to the service-learning component of reflection, which helps students understand their experiences in order to move forward to the next stage of thinking. Kolb's third stage, thinking, relates to service-learning projects that address social issues; addressing social issues helps students think critically about ways to create social change. Finally, stage four, acting, is linked to the component of students' service-learning experiences taking place over time because students have many opportunities to act after the initial experience. Putting all the stages together, a student will have an initial service-learning experience, reflect on that experience, think critically about the service-learning experience, and return to serve again (acting), being more informed about the people, place, and/or situation than they were in the initial experience. The cyclical nature of service-learning makes a strong case for applying Kolb's experiential learning model to service-learning (Akella, 2010). As such,

service-learning students will continually repeat this cycle as they continue to learn from their service experiences. See Figure 1 for an illustration of the cycle.

Both Kolb and Dewey provide important pieces of the theoretical framework on which service-learning is built. Dewey and Kolb both offer ideas on how the value of experience is central to student learning. Both theorists' ideas can be connected to the components of service-learning, especially reflection. Cone and Harris (1996) suggested

Concrete Experience

Reflective Observation

Active Experiementation

Abstract Conceptualization
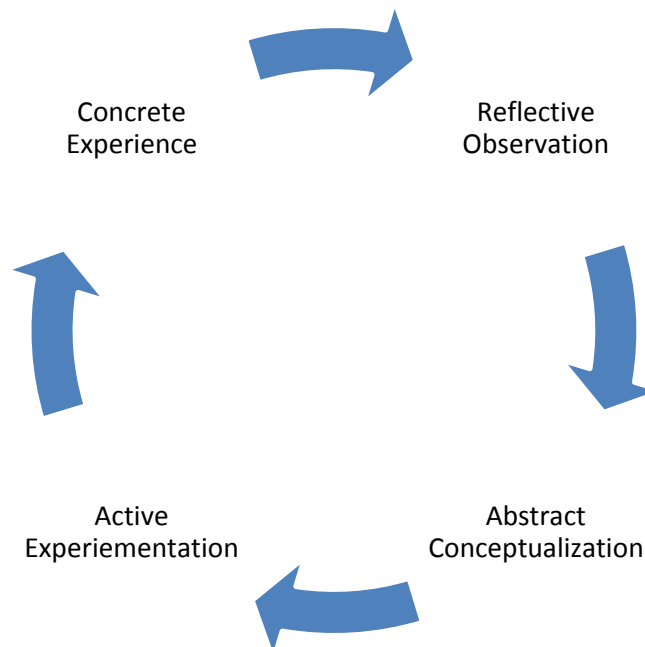
Figure 1. Kolb's Cycle of Experiential Learning

"Kolb's model has helped service-learning educators develop an awareness of the role reflection in relating the world of concrete experiences to abstract theories" (p. 33). From both Dewey and Kolb, the role of reflection can be seen as an integral part of learning and an especially important component of service-learning that merits further discussion.

Reflection's Role in Service-Learning

As has already been stated, reflection is a key component of service-learning practice. Both Dewey and Kolb stress the importance of reflection in students' learning experience, drawing a connection between thought and action. The idea that reflection plays a vital role in how students connect their service-learning experiences to coursework, resulting in learning, is widely accepted and promoted by scholars of service-learning (Eyler & Giles, 1999; Kolb 1984; Molee, Henry, Sessa, & McKinney-Prupis, 2010; Eyler, 2001; Albert, 1996; Morton, 1996; Rubin, 2001). Learning through reflection occurs when people take time to process events or experiences by examining and exploring the link between the experience in order to connect the experience to larger issues and ideas (Boyd & Fales, 1983). Reflection can be thought of as the hyphen between service and learning, representing that reflection is what allows students to thoughtfully connect the two (Jacoby, 1996; Eyler & Giles, 1999). Without reflection, students may not take the time to process the experiences and learn from them; this could result in students repeating mistakes or less desirable behaviors in service-learning settings, or leaving essential questions about social issues unanswered (Akella, 2010; Eyler & Giles, 1999). Seeing that a lack of reflection can create a disconnect between service and learning, practitioners should incorporate structured reflection into service-learning courses as it "strengthens the power of service-learning" (Eyler & Giles, 1999, p. 194).

Evidence supports that structured or guided reflections can help students process their experiences, especially if students are first-time service-learners (Molee, Henry, Sessa, & McKinney-Prupis, 2010; Albert, 1996). Eyler (2001) encourages instructors to provide students with a guide for reflection by having students write descriptions of the

people, place and situation along with answering questions about what they learned and how they can apply what they learned. In addition, structured reflections should help students question assumptions that surround social issues (Eyler, 2001). Both oral and written reflection are useful tools; having students maintain written journals about their service-learning experiences is valuable because students can take time to process their experiences as well as go back to re-read what they have written, building upon what they have learned (Eyler & Giles, 1999; Wong & Blissett, 2007; Lipka, 1997; Jacoby, 1996; Albert, 1996; Levesque-Bristol, Knapp, & Fisher, 2010). It is the instructor's role in a service-learning course to keep the students in a cycle of action and reflection, connecting what they are learning in class to what they are doing at their service-learning sites (Eyler, 2001; Bringle & Hatcher, 2009; Albert, 1996). Lack of connection between knowledge and action prevents students from reaping the full benefits of service-learning (Eyler & Giles, 1999). Therefore, reflection is a necessary component of service-learning.

Reflection also creates a deeper understanding of the course material and the issues being addressed through service-learning (Jacoby, 1996; Eyler & Giles, 1999; Albert, 1996; Rubin, 2001). Service-learning literature emphasizes the necessity of reflection in order for students to connect coursework to service-learning experiences; a greater depth of learning occurs when students maintain reflective journals (Wong & Blissett, 2007; Bringle & Hatcher, 2009). A greater depth of understanding of the issues presented will provide students with a more meaningful course experience, and from this experience they will be more ready to meet the challenges to which they were exposed through coursework (Eyler & Giles, 1999). It is not enough for instructors to simply present information about social issues, rather instructors must also equip students with the ability to address the issues;

22

service-learning and reflection are one such vehicle for doing this (Wutzdorff & Giles, 1997; Albert, 1996). For students to make the all-important connection between thought and action, it is important that they reflect thoughtfully on experiences to inform future action (Albert, 1996; Eyler & Giles, 1999).

Reflection is an important component of service-learning that draws the connection between action and thought, promoting student learning and helping students examine their actions. Reflection is a way for students to question their assumptions and create a greater depth of understanding of subject matter to inform future action. Additionally, reflection on service-learning experiences helps achieve intended outcomes of service-learning (Albert, 1996).

Service-Learning Outcomes

Research demonstrates several outcomes of service-learning. While many outcomes have been reported, four emerge in numerous publications and will be discussed: academic skills and knowledge, personal growth, civic engagement, and cultural competency (Wutzdoff & Giles, 1997; Albert, 1996; Morton, 1996; Eyler & Giles, 1999; Jacoby, 1996: Lichtenstein, Thorme, Cutforth, & Tombari, 2011; Buch & Harden, 2011; National Service Learning Clearing House, 2001; Speck, 2001).

Academic Skills and Knowledge

Certainly it is the goal of instructors to teach students, providing them with new knowledge and the opportunity for academic growth (Albert, 1996). Service-learning also seeks to achieve this goal. Examination of several research reports reveal that evidence exists to show that student learning does take place in service-learning based courses (Morton, 1996; Eyler & Giles, 1999; Jacoby, 1996; National Service Learning Clearing

House, 2001). Drawing from three studies, Wustdorff and Giles (1997) established a connection between coursework and the service-learning experiences, saying that students learn about the course material in a meaningful manner when service-learning is part of a course. While it is difficult to determine if students in service-learning based courses learn more than their peers who do not have service-learning experiences, qualitative research provides evidence that service-learning students do learn in a manner that brings the course material to life, creating what students feel is a more authentic knowledge (Wustdorff & Giles, 1997; Morton, 1996; Jacoby, 1996; Lichtenstein, Thorme, Cutforth, & Tombari, 2011; Rubin, 2001; Wehling, 2008; Eyler & Giles, 1999).

Personal Growth

Another outcome of service-learning that researchers have found is personal growth. Personal growth is most often discussed in qualitative research literature, as student reflections and interviews provide evidence of this outcome; student respondents discussing personal growth view this outcome as making them more well-rounded people who have a broader view of the world around them (Eyler & Giles, 1999; Wehling, 2008). While difficult to measure quantitatively, personal growth is still an important outcome of service-learning as it relates to a transformational experience the students have because of service-learning (Eyler & Giles, 1999; Albert, 1996).

Civic Engagement

As students participate in service-learning, they demonstrate greater levels of civic engagement, which is the willingness and/or desire to become involved in their communities and to address social issues (Gamson, 1997; Welch, 2009). More civically engaged students contribute to society in important ways such as community activism,

24

volunteering, seeking ways to address social issues, voting, and being more civic-minded (Eyler & Giles, 1999; Gamson 1997; Levesque-Bristol, Knapp, & Fisher, 2010). It is important that instructors encourage civic participation and engagement among students in order to preserve and propel forward new generations of students who will positively contribute to society (Morton, 1996; Swords & Kiely, 2010; Rubin, 2001).

Cultural Competency

A fourth outcome of service learning is cultural competency. Through service-learning experiences, students often have the opportunity to interact with people of cultures other than their own (Eyler & Giles, 1999; Ward, 1997; Wehling, 2008). This exposure to other cultures can help reduce negative stereotypes and helps students better understand the value of diversity (Mintz & Hesser, 1996; Eyler & Giles, 1999; Wehling, 2008). Additionally, service-learning experiences help students learn to work effectively with those who may be unlike themselves (Ward, 1997). Cultural competency is a valuable outcome of service-learning that can have a profound effect on the way students view the world and question assumptions about society that creates social, political and economic stratifications (Eyler & Giles, 1999; Buch & Harden, 2011). As an important outcome of service-learning and because of its relationship to the nature of this study, cultural competency will be examined in greater depth in the next section.

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Understanding Cultural Competency

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As an important outcome of service-learning, cultural competency needs to be explored as it relates to the scope of this case study. To understand the complex topic of cultural competency, it is important to look at how the literature defines both culture and cultural competency, which will be discussed first. Then information about the cultural

competency continuum and the components of cultural competency will be presented. Next, literature that demonstrates the need for cultural competency in education will be presented. Finally, the thesis will explore the assessment of cultural competency.

Culture Defined

Establishing an understanding of how culture is defined will provide a basis for understanding cultural competency. Culture is learned as people interact with and learn from the people around them (Lustig & Koester, 2003). While culture is often thought of as being the result of interactions, customs, and experiences as children are reared, it is important to also understand that culture can come from interactions outside of the familial experience and from groups to which people belong as they mature (Van der Zee & Van Oudenhouden, 2000; Pope, Reynolds, & Mueller, 2004). Culture is created through "language, thoughts, communication, actions, customs, beliefs, values, and norms of racial, ethnic, religious, or social groups" (Klump, 2005, p. 2). Additionally, culture can be created through economic groups, gender, gender identity, sexual orientation, sexual identity, differing physical or mental abilities, and other social stratifications (Johnson & Munch, 2009; Pope, Reynolds, & Mueller, 2004; Mintz & Hesser, 1996). Within a larger culture, sub-cultures exist; it is important to understand that differences in "age, gender, class, religion," or other factors can affect a person's cultural experience within the context of a larger culture (Seeleman, Suurmond, & Stronks, 2009, p. 232). An expanded view of culture beyond just racial or ethnic groups is important for creating cultural competency, especially in a service-learning context (Wehling, 2008; Pope, Reynolds & Mueller, 2004; Mintz & Hesser, 1996).

Cultural Competency Defined

While significant amounts of literature regarding cultural competency exist, researchers and scholars still struggle to define cultural competency (Balcazar, Suarez-Balcazar, & Taylor-Ritzler, 2009). Cultural competency encompasses many aspects of how people interact with others who have a different cultural background than their own (IHEAC, 2008). Whittmann and Velde (2002) describe cultural competency as having five parts: a) acknowledgement and awareness of cultural differences; b) recognition of one's own culture on thoughts and actions; c) understanding how cultural differences affect communication and social norms; d) an attempt to understand others' behavior in a cultural context; and e) recognition of how gathering knowledge about other cultures is productive.

Becoming culturally competent is an on-going process as a person learns from context and experiences, resulting in personal growth and the ability to interact with, understand, and/or serve people whose cultural norms, values, and beliefs lead them to think or act differently than the person who is learning cultural competency (Balcazar, Suarez-Balcazar, & Taylor-Ritzler, 2009; IHEAC, 2008; Wehling, 2008). Working toward cultural competency, Balcazar, Suarez-Balcazar, and Taylor-Ritzler (2009; IHEAC, 2008) posit, is a process that must begin with a desire to engage with people of other cultures to develop the knowledge and awareness that will give a person the skills to effectively interact with people of varied cultures in a meaningful manner. Cultural competency is not an end point, nor is there an end stage of cultural competency at which one arrives and acts at continuously; rather cultural competency is a continual, cyclical process because people can always be learning about other cultures (Johnson & Munch, 2009). Although cultural competency is a process, the ability to demonstrate cultural competency in a variety of

27

situations can still be seen as an outcome of service-learning because students are able to

learn from their experiences in order to demonstrate greater cultural competency in similar

situations in the future (Wehling, 2008).

Cultural Competency Continuum

While creating cultural competency is described as an on-going and cyclical

process, understanding that a person's level of cultural competency can be described on a

continuum is also necessary to understand cultural competency (Wong & Blissett, 2007;

Wehling, 2008). Viewing cultural competency on a continuum acknowledges the

complexity of cultural competency; as was stated, cultural competency is not an end-point,

but a process and therefore people can be at varying stages of cultural competency

(Wehling, 2008; Wong & Blissett, 2007; Balcazar, Suarez-Balcazar, & Taylor-Ritzler,

2009).

While different continuums exist in the literature, this thesis will use the Cultural

Competence Continuum described by Wong and Blissett (2007). The continuum is

informed by the original work of Cross, Bazron, Dennis, and Issacs (1989) regarding

cultural competency continuums. Table 2 provides Wong and Blissett's Cultural

Competence Continuum. The continuum ranges from the least amount of cultural

competency a person can demonstrate, cultural destructiveness, to the greatest amount of

cultural competency a person can demonstrate, cultural proficiency (Wong & Blisset,

2007). Most people, however, think and act in ways that place them within the other four

stages: 1) cultural ineffectiveness, 2) cultural neutrality, 3) pre-cultural competence, and 4)

cultural competence (Wong & Blissestt, 2007).

Table 2. Cultural Competence Continuum

Levels	Description of Levels
Cultural Destructiveness	Acts in prejudicial manner; dehumanizing those of other cultures; culturally motivated crimes or acts of violence
Cultural Ineffectiveness	Work or communicate ineffectively with those of other cultures; no attempt to overcome cultural barriers; supports stereotypes or bias
Cultural Neutrality	Sees no need to approach cultural issues; demonstrates inherent ethnocentricity; assume all people are the same
Pre-cultural Competence	Recognizes that groups differ; recognize need for knowledge of other cultures; explores ways to interact effectively with those of other cultures; attempts to respond to individual differences
Cultural Competence	Accepts diversity of cultural influences; assesses situations for cultural differences to respond appropriately; adapts to cultural differences; continually seeks greater cultural knowledge
Cultural Proficiency	Integrates cultural knowledge into actions; takes steps to disseminate cultural knowledge to others; takes responsibility for developing culturally competent practices and policies

Source: Wong & Blissett, 2007

Cultural Competency Components

Repeated or on-going interactions with people of different cultures strengthen a person's cultural competency by increasing awareness, knowledge and skills; reflecting on these intercultural interactions is also a key element in creating cultural competency (Balcazar, Suarez-Balcazar, & Taylor-Ritzler, 2009). It is important to note that cultural competency has multiple components that are intertwined to produce cultural competency. For the purposes of this study, the components of cultural competency have been identified from Fantini (2009) and Federation of the Experiment in International Living (FEIL, 2006) as knowledge, skills, awareness, and attitudes. Several other researchers (Klump, 2005; Balcazar, Suarez-Balcazar, & Taylor-Ritzler, 2009; Johnson & Munch, 2009; Sealy, 2003; IHEAC, 2008; Wehling, 2008; Pope, Reynolds, & Mueller, 2004; King & Howard-Hamilton, 2003; Jirwe, Gerrish, Keeney, & Emami, 2009; Nokes, Nickitas, Keida, &

Neville, 2005) have also identified these four components as necessary for measuring cultural competency.

Knowledge of other cultures is identified as a necessity for cultural competency because without knowledge, it is difficult for people to develop patterns of informed behavior (Wehling, 2008). An understanding of the ways familial relations, social, political, religious, economic, and educational factors intertwine to create culture is critical to developing cultural knowledge that will inform culturally competent actions; with such knowledge, people are more ready to overcome cultural barriers with sensitivity (Sealy, 2003; Pope, Reynolds, & Mueller, 2004). An important step toward cultural competency, knowledge provides a basis for creating awareness (IHEAC, 2008).

While knowledge is seen as understanding, cultural awareness is viewed as the appreciation of cultural differences in values, beliefs, norms, interactions and customs, and how these inform a person's worldview (Sealy, 2003). Another part of cultural awareness is a personal cultural self-assessment, realizing that one's own culture influences how he/she views the world and how this affects interpersonal interactions; an examination of one's own values, ideas, beliefs, privileges, and the like are necessary for greater self-awareness (IHEAC, 2008; Sealy, 2003; Ward, 1997). Pope, Reynolds, and Mueller (2004) suggest that people should question their underlying assumptions, stereotypes and biases and evaluate these in order to be more culturally aware.

Bringing knowledge and awareness together into action, the concept of cultural skill refers to one's ability to adapt his/her actions to be culturally appropriate or sensitive (IHEAC, 2008). Applying cultural knowledge and awareness allows people to practice and develop cultural skills and act or communicate in ways that are inclusive toward and

understanding of people of other cultures (Pope, Reynolds, & Mueller, 2004). To demonstrate cultural skills, one must also be able to assess a situation for cultural differences and identify them, responding or adapting to the cultural context (IHEAC, 2008; Sealy, 2003). In essence, cultural skill is the embodiment of knowledge and awareness.

Finally, cultural attitudes are a significant component of cultural competency. A positive attitude toward cultural competency truly opens the door for a person to act in culturally competent ways, because knowledge, awareness, and skills can be taught, but cultural attitudes are more often than not inherent; however, positive attitudes can be developed through education and exposure to other cultures (Pope, Reynolds, & Mueller, 2004). Without an attitude that promotes cultural competency, even people with knowledge and awareness will not act in culturally inclusive or sensitive ways (Wehling, 2008). The desire to engage in interactions with people of other cultures and to act in culturally sensitive, appropriate, and competent ways is the overarching idea behind cultural attitudes (Fantini, 2009; FEIL, 2006).

Need for Cultural Competency in Education

While cultural competency is a demonstrated need in many health-related professions, as the world grows more diverse, cultural competency is seen as a necessary skill for people of many, or even all, professions (Wong & Blissett, 2007; IHEAC, 2008; King & Howard-Hamilton, 2003). Far too often people try to act with cultural competency by being sensitive to cultural differences, but do not succeed because they fail to see each person as an individual, as opposed to simply a member of an identifiable culture; true cultural competency begins with education (Pope, Reynolds & Mueller, 2004). "Cultural

31

competence requires general and specific skills, introduced over a period of time. With effort, creativity, and commitment from college instructors, curriculum developers, community members and, of course, the students themselves, cultural competence can be achieved" (Ward, 1997, p .146). Educating students to be more culturally competent is no small task; however, it is critical to do so in order to create a world in which people act and/or adapt appropriately in varied cultural contexts (Klump, 2005; King & Howard-Hamilton, 2003).

It is difficult to expect students, or people in general, to act in culturally competent ways if they have no foundation for why it is important or how to go about doing so (Klump, 2005; IHEAC, 2008). At all levels of education, incorporating cultural competency education is valuable; within higher education, it is especially important so that universities produce culturally competent graduates who will enter the workforce and, hopefully, use their knowledge to inform others or create culturally competent practices and policies (Wong & Blissett, 2007). An examination of several research reports that surveyed post-graduate work experiences by Ward (1997) revealed that students in various settings reported feeling ill-prepared to work with diverse populations once they entered the working world after graduation, thus it is important to not only incorporate diversity education into coursework, but more importantly to teach students how to act with cultural competency.

Providing cultural knowledge, teaching students to be culturally aware, and offering them opportunities to develop and practice cultural skills is an important part of cultural competency education; educators should also provide students with opportunities and skills to make the connection of how cultural knowledge can inform future action (Klump, 2005).

Often courses will focus specifically on intercultural business interactions and/or intercultural communication, but cultural competency should permeate the boundaries of disciplines (Lustig & Koester, 2003; Santora, 2001). If cultural competency is only focused on some specific aspect of interculturalism, it is difficult to expect that students will understand the need to act with cultural competency in all situations (Merryfield, 2001). Kahne and Westheimer (1999) pointed out what they call the "Charity vs. Change Dilemma" (p. 28) wherein they discuss another important aspect of helping students become more culturally competent (especially in service-learning settings), such as not acting is ways that assume a paternal stance over those people whom the student is serving. In other words, service-learning participants cannot assume a position of authority over those they are serving. Educating students and helping them develop a positive attitude toward those of other cultures, and seeing the value in other cultures without an assumption of authority, is critical to making the service-learning projects beneficial to both the community and the student. Teaching students to be more culturally competent is important, but it is also important to have a means to assess and/or measure students' cultural competency.

Assessing Cultural Competency

Assessment of cultural competency is important in order to understand if classroom practices are effectively achieving the intended cultural competency outcomes for which educators strive (Wong & Blissett, 2007; Pope, Reynolds, & Mueller, 2004). In higher education, assessment "involves the collection, analysis, and interpretation of data used to describe the effectiveness" of an educational practice (Pope, Reynolds & Mueller, 2004, p. 100). In order to collect data to analysis and interpretation, researchers must use valid

instruments that measure cultural competency (Wong & Blissett, 2007; FEIL, 2006; Pope, Reynolds, & Mueller, 2004). Predominantly, cultural competency is assessed using self-assessment tools, which are valuable, though they have the potential for bias as respondents may overestimate their levels of cultural competency; therefore, it is important to have other forms of assessment, for example coding students' reflection journals using a rating guide provides another form of assessment that is indicative of students' cultural competency levels (Wong & Blissett, 2007; Wehling, 2008). Cultural competency data can be collected quantitatively or qualitatively; in fact, mixed method research that incorporates both types of data will provide a greater depth of understanding of subjects such as cultural competency (Wong & Blissett, 2007; Pope & Mueller, 2000). Overall, assessment of any educational technique provides valuable information for best practices, effectiveness of the techniques and measurement of outcomes (Pope, Reynolds, & Mueller, 2004).

Relationship Between Service-Learning and Cultural Competency

Service-learning and cultural competency are two ideas often studied together and their relationship is frequently discussed in literature because service-learning has tremendous potential to encourage and develop cultural competency in students (Wong & Blisset, 2007; Wehling, 2008; FEIL, 2006; Klump, 2005; King & Howard-Hamilton, 2003; IHEAC, 2008; Ward, 1997; Johnson & Munch, 2009; Mintz & Hesser, 1996; Eyler & Giles, 1999). Service-learning provides an excellent opportunity for students to have an experience with a culture other than their own and to develop cultural competency (Wehling, 2008). Two key connections between service-learning and creating cultural competency are 1) students' development of a new appreciation for diversity through service-learning experiences and 2) the reduction of stereotyping of groups of people as a

34

result of service-learning (Ward, 1997; Mintz & Hesser, 1996; Eyler & Giles, 1999). Service-learning presents a unique opportunity to develop cultural competency in students (Wehling, 2008).

Appreciation of Diversity

Eyler and Giles (1999) reported that students who served diverse populations in their service-learning experiences discussed their new or greater appreciation of cultural diversity after completing the service projects. Exposing students to greater cultural diversity is essential in developing cultural competency, and service-learning experiences provide such exposure (Wong & Blissett, 2007; Buch & Harden, 2011; Seaman, Beightol, Shirilla, & Crawford, 2009). It is difficult to teach students about cultural competency only through textbooks, rather they should be given opportunities to experience and practice cultural competency in real-life settings (Wehling, 2008; Eyler & Giles, 1999). Service-learning opportunities in culturally diverse settings provide students the opportunity to contextualize classroom ideas and knowledge; students are able to examine social issues and problems from other perspectives as they participate in service-learning (Ward, 1997).

Preparing students for service-learning experiences by offering some cultural background knowledge is key to successful service-learning programs in which students will be working with culturally diverse populations; without some preparation, students may not feel as though they have the knowledge, awareness, or skills to effectively interact with diverse populations based on an examination of several research reports that surveyed students who participated in service-learning (Ward, 1997). Once in the midst of a service-learning experience, a student who has had some preparation can more readily appreciate cultural differences, seeing them as learning opportunities as opposed to "cultural deficits"

35

of the other person (Mintz & Hesser, 1996, p. 38). Through service-learning, practitioners can create an appreciation for diversity in students, which is an important step in helping students become more culturally competent (Pope, Reynolds, & Mueller, 2004).

Reduced Stereotyping

"One of the most consistent outcomes of service-learning is a reduction in negative stereotypes…" (Eyler & Giles, 1999, p. 29). Many students report seeing often stereotyped populations in a different light after their service-learning experiences; reduced stereotyping begins to open the door for students to become culturally competent (Eyler & Giles, 1999; Buch & Harden, 2011). Service-learning can facilitate better racial and cultural understanding; studies have shown changes in students' negative stereotypes toward various groups after service-learning experiences (Buch & Harden, 2011). However, it is important to note that stereotyping is often unconscious and stereotypes are not inherently "bad" or negative; rather stereotyping is a manner in which people's brains process information to form associations and make sense of others (Murphy Paul, 1998). Even when the stereotypes people hold about groups are positive, it is still important to see people as individuals who may have membership in various cultural groups that influences their beliefs, values, attitudes and the like; as students overcome pre-held notions about groups of people and to begin to see each person as an individual, they are demonstrating cultural competency (Pope, Reynolds & Mueller, 2004)

Students may be placed in service-learning situations that challenge their previous prejudices, negative stereotypes, assumptions and past experiences; through service-learning, many students report a change in their attitudes as they gain new information, insight, and experience with diverse groups of people (Eyler & Giles, 1999). As students

are able to develop relationships with the people they are serving, these "genuine

interactions" often break down negative stereotypes students previously held (Eyler &

Giles, 1999, p. 28); it is important to help students also understand the importance of not

taking on a paternal stance toward the people they interact with during the service projects.

Because stereotypes can negatively affect interpersonal interactions, this link between

service-learning and cultural competency has significant potential to produce change in

students' interactions with diverse populations (Buch & Harden, 2011).

CHAPTER 3. METHODOLGY

The methodology chapter provides a rationale for using a mixed methods case study to gather data quantitatively and qualitatively. In this chapter, the course selected for the case study is described along with the permissions secured to complete the study. Validity of the survey instrument is discussed in addition to the survey administration procedures and statistical data analysis. Finally, a discussion of the rating guide's validity and coding procedures concludes the chapter.

Mixed Methods Rationale

According to Creswell (2012), quantitative and qualitative research methodologies both have their merits; however, when combined, the two methodologies complement each other to provide a more comprehensive view of the subject being studied. Having both types of data helps to better understand the research problems and answer research questions by providing a greater depth of information than either method could alone; mixed methods studies are particularly well suited to case studies related to the social sciences (Creswell, 2012).

For this study, quantitative data from the survey instrument, Assessment of Intercultural Competence, provided a measured level of cultural competency and numerical data for statistical analysis, allowing the researcher to measure change in participants' levels of cultural competency from the start to the end of the study. Additionally, qualitative data from participants' journal reflections offered insight into the complexity of cultural competency demonstrated in interpersonal interactions. The data are compared to better understand if the participants' scores were related to the demonstration of cultural competency in practice.

In order to answer the research questions posed, both quantitative and qualitative data are necessary. For this study, a convergent parallel design was used; quantitative and qualitative data were collected simultaneously and compared/related as the information was interpreted to draw conclusions (Creswell, 2012). Research involving case studies is often best understood through the use of mixed methodologies (Yin, 2008).

Case Study Defined

A case study allows researchers to focus on describing and understanding the activities of a group of people during a particular time and provide an in-depth exploration of a subject (Creswell, 2012; Patton, 2002). Case studies with qualitative elements lend themselves to meaning creation; that is, case studies help researchers to better understand a particular group of individuals (Gullicks, 2006). All the data collected throughout the study are used to understand the specific case (whether it is an incident, a group of people, an organization, etc.) and create a case record, a condensation of the information, that analyzes and interprets all of the data in order to write a descriptive narrative or the case study (Patton, 2002). The type of research questions being asked in this study are well suited for a mixed methods case study, because they seek to understand both changes in a particular group as well as the activities of the group. This research is a case study on the undergraduate course "Citizenship and Social Activism."

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Citizenship and Social Activism Course

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"Citizenship and Social Activism (HDFS 310)" is an undergraduate, semester-length course offered at North Dakota State University (NDSU) through the College of Human Development and Education during the spring 2012 semester. Matthew Skoy, Associate Director for Service-Learning and Civic Engagement, served as the instructor for

the course along with Stephanie Gramlow, the Graduate Assistant for Service-Learning and Civic Engagement. According to Skoy, (personal communication, November 2, 2011) the course attracted students from across campus, with a final enrollment of 20 students. The course is structured in such a way that students learned to analyze social, economic, and political problems by understanding the theoretical framework (the Social Change Model) though application in service-learning settings and in-class experiential activities by reflecting on their experiences. The service-learning and in-class experiential activities were designed to help the students "experience" what they were learning and develop a deeper understanding of course material as they reflected on these experiences (Skoy, personal communication, November 2, 2011).

Meeting once per week for the semester, the course had several objectives listed in the syllabus: 1) students will develop a personal understanding of and appreciation for service through experiences and active reflection; 2) students will understand the Social Change Model; 3) students will improve collaboration, activism, and leadership abilities; 4) students will view social, economic, and political problems from an active citizen's perspective; 5) students will be able to apply knowledge to address real world issues, developing a sense of social responsibility; and 6) understand local and global social issues and how community service can begin to address these issues.

To meet these course objectives, students completed a variety of assignments. Each student maintained a reflective journal, which was to be turned in to the instructor each week. The journal reflections were structured to encourage the students to connect what was being presented in class to larger social issues; students were encouraged to reflect on interactions with others. See Appendix H. for a copy of the journal reflection instructions

provided to the students by the course instructors. Throughout the course, students participated in group service activities; students were assigned to groups that chose a local agency with which to serve during the semester. Students were randomly assigned into teams of five to participate in service-learning projects. The groups were allowed to choose an agency with which to serve in the Fargo-Moorhead community; the groups served at agencies such as Churches United for the Homeless, the YWCA, and Nokomis Childcare Center. In these service-learning experiences students had the opportunity to interact with and learn from people who are part of different cultural groups than themselves. The participants interact with people who are homeless, children whose parents have immigrated to the United States, women and children who are victims of domestic abuse, and children of low income parents. Additionally, the class participated in an overnight service-learning experience where they traveled to Minot, North Dakota to assist in cleaning up a park and zoo area that had been damaged by catastrophic flooding in July 2011; students also received a tour of the flood damaged areas of Minot and had the opportunity to learn from two families' experiences. As a part of the coursework, student groups presented their service experiences to the class, describing their service projects, the people they met and worked with, and the social issue addressed by their service-learning agency partners. In addition, class participation is an essential component of the course, as several experiential activities took place in the classroom. The experiential activities were designed to help the students gain a greater understanding of social issues as well as what the life experiences of people from other cultures are like. To better understand the group being studied, it is also important to note that the students were predominantly white and

middle class, thus the students represent the cultural norm in the community in which they served.

Class time also incorporated some lectures by the instructor and guest speakers on topics such as the Social Change Model, culture and understanding cultural differences, the importance of reflection, individual values, citizenship, privilege, oppression, and other related topics. Guest speakers included those of different cultural backgrounds to help students gain exposure to those of other cultures. Along with service opportunities, in class activities, and lectures, the students also read two books as part of the course: 1) *Leadership for a Better World: Understanding the Social Change Model of Leadership Development* by Susan R. Komives and Wendy Wagner and 2) *The Difference Maker: Making Your Attitude Your Greatest Asset* by John C. Maxwell. For a comprehensive overview of the course subject matter, refer to the course syllabus in Appendix C.

Permissions

In order to use the course "Citizenship and Social Activism" as a case study, certain permissions were secured. First, this researcher approached the course instructor, Matthew Skoy, to obtain permission to pursue a case study involving his course. After receiving an affirmative answer, this researcher sought the approval of the NDSU Institutional Review Board (IRB) and was granted permission.

After instructor and institutional level permission were obtained, the participants' permission was obtained. An email (Appendix D.) was sent, prior to the start of the semester, providing them with information about the study so that students would not be surprised during the first class meeting and had adequate time to determine if they wanted to participate. An oral presentation of the informed consent was presented to the students

enrolled in "Citizenship and Social Activism" prior to the administration of the survey to explain the nature of the study, ensure that participants were aware that they were able to withdraw from the study at any time, and to answer any questions from the potential participants. For a copy of the script, see Appendix E. Each participant signed an informed consent form before the initial survey, Assessment of Intercultural Competence, was administered; participants also signed the same informed consent form prior to taking the final survey. See Appendix F. for a copy of the informed consent form regarding the survey. Additionally, a second informed consent form (Appendix G.) was presented to the potential participants in order to be able to use their (de-identified) journal reflections, which are part of the course assignments, as part of the study. Two informed consent forms were used in the event that potential participants wanted to participate in one aspect of the study but not the other.

Assessment of Intercultural Competence Instrument

The survey instrument used in this study, Assessment of Intercultural Competence, was developed by Fantini (2009) for use with students of a cultural, experiential, service-based learning program. The initial research project using the assessment was conducted through the Federation of the Experiment in International Living (FEIL, 2006), resulting in a report on the developed instrument. The goal of the FEIL research project was to develop a valid measure of and to develop a comprehensive construct of intercultural competence.

To develop the assessment instrument, Fantini (2009) performed an extensive literature review to refine the concept of cultural competency and organize information into subscales that are integral parts of cultural competency: knowledge, attitude, skills, and awareness. Participants in the pilot study using the developed instrument were participants

of past FEIL programs; following the survey, researchers engaged them in a dialogue to improve the instrument. The initial participant group for the instrument included groups from three countries: Ecuador, Great Britain, and Switzerland, ensuring that the instrument was not biased toward American culture. To provide assurance that the survey instrument was understandable to the participants, a native speaker translated the survey into each country's official language, and to ensure there were no errors in translation, an independent translator then translated the survey instrument back to American English. Any errors in translation were subsequently corrected prior to administration (FEIL, 2006).

To conduct a statistical analysis of the data collected, a group of 28 similar participants' assessments were selected for measurement; that is to say that the participants assessments used in the measurement were all from those with service-learning experiences in English-speaking countries where the language barrier would not be a factor in the participants' abilities to effectively communicate. Researchers selected certain analyses to "evaluate the instrument: reliability analysis, factor analysis, descriptive statistics, t-tests, and analysis of variance" (FEIL, 2006, p. 27). Due to the small sample size (n=28) analysis focused on measuring the instrument, not the underlying cultural competency concepts. Researchers used Cronbach Alphas to determine the reliability of the instrument and inter-item consistency (sub-sections knowledge, attitude, skills, and awareness), noting that because the analyses are item-based the effects normally imposed by a small sample size are reduced. Cronbach Alpha values for the reliability analysis derived from the surveys on each item were each above the very acceptable value of 0.80, as was the overall value, shown in Table 3 (FEIL, 2006).

Researchers also conducted a difference of mean t-test to compare individual assessments at the beginning and end of the respondents' service. The resulting t-values, with a significance level of $p < 0.05$ confirm that the respondents' overall and sub-section scores improved from the beginning to the end of their service experience (FEIL, 2006). The analyses conducted by the researchers demonstrate the instrument's reliability and validity.

Table 3. Reliability Analysis

Intercultural Competency Components	Cronbach Alpha Beginning Service	Cronbach Alpha Ending Service
Knowledge Component 1	.899	.870
Knowledge Component 2	.862	.800
Attitude	.984	.960
Skills	.966	.944
Awareness	.988	.968
Intercultural Competency	.824	.892

Source: Alumni Survey 2006 (FEIL, 2006)

Administration of the Assessment of Intercultural Competence

For this study, the Assessment of Intercultural Competence was administered twice in order to collect pre- and post-test data to measure the difference of means of respondents' scores. The survey was initially administered during the first class meeting on January 11, 2012. After a verbal presentation by this researcher describing informed consent the participants were asked to sign an informed consent form. Then participants were given a hard copy of the survey instrument and instructed to complete it, but were not given a time constraint. Participants were instructed to complete the survey, answering the questions to the best of their ability and without conversing with others. When finished, the participants returned the survey to the researcher. Participants were each assigned a number

to place on their individual survey according to the researcher's code in order to keep identifying information from appearing on the survey instrument.

The survey was administered a second time on April 11, 2012 to obtain post-test results. Consistent practices in test administration were used to avoid any bias that would result from dissimilar testing procedures. Again, participants received a verbal explanation of informed consent and were asked to sign an informed consent form prior to the survey being administered. Participants were instructed to complete the hard copy survey and to answer the survey questions as they are able, without discussing the questions with others. No time constraints were placed on the survey respondents. The same numbers assigned during the pre-test were used to keep identifying information from appearing on the survey and the researcher collected the surveys as participants finished.

Statistical Testing and Data Analysis

With quantitative data, like the data that were obtained from the Assessment of Intercultural Competence, researchers had the ability to conduct statistical testing of the data (McHugh, 2003). Because the researcher collected pre- and post-test survey data, the data were used to calculate the difference of means. The small sample size, $n < 30$, required the researcher to use a t-test to calculate the difference of means at a significance level of $p < 0.05$ (McHugh, 2003). Statistical calculations were made using the statistical software package *SAS©*.

Using the data obtained from the survey instrument, overall scores and scores from each sub-section (knowledge, attitudes, skills and awareness) were analyzed. A paired t-test was conducted using the difference of means for the aggregated means of the overall pre- and post-test scores of respondents in addition to conducting t-tests for each sub-section.

This provides information about respondents' change in overall score as well as helped the researcher to understand the change in each sub-section. Conducting testing for each sub-section allowed the researcher to identify if any of the sub-section scores were extremely higher or lower than other sub-section scores, thus revealing if the overall score was skewed by a sub-section score.

In addition to the statistical data to test for significance in the difference of pre- and post-test scores, descriptive data were compiled. Descriptive data are useful in making sense of the data because they provide a simple summary of the data (McHugh, 2003). A univariate analysis of distribution of the data provided information about the respondents and their location along a cultural competency scale; distribution showed the respondents' overall score and each sub-section score. Using the distribution method allows the researcher to create a graphical representation of the data, if desired according to McHugh (2003). In addition, after calculating the means of the data, standard deviations were used to describe the dispersion of the data (McHugh, 2003). Descriptive statistics for the responses were calculated for the overall scores as well as each sub-section. Again, calculating overall and sub-section scores only provided a better understanding of the data, but also allowed the researcher to identify any extremes.

Cultural Competence Continuum Rating Guide

Qualitative research uses the researcher as a tool to create meaning (Patton, 2002), but it is important for the researcher to have a valid tool to use when coding qualitative data (Gullicks, 2006). For the purposes of this study, the researcher employed the Cultural Competency Continuum Rating Guide (see Table 2) developed by Wong and Blissett (2007) to code the participants' reflection journal statements. Wong and Blissett (2007)

developed the rating guide to code the reflective journal statements of physical therapy students participating in service-learning. The authors' intended purpose was "to develop an ordinal scale to assess behavior in the cultural interactions revealed in reflective student writing" (Wong & Blissett, 2007, p. 40). Because the authors felt that a student's self-assessment of cultural competency alone was not enough data to fully understand students' levels of cultural competency, they wanted to create a means for an understanding of students' behavior in cultural settings as it related to the cultural competency continuum (discussed in Chapter 2). The result of this endeavor is the Cultural Competency Continuum Rating Guide.

Wong and Blissett's (2007) initial testing of the Cultural Competency Continuum Rating Guide took place in a second year physical therapy course in which raters coded 191 total journal entries with an ordinal scale. The ordinal scale used by Wong and Blissett for coding journal statements is shown in Table 4. Using a retrospective correlational study, the rating guide was assessed for interrater reliability; prior to the study, raters were trained to code reflective journals to determine what level of cultural competency was described in the writing. To analyze interrater reliability, a kappa statistic was used, which is "a measure of true agreement that corrects for chance agreement" (Wong & Blissett, 2007, p. 43). The raters demonstrated substantial agreement among the writings coded; the weighted kappa value was determined to be .77 indicating substantial reliability (kappa values in the range form .61-.80 indicate substantial interrater reliability) with a standard error of .053 and the kappa value was within the 95% confidence interval. From the weighted kappa value, one can determine that the interrater reliability of the instrument exceeds the minimum requirements for validity. In addition, Wong and Blissett (2007) used

Pearson's correlation coefficient for comparison purposes to determine reliability; with r =

.72, it can be determined that the reported reliability of the rating guide is valid.

The results of Wong and Blissett's (2007) study demonstrated that analyzing reflective

writing using the Cultural Competency Continuum Rating Guide is a reliable method for

assessing levels of cultural competence. Coding the cultural competency

Table 4. The Cultural Competence Continuum as an Ordinal Scale

Cultural Proficiency	6
Cultural Competence	5
Pre-cultural Competence	4
Cultural Neutrality	3
Cultural Ineffectiveness	2
Cultural Destructiveness	1

Source: Wong and Blissett, 2007

behaviors can be completed objectively using the guide to code statements from journal

entries on an ordinal scale. Data gathered from reflective journal writings provide a unique

way to understand whether study participants are demonstrating cultural competency in

their behaviors, though this study did not seek to understand if the rating guide can be used

to measure changes in participant behavior. However, the fact remains that the rating guide

is a reliable method for determining the level of cultural competency demonstrated in

behavior described in reflective writing. The qualitative data gathered from reflective

journals can provide greater depth of understanding of when or how participants

demonstrate, or fail to demonstrate cultural competency in interactions (Wong & Blissett,

2007).

Procedures for Participant Journal Entries

Since reflective journals were part of the requirements for the course, they were a

natural source of data for this study. The participants uploaded their journals each week to

an online content management system; only the course instructors had access to the

uploaded journals. Participant names were removed from the journals and each journal was instead identified by the participant number and week (e.g. Participant #12's journal from week one was labeled 12-1). Any hard copy versions of the journals were stored in a locked box in a secure office to ensure safety and integrity of the data; additionally, any digital copies were secured by using password protection for the documents. Once the participants' names had been removed, the journals were coded.

The coding procedure for the reflective journal entries followed the procedure described by Wong and Blissett (2007), the developers of the Cultural Competency Continuum Rating Guide, to assign ordinal values that indicate the level of cultural competency described. According to the procedure, a rater should first read the journal entry, in its entirety, noting sections that describe intercultural interactions, describe behaviors, demonstrate cultural awareness, and indicate cultural attitudes. It is important to bear in mind that journal entries could provide one or more statements that were eligible for coding according to the rating guide, thus, say Wong and Blissett, the rater should code specific statements from each entry, if necessary. Then, the rater re-read the statements marked for consideration, looking for similarities or a match to the descriptions of the levels of cultural competency as described in Table 2. Once the appropriate level was determined by the rater, the statement was assigned an ordinal value according to the same scale as Wong and Blissett (2007) used in their study (see Table 4). Additionally, the statements were placed into a category that corresponds to one of the cultural competency components 1) attitudes, 2) knowledge, 3) awareness, and 4) skills, which are the subsections of the quantitative instrument. Categorizing the qualitative data into these

components created a manageable way to integrate the qualitative and quantitative data and to allow the co-coders a means of comparing the coded statements to ensure reliability.

In order to maintain data on how many coded entries are assigned to each level of cultural competency, the researcher created a database that lists the ordinal value assigned to the statement and the text of the statement, highlighting key words or phrases that were used in the determination. Maintaining a database of the statements provided a tool to organize the data and was useful in calculating the frequency of each level in the data. Additionally, the database provided a timeline for the journal statements, allowing the researcher to understand if participants moved along the continuum over time.

Three raters coded the journal statements. The course instructors served as coders along with this author in order to provide interrater reliability. Each rater was trained to code the journal statements according to Wong and Blissett's procedure; raters coded the journal statements individually and then compared the coded data to reach a consensus on any statements that were not coded the same. The coders were able to agree on all statements.

Understanding the people who coded the journal statements is also important to the research, because the researcher is an instrument in qualitative data collection and interpretation. The three coders for this study bring with them subjectivities and influences that are a factor in how they view cultural competency, and thus played a role in the coding of the statements. All three coders are white, middle-class, and educated (each one holds or is pursuing a master's degree); each coders' experiences affect the ways in which they view cultural competency. Being part of the normative culture, the coders' views of their own cultural identities and other cultures influenced how each one assigned levels and

51

categories to the data. However, each coder has an understanding of cultural competency developed through his/her role at the university and through coursework in their respective graduate degree programs. Each coder was also trained to code the statements using the Cultural Competency Continuum Rating Guide, which has proven to be a valid instrument. As stated previously, in qualitative research the researcher is an instrument; in this case, the training and education each coder possessed allowed him/her to examine and effectively categorize the statements. However, the possibility does exist that researchers and coders with different cultural backgrounds would have interpreted and coded the data differently.

Using the Qualitative Data from the Journal Statements

Descriptive statistics related to frequency are used to summarize the data collected from participant journals. The researcher compiled information regarding how many total statements were coded into each level of the cultural competency continuum. The researcher also was able to consider measures of frequency in the data over time, according to the timeline established in the database; this allowed the researcher to understand if, in general, the statements became more or less frequent at different levels of the continuum over time. By summarizing the data with measures of frequency, the researcher can understand if the majority of interactions demonstrate one or many levels of cultural competency and if the frequency of statements coded at particular levels change over time.

In addition, excerpts from journals or specific statements are used in the results to provide a greater depth of understanding of students' cultural competency. Providing examples helps illustrate more specifically how the participants demonstrate various levels of cultural competency. Wong and Blissett (2007) indicated that understanding the variety of cultural situations participants encounter and their responses to the situations is

informative of how people can move along the cultural competency continuum. Qualitative

data in this case study are especially helpful in understanding if the group of participants

behave relatively similarly, or if participants act with greatly varying levels of cultural

competency. The qualitative data obtained from the reflective journal statements helped the

researcher better understand the student experiences in the course throughout the semester.

CHAPTER 4. RESULTS

This chapter provides a summary of the qualitative and quantitative data collected throughout the study to answer the three research questions posed.

1) To what extent does participants' cultural competency change over time with enrollment in "Citizenship and Social Activism" where service-learning techniques are implemented, as measured by the Assessment of Intercultural Competence?

2) What levels of cultural competency, based on Wong and Blissett's (2007) scale, can be assigned to statements in participants' structured journal reflections regarding specific service-learning experiences and other experiential activities related to coursework in "Citizenship and Social Activism?"

3) What themes emerge from participants' structured journal reflections regarding the participants' overall perception of levels of cultural competency in specific service-learning situations?

First, the quantitative data collected from the Assessment of Intercultural Competence survey will be presented. Using paired t-tests, the researcher analyzed the data collected. In addition, trends in the qualitative data will be examined as participants' journal statements were coded in sequence to better understand if their attitudes, knowledge, awareness, and skills related to cultural competency showed trends over time. (This information will be included in the analysis of qualitative data.) Qualitative data from the journal statements will be presented and examined to understand the varying levels of cultural competency demonstrated by participants in each of the four component areas to answer research question two. Illustrative quotes will be incorporated to offer greater insight into the data. Finally, the themes related to participants' perceptions of cultural competency that emerged

from the participants' reflective journal statements will be presented to answer the third research question.

<div align="center">**Survey Results**</div>

Presentation of Statistical Data

To answer research question one, to what extent does participants' cultural competency change over time with enrollment in "Citizenship and Social Activism" where service-learning techniques are implemented, as measured by the Assessment of Intercultural Competence, survey data was collected from 20 participants (N=20). Participants completed a pre-test and post-test in order to provide the data to conduct a paired t-test to understand the difference of means for the overall score and for each subsection. Results are reported in aggregate to understand the average change in participants' cultural competency, according to the self-reporting survey instrument. In this section, the statistical significance of difference of means for the overall score will be discussed first, followed by each of the subsections. Additionally, some descriptive data will be provided for each set of scores. Table 5 presents a summary of the statistical data from the analysis of survey results.

Table 5. Summary of Statistical Data from Survey Results

	Pre-test Average	Post-test Average	Difference of Means (M)	Standard Deviation (SD)	p-value (p)	Statistically Significant
Overall Score	193.51	226.35	32.8333	36.2110	0.0005	Yes
Attitude	48.87	52.70	8.3333	10.6411	0.0018	Yes
Knowledge	35.29	43.15	7.8571	9.3396	0.0010	Yes
Awareness	73.11	80.00	6.8810	10.5711	0.0074	Yes
Skill	36.23	46.00	9.7619	10.6860	0.0005	Yes

Because cultural competency is comprised of four components that are woven together to create a person's overall level of cultural competency, it is important to examine participants' overall test score. The maximum total score possible on the survey instrument is 265 points. Participants' scores on the pre-test ranged from 86 to 237 points, with an average of 193.51. On the post-test, participant scores ranged from 196 to 256 points, with an average of 226.35. For the overall test score, the sample mean of the difference score was calculated as M=32.8333, with a standard deviation of SD=36.2110. The t-statistic was calculated to be t=4.16 with 19 degrees of freedom. Using an alpha of .05, or a 95% confidence interval, the analysis indicated a statistically significant difference between the pre- and post-test scores, where p=0.0005. From the calculations that p< .05, it can be determined that the difference in scores from the pre- to post-test are statistically significant, meaning that participants scored significantly higher on the post-test than the pre-test. However, not all participants demonstrated positive change; three participants scored lower on the post-test than the pre-test by scores of -1, -7, and -15. While the average difference in scores from the pre- to the post-test was 32.8333 points, one participant's score changed by 153 points, which is greater than three standard deviations from the mean. Possible explanations for the negative changes and the extreme positive change will be examined in greater detail in the summary of survey results following the explanation of each subsection.

The attitude subsection of the survey instrument was made up of questions to measure participants' attitudes toward other culture by being willing to interact with and learn from those of other cultures as well as a willingness to adapt behaviors to accommodate other cultural norms and practices. Analysis of this subsection showed a

change in participants' scores. The total number of points possible in this subsection is 65. Pre-test scores ranged from to 9 to 61points with an average of 48.87. Post-test scores ranged from 48 to 65 with an average of 57.20. It is also interesting to note that four participants scored 65 points on the post-test. For the attitude subsection score, the sample mean of the difference score was calculated as M=8.3333, with a standard deviation of SD=10.6411. The t-statistic was calculated to be t=3.59 with 19 degrees of freedom. Using an alpha of .05, or a 95% confidence interval, the analysis indicated a statistically significant difference between the pre- and post-test scores, where p=0.0018. From the calculations that p< .05, it can be determined that the difference in scores from the pre- to post-test are statistically significant, meaning that participants scored significantly higher on the post-test than the pre-test. Changes in participant scores in this subsection were not all positive; three participants showed a lower score by one point and two participants' scores decreased by five points. The greatest change a participant showed was 42 points; as with the overall score, this change is greater than three standard deviations from the mean for this subsection. See the summary of survey for further discussion.

The knowledge subsection of the survey contains questions that are designed to understand participants' knowledge of various aspects of cultures, such as norms and practices; the questions in the survey instrument specify that the participant should answer the questions based on cultures that exist in their community and is not intended to be a measure of participants' knowledge of all different cultures, rather knowledge of cultures with which they may interact. In the knowledge subsection the participants' scores also demonstrated change. The total number of points possible in this subsection is 55.Participants' pre-test scores ranged from to 15 to 49 points with an average of 35.29;

post-test scores ranged from 33 to 50 with an average of 43.15. For the knowledge subsection score, the sample mean of the difference score was calculated as M=7.8571, with a standard deviation of SD=9.3396. The t-statistic was calculated to be t=3.86 with 19 degrees of freedom. Using an alpha of .05, or a 95% confidence interval, the analysis indicated a statistically significant difference between the pre- and post-test scores, where p=0.0010. From the calculations that p< .05, it can be determined that the difference in scores from the pre- to post-test are statistically significant, meaning that participants scored significantly higher on the post-test than the pre-test. As with the overall score and attitude subsection, not all participants demonstrated a positive change in their scores from the pre- to the post-test; four participants' scores showed negative change (-3, -4, -5, and -9). In addition, one participant's score was greater than three standard deviations from the mean, with a change of 31 points.

In the awareness subsection of the survey, questions are designed to understand the participants' understanding of cultural differences, factors that contribute to a person's cultural associations, and their awareness of cultural influences that affect their behaviors, values, and beliefs. In the awareness subsection the participants' scores also demonstrated change. The total number of points possible in this subsection is 90 points. Participants' pre-test scores ranged from to 40 to 89 points with an average of 73.11; post-test scores ranged from 68 to 90 with an average of 80.00. For the awareness subsection score, the sample mean of the difference score was calculated as M=6.8810, with a standard deviation of SD=10.5711. The t-statistic was calculated to be t=2.98 with 19 degrees of freedom. Using an alpha of .05, or a 95% confidence interval, the analysis indicated a statistically significant difference between the pre- and post-test scores, where p=0.0074. From the

calculations that p< .05, it can be determined that the difference in scores from the pre- to post-test are statistically significant, meaning that participants scored significantly higher on the post-test than the pre-test. As with the other subsections and the overall score, not all participants' scores showed positive change. Two participants showed negative change (-5 and -13) and two participant showed no change. One participant's score was 41 points greater on the post-test than the pre-test, which is greater than three standard deviations from the mean.

The final subsection, skills, is composed of questions that will help the researcher understand participants' actions in various settings as they interact with other people. The total number of points possible in this subsection is 55 points. Participants' pre-test scores ranged from to 16 to 50 points with an average of 36.23; post-test scores ranged from 37 to 54 with an average of 46.00. For the skills subsection score, the sample mean of the difference score was calculated as M=9.7619, with a standard deviation of SD=10.6860. The t-statistic was calculated to be t=4.19 with 19 degrees of freedom. Using an alpha of .05, or a 95% confidence interval, the analysis indicated a statistically significant difference between the pre- and post-test scores, where p=0.0005. From the calculations that p< .05, it can be determined that the difference in scores from the pre- to post-test are statistically significant, meaning that participants scored significantly higher on the post-test than the pre-test. As has been the case in each subsection, not all participants' scores showed positive change. Two participants' scores decreased by two points. Additionally, two participants demonstrated change greater than three standard deviations from the mean (34 and 39 points).

Discussion of Statistical Results

The survey instrument, the Assessment of Intercultural Competence, yielded a set of statistical results that can be analyzed to begin to understand the change in participants' self-reported levels of cultural competency. Based on prior research that studied the outcomes of service-learning on participants' levels of cultural competency, it was expected that participant scores would demonstrate an increase in the level of cultural competency; however, it was not known if the change in participants' scores would be statistically significant when tested at an alpha of .05. As Wehling (2008) noted, service-learning provides an excellent opportunity for students to have an experience with a culture other than their own and to develop cultural competency. Additionally, as noted in Chapter 2, exposing students to greater cultural diversity is essential in developing cultural competency, and service-learning experiences provide such exposure.

Given the service-learning component of the course being studied, the experiential activities that were part of the course curriculum, and the reflection assignments, one would expect to find a change in the participants' cultural competency. Administering the survey using a pre- and post-test format allows this researcher to measure the change in participants' scores during the time period in which the participants were enrolled in the course "Citizenship and Social Activism (HDFS 310)." The overall change in participants' scores was statistically significant at an alpha of .05, as was the change measured in each subsection score. Based on the data collected, the participants' levels of cultural competency increased during the time in which they were enrolled in the course being studied. However, the survey results cannot illuminate what aspect of the course—the service-learning experiences, in-class activities, in-class presentations, texts used or a

60

combination—was most influential in increasing participants' levels of cultural competency. While the data show statistically significant change in participant scores, participants with decreased scores and the participant with a greatly increased score warrant further examination.

Decreased Participant Scores

As was expected based on prior research, most participants showed positive change in their scores between the pre- and post-tests. However, not all participants' scored increased. As was noted in the presentation of statistical data, there were participants whose scores decreased from the pre- to the post-test. However, in each case the decreases were each within one standard deviation from the mean. It is also important to note that in all but two instances, the participants whose overall scores showed a decrease were the same participants whose subsections scores decrease. In the other two cases where subsection scores showed a decrease, the participants' overall scores showed only a slight increase; one participant's score increased by eight points while the other's score increased by six points. One possible explanation for this can be related to the fact that the data is self-reported. Because the data is self-reported, the participants answer the questions based on their own perceived level of cultural competency. It is possible that participants overestimated their levels of cultural competency in the pre-test and as they learned about the concept over the course of the study came to a greater understanding of what cultural competency is and the levels of cultural competency they demonstrate in various settings.

Extreme Score Increase

While some participants' scores decreased, one participant's score increased by 153 points, which is greater than three standard deviations from the mean. In each of the

subsections, this participant's scores also increased by a number of points that fell outside of three standard deviations from the mean. A few possible explanations could account for this participant's notable change. First, it is possible that on the pre-test the participant misinterpreted the survey and reversed the ordinal scale on which the answers were based (0=low and 5=high), but answered the questions based on a correct interpretation of the scale in the post-test. The ordinal scale was defined in on the survey instrument for the participants and was explained in the verbal instructions. However, if this was the case, it could explain why the participant demonstrated such remarkable change. Another possible explanation is that the participant is overestimating his/her level of cultural competency on the post-test because the data is self-reported and the participant's answers are based on his/her perception of his/her level of cultural competency or his/her desired level of cultural competency.

Such extreme outliers can affect the significance of the change demonstrated. Because of the extreme increase in this participant's score, the researcher conducted a t-test with the participant's score removed to determine if this outlier was the reason the results showed statistically significant change. The results of the t-test conducted with the outlier removed showed that the change in participants' average score overall and in each sub-section was still statistically significant. Thus, even though one participant had an extreme increase, the researcher is still able to determine that the results of the survey are statistically significant.

Limitations

Some limitations exist with the statistical data. First, with a small sample size (N=20) the results are not generalizable to a larger population; the results only serve to

describe the population being studied. However, because the intent of this study was to produce a case study to understand the varying levels of cultural competency and the changes in cultural competency in students who were enrolled in "Citizenship and Social Activism (HDFS 310)" the statistical representation of the survey data is informative. Second, the nature of self-reported data must take into account the possibility that the participants will over- or under-estimate their true levels of cultural competency. Thus, the data collected may not be an accurate description of the participants' actual levels of cultural competency that they demonstrate in various settings. A third limitation that must be noted is the situational nature of cultural competency itself. As the four components are woven together to create a person's ability to act with cultural competency, the level at which a person will act in any given situation is often dependent on experiences, knowledge, or awareness that the person can apply to the situation at hand. Finally, the influence of factors apart from the participants' enrollment in the course must also be considered. It is possible that the participants' change in cultural competency is not solely based on their enrollment in "Citizenship and Social Activism (HDFS 310)" and could be attributed to other experiences. However, it is impossible to know this just based on the survey results, which is why qualitative data was also collected in this study to develop an understanding of participants' demonstrated levels of cultural competency in a variety of settings and create a more informed case study.

Demonstrated Levels of Cultural Competency

Cultural competency is an ongoing process and a learning process; in different situations people will act at varying levels of cultural competency based on their attitudes, knowledge, awareness, and ability to act (skills) in any given situation. The journal

reflections provide insight into participants' experiences throughout the semester in relation to cultural competency to answer research question two, what levels of cultural competency, based on Wong and Blissett's (2007) scale, can be assigned to statements in participants' structured journal reflections regarding specific service-learning experiences and other experiential activities related to coursework in "Citizenship and Social Activism?" The journal reflections often provided multiple statements that could be coded, which Wong and Blisset (2007) noted in their study. It is also important to reiterate that cultural competency has multiple components that are intertwined to produce overall cultural competency and thus some statements were coded into multiple categories. Each of the four components will be explored individually to create an understanding of participants' experiences as described in their reflective journals that are related to each component. Within each component, the statements were further subcategorized to develop a greater understanding of the components and the participants' levels of cultural competency. Table 6 provides an overview of the number of journal statements coded by cultural competency component and level. Twenty participants' journals were collected (weekly) and coded throughout the study. A total of 218 journals were submitted for coding, which indicates that in 18 instances participants failed to turn in a written journal reflection. Three coders, the two course instructors and this author, read and coded the journals according to Wong and Blissett's (2007) methods. The coders read and coded the journals independently and then compared the coded statements; the coders were able to come to a consensus of the appropriate level of cultural competency demonstrated and the appropriate component code for all statements.

64

Table 6. Number of Journal Statements Coded by Component and Level

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6	Total
Attitudes	0	0	9	115	1	0	125
Knowledge	0	0	0	74	2	2	78
Awareness	0	1	22	233	3	0	259
Skills	0	1	2	11	5	6	25
Total	0	2	33	433	11	8	487

Attitudes

As noted in Chapter 2, attitudes regarding cultural competency begin with a desire to engage with people of other cultures to develop the knowledge and awareness that will give a person the skills to effectively interact with people of varied cultures in a meaningful manner. Attitude is related to the two key connections between service-learning and creating cultural competency mentioned in the literature review: 1) students' development of a new appreciation for diversity through service-learning experiences and 2) the reduction of stereotyping of groups of people as a result of service-learning (Ward, 1997; Mintz & Hesser, 1996; Eyler & Giles, 1999). Once the statements were categorized as "attitude" and coded at the appropriate cultural competency level, the researchers revisited each statement to classify it into a more precise subcategory to draw a connection to these two outcomes. Subcategories included desire to learn/interact with others, valuing differences, desire to overcome insensitivity, and othering, which is the concept of seeing oneself as part of the dominant group and seeing someone else as the "other" in such a way that consciously or unconsciously assumes power over the other person/group whether it be because of gender, ethnicity, socioeconomic status, differing abilities, or other group membership (McCann & Kim, 2003). Table 7 shows the number of journal statements coded into the attitude component and the subcategories used to examine the data further.

Table 7. Statements in Attitude Component by Subcategory

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6	Total
Desire to Learn and Interact	0	0	0	49	0	0	49
Valuing Differences	0	0	0	53	0	0	53
Desire to Overcome Insensitivity	0	0	0	12	2	0	14
Othering	0	0	9	0	0	0	9
Total	0	0	9	114	2	0	125

Trends in the data coded in the attitude component show that the described attitudes were predominantly positive throughout the course of the study, with the exception of othering instances. More attitude statements were recorded in the journals in the first few weeks of the study that demonstrated a desire to learn and interact with others. Throughout the course of the study, participant statements were placed into the valuing differences subcategory. Eight different participants' journal statements were subcategorized into the desire to overcome insensitivity, with some participants making multiple statements.

Desire to Learn/Interact with Others

As noted in Chapter 2, the desire to engage in interactions with people of other cultures and to act in culturally sensitive, appropriate, and competent ways is the overarching idea behind cultural attitudes (Fantini, 2009; FEIL, 2006). The participants frequently made statements in the reflective journals that demonstrated the desire to learn and interact with others different from themselves. Several participants wrote about their "excitement" to learn from others or stated that they were "interested" to hear about other cultures.

"It's interesting to hear of everyone else's background and cultures." (Participant #23, Week 4)

"I met a variety of international students and students from different areas of the country and was quite excited to learn about their background and who they were and what they valued." (Participant #9, Week 12)

Most statements subcategorized as the desire to learn/interact with others were assigned to level four, pre-cultural competence, because participants showed a desire to learn from others but did not demonstrate the higher levels of cultural competency in their reflective statements. One statement was coded at level two, cultural ineffectiveness, because though the participant expresses a desire to interact with another, the statement also demonstrates a paternal stance toward another at the end of the statement.

"I really enjoy the idea of Woodrow Wilson students attending our classes and being with us in groups, I think it will be a great opportunity for us to work with those students but an even greater opportunity for those students to be able to come and join us." (Participant #3, Week 1)

Demonstrating a desire to interact and learn from those of other cultures is an important piece of the attitude component and can be linked to the greater appreciation for diversity.

Valuing Differences

As participants reflected about the differences they recognized between themselves and others, most reflected in ways that showed that they valued the differences they saw. Participants wrote about how differences between people are valuable because they bring a variety of experiences, ideas, and perspectives to a group.

"I am really beginning to appreciate the differences that make people both unique and incredibly valuable." (Participant #4, Week 11)

"I have come to the realization of how much better a group can work than just one individual thinker." (Participant #10, Week 5)

"It was a good discussion and I am glad I got to hear others' perspective on this topic." (Participant #6, Week 11)

67

In their statements, participants demonstrate respect for and acceptance of differences; however, again the statements were coded at level four, pre-cultural competence, because there is no information provided to indicate that there is an effort to assess or adapt to the differences. Through the interactions with others, the participants are demonstrating a new appreciation for diversity, which can be linked to the outcome mentioned above.

Desire to Overcome Insensitivity

From experiences throughout the semester, participants wrote about insensitivity, stereotypes and prejudices toward groups of people. Reduced stereotyping is a connection that has been drawn between service-learning experiences and creating cultural competency. In the journal statements, some participants expressed a desire to overcome their own insensitivities, prejudices, and biases once they recognized them through reflection on various experiences. Statements that simply expressed that insensitive language is hurtful or wrong were coded at level four, pre-cultural competence, because they did not include the element of adaptation of actions.

> "It is never okay to say something is 'gay' or 'retarded,' no matter what."
> (Participant #9, Week 5)

Other statements that included future action (adaptation) in which the participant planned to actively work to overcome insensitivities were coded at level five, cultural competency.

> "I also now will try my hardest to be more aware of others and their differences from me so that I hopefully will be more competent and sensitive of their culture."
> (Participant #10, Week 3)

> "It has really made me think, but I still believe if I was gay or mentally handicapped and I heard a statement reflecting upon something in my life I would be upset. I will continue to stand my ground that those words should not be used…" (Participant #8, Week 11)

Participants' desire to overcome insensitivity, prejudice, or bias is more than just a positive attitude toward other cultures. These statements demonstrate an attitude of social change that stems from their reflections, which can be related to Dewey's explanation of the link between experience, thought, and action in addition to the reduction in stereotyping.

Othering

While many coded statements from the participant journals demonstrated positive attitudes toward cultural differences, there were some journal statements that demonstrated othering. Othering is the concept of seeing oneself as part of the dominant group and seeing someone else as the "other" in such a way that consciously or unconsciously assumes power over the other person/group whether it be because of gender, ethnicity, socioeconomic status, differing abilities, or other group membership (McCann & Kim, 2003). Statements that were subcategorized as othering were coded at level three, cultural neutrality, because the participant was making no attempt to overcome cultural barriers and was failing to see people as individuals.

> "I haven't had a lot of friends or the opportunity to meet the people on the other end of the spectrum." (Participant #16, Week 4)

> "Things such as heat and rent money are not available for community members who are of lower classes. It truly makes me sad for those people." (Participant #12, Week 4)

While it is difficult to draw conclusions about whether or not these were instances of conscious or unconscious othering, the statements reveal that even in the midst of learning about other cultures, it is possible to exhibit negative attitudes related to cultural competency.

Discussion of Attitudes

The majority of statements coded in the attitudes category show participants' positive attitude toward the idea of cultural competency, though nine instances of othering were recorded. Participants' desire to learn from and interact with those different from themselves and valuing the differences they recognize most often demonstrated pre-cultural competence. In two instances of overcoming insensitivity, the participant demonstrated cultural competence because the participant accepted differences, assessed his/her attitudes, and then adapted his/her actions to be more appropriate. As noted in Chapter 2, in different situations people will display different levels of cultural competency because it is an on-going process. Even the participants that demonstrated othering in some instances demonstrated positive attitudes such as valuing differences and a desire to learn/interact with others. A positive attitude toward those of other cultures opens the door for people to gain knowledge because of their desire to interact and learn from others.

Knowledge

With greater knowledge of other cultures, people are more ready to overcome cultural barriers with sensitivity. The knowledge component of cultural competency is twofold: gaining knowledge or demonstrating knowledge. Statements coded as knowledge were then subcategorized into gaining or demonstrating knowledge. As participants were gaining knowledge from interaction with others or from in-class presentations, they are building cultural competency, which was the most frequent subcategory used. Less frequently participants would demonstrate knowledge of cultures, either of their own cultural groups or another group. Table 8 presents the subcategories and levels of the data coded as knowledge. The data gathered in the area of knowledge reveals that the

70

participants most often wrote about situations in which they gained knowledge through

interactions with others, in-class activities and presentations, or service-learning

experiences. The statements coded as gaining knowledge tended to be more highly

concentrated in weeks when the syllabus shows that there was a guest speaker in the class.

In only 20 instances did participants demonstrate knowledge of cultures, either their own or

another culture, which were dispersed throughout the weeks of the study; however,

Participant #14 was the person demonstrating knowledge in six of those instances.

Table 8. Statements in Knowledge Component by Subcategory

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6	Total
Gaining Knowledge	0	0	0	58	0	0	58
Demonstrating Knowledge	0	0	0	16	2	2	20
Total	0	0	0	74	2	2	78

Gaining Knowledge

Through interactions, in-class presentations, and in-class discussions, participants

gained knowledge about other cultures. Participants described interactions with people of

cultures other than their own and how they were gaining knowledge by asking questions to

create understanding and reduce ambiguity. Statements related to asking questions about

other cultures were coded at level four, pre-cultural competence, because participants were

recognizing that groups differ and that there is a need for knowledge about other groups;

however, the statements did not demonstrate that students were assessing the differences to

adapt their actions, which would move the statement to the level of cultural competence.

> "I asked him several questions about his hometown, his family, and his beliefs."
> (Participant #14, Week 1)

Interactions at service-learning sites also helped participants gain knowledge of other groups and social issues. Statements of this kind were also coded at level four because students were gaining knowledge, but no information was provided about whether or not they were assessing the information in order to adapt, which is necessary to code a statement at level five, cultural competence.

> "We found out that most of the women that go into the YWCA are women who are trying to escape domestic violence." (Participant #24, Week 8)

In-class presentations by guest speakers and students were another way that students gained knowledge. Students were given an assignment to present different experiences in their lives that would relate to the cultural groups of which they are a part. In addition, a speaker who immigrated to the United States from Uganda spoke with the class about his culture and the immigration process; his presentation was reflected on by several participants. Also, a guest speaker who is confined to a wheelchair spoke with the class, which participants reflected on in their journal statements. Statements recognized the differences between cultures and showed that students had greater knowledge of the various groups, but did not include the element of assessing differences, so they were coded at level four, pre-cultural competence.

> "Listening to the girl present about her military life made more competent in the area of military family life. The next person I meet that is from a military family I will understand more about their background and the challenges that go along with it." (Participant #7, Week 4)

> "The guest presentation was a very insightful experience and applicable to what we have been discussing in class throughout the semester. It provided the class with many opportunities to learn about cultural differences." (Participant # 5, Week 8)

> "We had a speaker who talked about his life and how he got through his disabilities and how he never let his disability get in the way of living his life." (Participant #21, Week 12)

Demonstrating Knowledge

Participant statements also demonstrated knowledge of cultures, either their own

culture or another culture. Some statements demonstrating knowledge were statements of

cultural facts or practices and were coded at level four, pre-cultural competence. These

statements were coded at this level because there was no evidence of more critical thought

to assess the information in order to adapt actions to act with greater cultural competency

as a result of the knowledge.

> "I am Catholic and practice Lent for the forty days before Easter and I soon realized
> that I am one of the few that actually practices this idea of Lent because of the wide
> variety of religions on campus. Attending Ash Wednesday mass, not eating meat on
> Fridays, giving something up and being more available to help others are a few of
> the things that I noticed I do, but many others do not." (Participant #3, Week 11)

When statements demonstrated knowledge of a culture and incorporated a comparison of

cultures or assessing the differences in order to act appropriately they were coded at level

five, cultural competence.

> "In Chinese culture, we are supposed to respect the elder generation very well, we
> are not allowed to call them directly by their first name, we have to add 'Uncle,'
> 'Grandpa,' 'Grandma,' 'Mama,' or at least by the title of 'Mr.' or 'Miss.' However,
> in the United States, we are allowed to call any person by their first name if
> permitted by them." (Participant #14, Week 12)

Statements that demonstrated knowledge of another culture by teaching others about the

culture were coded at level six, cultural proficiency, because the participants are

disseminating cultural knowledge. These statements are also coded as "skill" because of

the teaching element.

> "I feel it is always very interesting to talk about my own culture and the food, the
> festivals, the customs we have in my own country and tell the American friends
> how different I feel about their culture and learn from each other's culture."
> (Participant #14, Week 12)

It is interesting to note that the only participant to have statements coded as knowledge at levels five and six self-identified as an international student from China who is studying in the United States. While the study did not seek to understand specifically any differences between those who are immersed in another culture versus those who are part of the dominant culture in a country, this is a possible avenue for further exploration.

While most demonstrations of knowledge were coded at level four or above, there was an instance in which a participant made a statement coded at level two, cultural ineffectiveness. The statement supports stereotyping, which is identified as level two in the continuum.

> "…the woman from China is stereotypically a math major. When most of us think of oriental people we typically assume they are awesome at math and science and she fit that stereotype perfectly." (Participant #6, Week 1)

Discussion of Knowledge

Cultural knowledge is important because it leads to awareness and informs actions. Within the scope of the study, participant statements showed that they both gained cultural knowledge and demonstrated cultural knowledge in a variety of situations. Cultural knowledge was gained through interactions and through presentations; however, most statements were coded as pre-cultural competence because they did not demonstrate an assessment of the knowledge to lead to adapting one's actions to act with greater cultural competency. While the participants are learning about other cultures, there is no indication whether or not they are assessing the knowledge for ways to inform future action for acting with greater cultural competency.

When statements demonstrated knowledge, statements of fact were coded as pre-cultural competence while statements that compared or assessed cultural differences were

coded as cultural competence. Assessing cultural differences allows the participant to respond to differences by knowing how to adapt actions to act in ways to sensitively overcome cultural barriers. The movement beyond simply possessing cultural knowledge to the understanding of how to apply cultural knowledge is what moves the statements beyond pre-cultural competence to competency. When statements demonstrated a participant's ability to teach others about culture, they were coded as cultural proficiency. (Due to the interrelatedness of the components, statements in which a participant was teaching others about culture were also coded as skills. This will be discussed further.) It is interesting to note that Participant #14 was the source of eight of the statements demonstrating knowledge and both of the statements coded as cultural proficiency, where in the participant was teaching others about culture. Participant #14 self-identified as a Chinese international student; the fact that she is a minority acting within another culture may be a factor in her opportunities to teach others and to compare her culture to other cultures. No other participants indicated that they are experiencing immersion in a culture much different from their own, which allows them to act as they normally would using the taken for granted norms, values, and beliefs that they are surrounded by. Gaining knowledge is an important step in becoming culturally competent; however, simply possessing knowledge is not cultural competency, which requires that people adapt their actions based on the knowledge to act in culturally appropriate and sensitive manners.

Awareness

As noted in Chapter 2, cultural awareness is viewed as the appreciation of cultural differences in values, beliefs, norms, interactions and customs, and how these inform a person's worldview (Sealy, 2003). The awareness component of cultural competency is

multifaceted: recognizing differences, assessing differences, and self-awareness, which were used as subcategories. To be culturally competent, however, people must not only be able to recognize differences among groups and people; people must also think critically to assess how those differences affect and inform a person's worldview. Self-awareness is more than recognizing one's own cultural influences, privileges, values, and biases; further exploration and assessment of how each affects the ways in which one views the world and relates to others is a necessary part of cultural competence. In addition, a number of statements that were coded as awareness were subcategorized into "lacking recognition of differences" because the statement indicated an assumption of sameness among people. Table 9 presents the statements coded as awareness in the various subcategories and levels. Predominantly the statements were coded at level four, pre-cultural competence, though instances of other levels were observed and will be discussed further in the discussions of the subcategories. While participants showed an ability to recognize differences throughout the course of the study, a greater number of participants were demonstrating the ability to assess differences and understand how a person's world view is created through his/her cultural groups in the last six weeks of the study. However, it is important to note that this

Table 9. Statements in Awareness Component by Subcategory

	Level 1	Level2	Level 3	Level 4	Level 5	Level 6	Total
Lack of Recognizing Differences	0	1	18	0	0	0	19
Recognizing Differences	0	0	3	84	0	0	87
Assessing Differences	0	0	0	32	2	0	34
Self-Awareness	0	0	1	117	1	0	119
Total	0	1	22	233	3	0	259

is an observed trend in the data not a measured change in participants' level of cultural competency because the instrument used for coding has not been tested for its ability to measure actual change in levels of cultural competency; rather it indicates the level of cultural competency demonstrated in specific situations and interactions.

Lack of Recognizing Differences

In the structured reflections that provided the qualitative data, participants were instructed to "Discuss diversity and/or cultural differences, differences of power between people, etc. Be specific." Especially in the first weeks of the course, some participant statements revealed a narrow view of what cultural differences are.

> "As for the culture of the class, it is not that diverse. I believe the only foreign student I can remember is [female name]." (Participant #8, Week 1)

> "There was no diversity as this was a group of all white Caucasians. The only diversity was the difference of six girls compared to two boys." (Participant #7, Week 2)

> "In this citizenship class there is very little diversity between students and many of us probably share the same cultural values and beliefs." (Participant #3, Week 3)

Because of the underlying assumption that people are the same in these statements, the statements were coded at level three, cultural neutrality. While statements such as these are not destructive or ineffective (levels one and two), the lack of awareness of cultural differences creates a barrier in the movement toward cultural competence and interacting effectively with those of other cultures.

Recognizing Differences

Throughout the study, each participant at least once had a statement coded as recognizing differences. From the context of the journal reflections, it is apparent that exposure to new ideas through discussion, in-class activities with cultural elements, and

interactions with other people contributed to the participants' awareness as their reflection on these experiences show. Most of the statements were assigned the level four, pre-cultural competence, because the reflections did not give conclusive evidence of deeper thinking to use the awareness to inform their actions. The participants demonstrate an ability to see differences between themselves and others as well as a broader view of what cultural influences may be present in a person's life.

> "I realized I have been able grow in many aspects of the term culture, and not just in racial terms." (Participant #12, Week 3)

> "Something that I found really interesting was how broad the term culture can be used. [Female name] told us to think of five cultures to which we belong. I was thinking of a few like Christian and student, but one of her categories for her was woman. When I think woman I don't think of it as a cultural category, but instead as population involved within a given culture. After pondering this for a couple days I completely understand the concept. A culture is an association of people who share the same qualities and interests." (Participant #7, Week 3)

In addition to being able to recognize culture in broader terms than just racial or ethnic terms, participants' statements also illustrate how recognizing differences between people is important when interacting with those of other cultures.

> "As we went along with the discussion and people started saying how the other groups made them feel when they were thrown into their society, this is when the activity hit home with me. It made people feel uncomfortable, un-wanted, angry, second class citizens, ignored and many others. A lot of it was because we didn't understand the culture of their society and didn't know the norms." (Participant #8, Week 6)

> "Cultural differences affect worldviews. …we must respect the opinions and experiences of others. This has a lot to do with cultural competency in the way that when working with people in a group we must be conscious that there may be people of other cultural [sic] whose ideas and experiences differ from our own." (Participant #5, Week 3)

The ability to recognize cultural differences also helps a person understand that people have various ways of acting and interacting with others, without passing judgment that the

others cultures are "wrong." Recognizing these differences as positive and appreciating them paves the way for people to then assess the differences in order to adapt their actions to be culturally sensitive, appropriate and inclusive.

> "After hearing more about cultural competence and reflecting more on my life I came to realize that everyone I am around or everyone I meet from day to day has their own way of doing things and their own cultural values and traditions." (Participant #3, Week 11)

> "It was a very interesting experience to be in a room with a bunch of people who come from such different cultures. It made me even more aware of all the different places there are in the world and the vast differences between some cultures." (Participant #5, Week 7)

The ability to recognize differences and understand that cultural group membership affects interaction between people is a step toward cultural competency, but is ultimately pre-cultural competence because there is no evidence of assessment of the differences for ways to adapt actions. One explanation for the large number of statements that were coded as pre-cultural competence in this sub-category is that the participants were predominantly white and middle-class, thus they are the norm. Being part of the norm, most of their interactions with others do not require them to adapt their actions in order to interact effectively. Because the participants rarely need to adapt, it is possible that they do not realize that actions may need to be adapted for the sake of others when cultural differences are recognized. Also, it is possible that the recognized differences do not require significant adaptation in order to interact effectively, so the participants may not realize they are adapting and thus do not reflect on it. The ability to recognize differences and then adapt to the situation is an important part of demonstrating cultural competency; however, when someone is the norm interacting with another person who is (or is not far from) the norm does not necessarily require adaptation.

Assessment of Differences

The ability to recognize and then assess differences between people is part of being culturally competent. Understanding one's own culture and then being able to compare it to another demonstrates cultural competency because with assessment comes the ability to adapt action to respond to situations in a culturally appropriate manner. Statements that were subcategorized as assessment of differences were coded at levels four and five, pre-cultural competence and cultural competence. The statements coded at level four demonstrated the participants' abilities to compare cultures, but lacked further information about whether or not participants were going to use the awareness to adapt their actions.

> "It is also interesting how people's education, their family, and their community influence their dreams. For instance, I would never grow up dreaming to take care of my family, as some cultures do." (Participant #18, Week 5)

> "In China, people tend to believe that the seniors have had more life experience and the young should respect the seniors and follow the lead of the seniors, so it would be very hard for people to accept that the young to take the lead. I think it is the culture difference. In U.S., people will decide a leader depending on the person's abilities, not the age. For example, it is easier to find a younger CEO or younger president in U.S. than in China." (Participant #14, Week 7)

Other statements indicated that the assessment of differences among people led to adapting actions in order to be respectful and inclusive. Statements that included elements of action, such as adapting or adjusting, were coded at level five, cultural competence.

> "There are definite differences in our personal and educational interests, but we are learning different ways of adjusting our own interests to better align with others in the group while incorporating our own passions, values, and ideas." (Participant #1, Week 4)

> "I noticed the culture differences between him and me, or, to be specific, the differences between African culture and Chinese culture. First of all, he asked what I am studying at NDSU, and he was shocked when I told him that I am studying Industrial Engineering and Mathematics at NDSU, because he said he never saw a girl in his country studying Engineering or Science major. I asked him why, he said in his culture, usually girls will stay at home doing housework or even they are

80

lucky enough to go to college, they would just study nursing or business major. The words he used and his face expression made me feel not friendly at the beginning, but I convinced myself that it might be just his style to express his opinion. … I told him about what I was taught in my culture and shared my opinion with him. At the end, we agreed with each other, and we both respect each other's culture and background." (Participant #14, Week 1)

In these examples from participant journals, both demonstrate first the recognition of differences between people and then the assessment of the cultural differences. Finally, the participants adapt their actions to be respectful of the differences observed to act inclusively.

Self-awareness

Self-awareness is the intersection of several ideas and is evident in the participants' reflection that are related to experiences interacting with others or in-class cultural activities. Self-awareness brings together one's perception of self and an understanding of the often taken for granted cultural values and influences that affect his/her worldview. In addition, self-awareness brings in recognition of privileges and one's own biases or assumptions. In the cases of perception of self and cultural influences, the statements were coded at level four, pre-cultural competence, because the participants were simply making statements about how they see themselves or recognizing how cultural norms are taken for granted; it is important for a person to understand the ways he/she perceives him/herself and to recognize norms, but it does not demonstrate cultural competence when there is no indication of using the perception of self to relate to others.

"It was very interesting to me to realize how many more than 5 groups I consider myself to be a part of, and all of the common stereotypes that could be applied to me." (Participant #4, Week 3)

"I love realizing the impact service has had on me and this bitter week helped me realize that while I may sometimes get too busy for it, service is still central to who I am." (Participant #9, Week 9)

81

"We take for granted the norms and customs that we accept as normal and socially acceptable, and we fail to realize how people who have never experienced our culture must feel." (Participant #1, Week 8)

The statements illuminate how the participants gain a greater understanding of themselves by reflecting on experiences.

Another part of self-awareness is recognizing one's privileges. Here, too, the statements were coded at level four, pre-cultural competence, because the participants were making statements showing increased awareness about other groups of people in addition to how the participants were examining how their privileges created social barriers. The statements did not, however, indicate ways in which the awareness would truly lead to adaptation of actions when interacting with different groups of people, which is why the statements could not be coded at level five.

"When you have middle-upper class privilege it is sometimes difficult to remember what your privilege benefits you that it may not benefit someone who isn't in the same social class…. This experience allowed me to reflect on my own privileges and how these privileges may affect others. Now when I drive past someone standing on the sidewalk asking for money, I do not look at them in disgust or disdain. Poverty and homelessness can impact anyone, and I am now much more understanding of the struggles that individuals below the poverty threshold have to face every day." (Participant #1, Week 10)

"This simulation also put into perspective for me how lucky I am to have a family that loves and supports me." (Participant #18, Week 10)

In these statements, participants are recognizing that the privileges they have afford them opportunities that others may not be given. This understanding is important especially when interacting with other cultural groups that may be disadvantaged.

Beyond just recognizing privileges and the influence that they have on a person, the participants demonstrated recognition of their own biases and assumptions made about others. The majority of the statements in this subcategory are coded at level four, pre-

cultural competence, because they demonstrate awareness but do not indicate a plan to

adapt their actions toward other groups of people.

> "By doing this simulation, it made me realize that I need to be more understanding of people that are homeless. Most of the time when I see a homeless person on the street, I criticize them and think that they are worthless and it's their fault that they are living on the street." (Participant #23, Week 10)

> "It definitely made me think twice about the assumptions I make when I see people living on the streets." (Participant #4, Week 10)

Some statements also describe how participants become aware of their own actions that are

based on assumptions, are culturally insensitive, or times when they acted with lower levels

of cultural competency through their reflections. Though the actions described in the

statements may demonstrate lower levels of cultural competency, the statements were

coded as awareness at level four, pre-cultural competence. As participants write about these

instances, they express feelings of frustration with themselves, disappointment, and

sadness.

> "[The discussion on cultural competency] prompted me to think back to distinctive times in my life and recognize how my actions in a certain situation may have come off as offensive or culturally insensitive without meaning to or even realizing it. … It saddens me that I have let things like this happen." (Participant #10, Week 3)

> "I just recently shaved my head and it has turned into a social experiment. Through this I have been able to witness first had [sic] the stairs [sic] and the negative comments that come along with being a female that has shaved her head. These situations have opened my eyes to what I have done in the past I realized through this that I often stare at people who are different, people who are not like me. I am disappointed in myself that it took me 21 years to realize that this is what I have been doing. It is even more disappointing to me that it took putting myself in that situation is what it took to realize what I was doing on a daily basis." (Participant #22, Week 9)

The participants demonstrated the ability to recognize their own assumptions and biases in

addition to reflecting on situations and ways in which they do not act with cultural

competency. This awareness is important in adapting actions to be more culturally competent.

As participants reflected on their own biases and assumptions some indicated the intention to suspend judgment of other groups after becoming aware of the biases and assumptions. While this is an adaption of their own way of thinking, it is not an adaptation of actions toward the groups of people or of actions when interacting with the group. Therefore, the statements were coded at level four, pre-cultural competence.

> "Finally it made me determined to be more understanding towards people who are homeless or living in poverty because I don't know what their scenario is and who am I to judge them." (Participant #10, Week 10)

> "I can incorporate what I learned in exercise by not immediately judging homeless individuals. I know I am one of the guilty ones who judge them right away before ever hearing their story." (Participant #12, Week 10)

These statements are indicative that with the recognition of assumptions or biases, the participants have the desire to change their ways of thinking, but do not provide an indication of whether or not the participants will act with greater cultural competence. However, one statement demonstrated cultural awareness at level five, cultural competence, because of the statement indicates the adaptation of actions.

> "Now that I have started to consider working with individuals who are sometimes referred as "retards" by politically incorrect people, I have definitely been noticing how I use the word "retard" or the phrase "that's retarded." I have found that I say it quite a bit, when I say the word "retarded" I by no means am I referring to individuals who are mentally disabled though. The realization that I came to hurts me, I want to help these people and make them feel as comfortable as possible in the community, when I am someone who uses a word that hurts them, I realize I need to change." (Participant #12, Week 5)

Self-awareness is the intersection of several ideas wherein participants are increasing their cultural awareness through understanding their own cultural influences and privileges in addition to recognizing biases and assumptions. With the exception of one statement, the

84

statements demonstrate cultural competency at level four, because of the lack of intended adaptation.

Discussion of Awareness

Cultural awareness is important as people learn to be more culturally competent because awareness combined with knowledge are what will inform a person's actions. With the multifaceted nature of cultural awareness, it is important to examine when participants demonstrate a lack of awareness as well as when they demonstrate awareness. The lack of recognizing differences is cultural neutrality because it is not necessarily destructive or ineffective, but it can create a barrier to acting with cultural competence in a variety of situations. The ability to recognize differences is a step toward cultural competence because participants show an understanding that people are different; however, just recognizing differences is pre-cultural competence because it lacks adapting one's actions. Most of the participants represent white and middle-class cultures and are therefore part of the larger normative culture. Because the participants are part of the norm, then adaptation of actions may not be necessary to interact effectively with others in many situations and could be an explanation for the larger number of statements that were coded as pre-cultural competence (because no adaptation was apparent). Over the course of the study, participants showed the ability to not only recognize differences, but also assess the differences by comparing cultures. Because the statements indicated no planned adaptation of actions based on the cultural awareness, statements ultimately demonstrated pre-cultural competence. Finally, self-awareness is an integral part of cultural awareness. Examining one's perception of self, cultural influences and values, biases, and assumptions produces greater self-awareness, which is typically facilitate through reflection. The statements

85

coded demonstrated pre-cultural competence because they lacked information about adaptation of actions, except in one case. Cultural awareness can be demonstrated in many ways from recognizing differences to assessing cultural differences to creating a greater awareness of self. All these come together to inform this component of cultural competency.

Cultural Skills

Skills are the ability to adapt one's actions to be culturally sensitive, inclusive, or appropriate. The demonstration of skills brings together cultural attitudes, knowledge and awareness to produce action in various situations. A person's actions can demonstrate different levels of cultural competency in different situations because the person's actions are informed by their attitudes, knowledge, and awareness, which may vary in situations. The data show three areas in which participants reflected on situations in which cultural skills were apparent: communication, interaction, and teaching others. Fewer journal statements incorporated reflection on their own skills to interact with others and some participants never reflected on their own cultural skills. Table 10 presents the data collected in the skills component by subcategory and level. With so few statements coded in this component, it is difficult to analyze the data for trends; however, the statements from the final four weeks of the study demonstrated four instances of teaching others (cultural proficiency) and two instances of a participant interacting with another at level five, cultural competence

Table 10. Statements in Skills Component by Subcategory

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6	Total
Communication	0	0	2	6	1	0	9
Interaction	0	1	0	9	4	0	14
Teaching	0	0	0	0	0	6	6
Total	0	1	2	15	5	6	29

Communication

When participants reflected on situations in which they demonstrated skills, they included information about communicating with others. They reflected about communicating in ways that were inclusive to all the people involved and trying to create understanding through the communication. Most of the statements were coded as level four, pre-cultural competence because the communication was inclusive, they were exploring ways to interact effectively, and they were attempting to respond to individual differences; however, not enough contextual information was provided to know if the actions adequately adapted to the cultural differences in the situations.

> "People seem to have a hard time responding to one another if they are part of a different social system. Though we had these different boundaries we were able to overcome them and help each other through these difficulties. [Male name] is in High school so is not in the same social system as the rest of us who are in college but we looked past this and worked through them." (Participant #20, Week 2)

> "I was able to enact some of the skills we have learned in class to this experience such as being respectful of other people's questions and opinion." (Participant #5, Week 7)

> "Their comments made me feel very uncomfortable and I tried to make a point of asking them to rephrase or rethink about their statements; however, it is often very difficult to point out a family member's wrongdoings, and eventually, I just started ignoring their comments." (Participant #1, Week 9)

Communicating with others is an important cultural skill to possess because it allows people to understand one another. Despite cultural differences, communication can create understanding in a variety of situations so that people can interact effectively.

Interaction with Others

In the participants' journal reflections, some wrote about interactions with other people. Though these statements included communication between the people involved, there was an added element of action on the part of the participant to help or assist another

87

person. In the situations described, both pre-cultural competence and cultural competence (levels four and five, respectively) were recorded. Statements coded as pre-cultural competence show the participants attempting to respond to differences and exploring ways to interact effectively with people who have different cultural backgrounds.

> "…she rolled down her window and asked for my help. I immediately walked over and was greeted by a middle aged, foreign women [sic]. She was looking for the counseling center and needed some help. I was unaware of where this was located and she handed me a piece of paper she had printed out. This piece of paper was saying to come to the school to take your GED test and was at Ceres Hall. I directed her that parking was free in front of Ceres Hall for a half hour or she could park in the Union lot but must pay. She sort of look confused and I again re-iterated what I said. She was very grateful for my help and as she drove away I had many different feelings. One thing I thought is did she understand exactly what I said and how could I have gotten my message across clearer. I felt like she did understand but when she looked confused I said the exact thing I said the first time to her." (Participant #8, Week 12)

> "The one experience I am thinking off involved a Hispanic woman and myself. The return policy at Wet Seal is that you have 21 days to return the item for in-store credit or an even exchange, no cash or credit card refunds. The woman approached the counter where I was ringing and in the best English she could asked to make a return. I replied with of course and then asked if she wanted to receive in-store credit for the item or if she wanted to even exchange it. She looked at me very confused and said, "No, no, cash." I tried as best as I could to explain that it was not possible to give cash back but the more I tried to communicate to her about it, the more and more angrier she became. She began to yell at me in Spanish and then my manager had to step in to talk to her. Because of the culture and language barriers, I was unable to communicate with the woman effectively…" (Participant #24, Week 7)

> "The specific incident I will be describing was when I was cashiering at Wet Seal and a woman of Bosnian ethnicity came up to pay for her items. The woman approached the counter and I asked if she had found everything alright, she replied with a yes and then did something that shocked me. The item she was paying for was marked at $22.50 so I told her with tax the item would be $24.68. Upon hearing this she said, "No. I will pay $5 for this item and nothing more." I tried to explain to her that that was the price of the shirt and that I could not change the price of the item. She then proceeded to yell at me and curse at me." (Participant #24, Week 12)

These statements demonstrate the participants' desire to interact with others (attitude) and an awareness of cultural and language barriers. In these cases, the participants are attempting to interact effectively with the other people involved, but the participants may lack the cultural knowledge to actually do so in these situations, though there is a clear attempt to respond to the differences in both situations. Interactions involve more than one person, which is a factor in the level of skill a participant was able to demonstrate because if the other person involved is not making an attempt to interact effectively, then the participant is unable to overcome the barriers.

Other journal statements revealed situations in which participants interacted with others at level five, cultural competence. In these situations, there was clear recognition of differences, an assessment of how to interact effectively with the other person, and the resulting adaptation of actions in order to interact.

> "This reminded me of an experience I had with a homeless woman who stands outside next to the mall every day with a sign that says, "Homeless-anything helps. Don't do drugs." While I was working at one of my shifts at Wet Seal in the mall, the homeless woman entered the store and came up to me. I greeted her and asked if there was anything that I could do for her, she replied with, 'My bag is breaking, could I have another plastic bag to use?' Normally we are not supposed to give out bags because it is possible that they could use it to steal items from our store but I said yes knowing that she would do no harm." (Participant #24, Week 10)

> "I couldn't help but think about the experience I had at Wet Seal (my place of work) with a girl who was deaf. I was folding a table of clothes when she came up to me and tapped my on the shoulder. I asked her if I could help her with anything and I soon noticed that she was deaf. She pointed to a shirt she wanted on the wall and I got it down for her. I slowly realized that she could read lips very well so I mouthed the sizes we had to her. After I listed the sizes, she would nod for which one she wanted. She then went into the fitting room and tried on the clothes. After she was done in the fitting room, she came up to the register to purchase the items she tried on. I said the return policy slowly so that she could read my lips without a problem. She mouthed the words "Thank You" to me and then left the store" (Participant #24, Week 11)

In the statements, the participant demonstrates an ability to interact with those of differing cultural groups by recognizing differences, assessing how to act, and ultimately acting in a way that is culturally competent.

Teaching Others

Another facet of cultural skills is teaching others about cultures and educating them about cultural competency. Teaching others is described as cultural proficiency in Wong and Blissett's (2007) cultural competency continuum. Teaching is an application of cultural knowledge. A few participants described situations in which they were actively teaching others about culture or cultural competency.

> "In China, we were taught to love our country and appreciate whatever the country has done to us since we were in elementary school. I told him about what I was taught in my culture and shared my opinion with him." (Participant #14, Week 1)

> "…an interaction I had with a co-worker at Macy's. I forgot how it came about but I got onto the topic of names. What I mentioned was you don't call black people, niggers; you don't call Mexicans, spics; and you don't call Chinese people chinks." (Participant #8, Week 11)

> "Discussing stereotypes in class helped me prepare my thoughts for the Pay It Forward Tour which took off that Friday. Every night on the trip, we do activities which work to stretch the participants' outlook on different issues in society. I led the "stereotypes" activity. … We had reflection time after this activity and just asked the participants how they felt about being stereotyped all those things associated with that label. I then went on to explain that our brains naturally label people, places, and things into different categories. This is the beginning stages in our cerebral development. However, as we get older and make more connections with people different from ourselves, we must remember to only take these original judgments at face value and look past them into who we are truly meeting." (Participant #21, Week 9)

These statements are three of the six instances in which cultural proficiency was demonstrated in specifically described situations. The statements offer insight into how participants are applying their attitudes, knowledge and awareness into action.

90

Discussion on Skills

Cultural skills are demonstrated in a variety of ways. People can communicate with others, interact with others, and teach others. In different situations, people will act with different levels of cultural competency; cultural attitudes, awareness, and knowledge all play a part what skills a person can demonstrate. Additionally, the fact that more than one person is involved in any demonstration of skills plays a role in which level of cultural competence a person can act. Only a few journal reflections described situations that demonstrated cultural skills, but the statements coded are still revelatory. Communication is a key piece of the skills component because it creates understanding. In the journal statements coded, the participants were exploring ways to communicate effectively, but the statements lacked the cultural context to be able to know if the communication effectively created understanding and thus demonstrated pre-cultural competence.

Interactions between people are also a means of demonstrating various levels of cultural competency. Statements that included more than just talking with people and had an element of assisting another person were categorized as interaction with others. Here participants demonstrated cultural skills at levels four and five. Only one participant, Participant #24, described interactions that demonstrated cultural competency; this participant also reflected on situations that demonstrated pre-cultural competence. Based on these reflections, it becomes apparent that it is possible for a person to act with differing levels of cultural competency in various situations. The other person involved in the interaction can also be seen as a factor in the level of cultural competency at which the participant was able to interact.

91

Finally, when participants described situations in which they were teaching others about culture and cultural competency, the statements revealed their ability to act at the level of cultural proficiency. Though not often described in the journals, the three statements showed ways in which students are acting at higher levels of cultural competency and at least one of the statements links this ability to an in-class activity/discussion. People can more readily demonstrate cultural skills after they recognize and reflect on their attitudes, awareness and knowledge of cultures and cultural competency. As noted in Chapter 2, true cultural competency begins with education (Pope, Reynolds & Mueller, 2004) and that "Cultural competence requires general and specific skills, introduced over a period of time" (Ward, 1997, p .146). By creating courses such as "Citizenship and Social Activism," instructors create a place in which students can explore cultural attitudes, gain (or demonstrate) cultural knowledge, develop greater cultural awareness, and then act in ways that are culturally competent as they communicate, interact and teach others.

Discussion of Cultural Competency Qualitative Data

For the purposes of this study, it was recognized that cultural competency has four components: attitudes, knowledge, awareness, and skills. These four components are intertwined to produce a person's overall level of cultural competency in any given situation; however, because cultural competency is an ongoing process, people can demonstrate varying levels of cultural competency in different situations. As Wong and Blissett (2007) noted, the rating guide is not designed to measure participants' overall level of cultural competency because cultural competency is situation-specific due to the role that prior cultural knowledge and awareness can play in determining the level of cultural

competency one can demonstrate. Rather, this study sought to understand what levels of cultural competency participants would demonstrate in specific situations.

Participant reflections were coded into each of the four cultural competency components for the specific situation described; the statements revealed information about the participants' cultural competency in various situations. Statements coded as attitudes were then subcategorized into a desire to learn/interact with others, a desire to overcome insensitivity, valuing differences, and othering. Cultural attitudes among participants predominantly demonstrated a positive attitude toward the idea of cultural competency, though nine instances of othering were recorded. Positive attitudes toward those of other groups are important in paving the way for people to gain cultural knowledge and awareness and then act with cultural competency.

Statements coded as knowledge were subcategorized into gaining knowledge or demonstrating knowledge. When participants were gaining knowledge, the statements were coded at level four, pre-cultural competence because there was no indication of intended adaptation of their actions based on the cultural knowledge. When participants demonstrated knowledge by comparing cultures, the statements were coded at level five cultural competence because the participants were assessing differences in order to act appropriately based on the knowledge. Finally, in instances where the participant was teaching others about culture, the statements were coded as cultural proficiency. Cultural knowledge allows people to understand values, belief, norms, and other aspects of culture in order to be more aware of others' cultural practices and respond to them appropriately.

Statements that were coded as cultural awareness were subcategorized into lacking recognition of differences, recognizing differences, assessing differences, and self-

93

awareness. When participant statements lacked recognition of differences, they were coded at level three, cultural neutrality. As participants demonstrated an ability to recognize differences, the statements were coded as pre-cultural competence, again because the statements lacked any evidence that the participant intended to adapt his/her actions based on the awareness. Throughout the study, participants showed the ability to not only recognize differences, but also to assess the differences by comparing cultures. However, because most of the statements indicated no planned adaptation of actions based on the awareness, they are ultimately demonstrating pre-cultural competence. Self-awareness is another important factor in a person's ability to demonstrate cultural competency. An awareness of one's own cultural beliefs, norms, values, and influences is important in being able to recognize and assess differences in order to adapt one's actions. However, in the journal statements there was again no evidence of adapting actions so the statements were coded as pre-cultural competence. Greater cultural awareness—both of other cultures and one's own cultural influences—provides a person with necessary information to recognize and assess differences in order to act in ways that are culturally competent. The fact that the majority of the participants represent white and middle-class cultures (i.e. part of the larger normative culture) may have been a factor in their journal statements predominantly being coded as pre-cultural competence. As part of the norm, it would be more difficult for participants to encounter situations in which there were cultural differences that required adaptation between themselves and others; a lack of needing to adapt in many situations is also a possible explanation for the majority of statements being coded at level four. The participants were able to recognize some differences between themselves and others, but

because the people were often still part of the same larger culture, adaptation was not necessary in order to interact.

Finally, statements coded as cultural skills were subcategorized into communication, interaction, and teaching. Within communication, pre-cultural competence was demonstrated because the participants were attempting to respond to individual differences. Statements categorized as interactions demonstrated both pre-cultural competence and cultural competence. As discussed previously, the other person involved in the interaction was a factor in whether or not the participants' adaptation was successful and thus was a determining factor in what level of cultural competency could be demonstrated. When statements were subcategorized as teaching, the participants were demonstrating cultural proficiency because they were integrating cultural knowledge into action and then providing cultural knowledge to others. Cultural skills bring together the other three components as participants are able to act with appropriateness in different situations.

Participants in the study demonstrated various levels of cultural competency in the descriptions provided by their written journal reflections. Of the 487 total statements coded, 433 (88.9%) were coded at level four, pre-cultural competence. A statement coded at level four recognized that groups differed; recognized the need for knowledge of other cultures; explored ways to interact effectively with those of other cultures; or attempted to respond to individual differences. As has been discussed, the fact that most of the participants belong to the larger normative culture, they may not have encountered situations in which cultural differences existed that would have required them to adapt; using the continuum provided, adaptation of actions was necessary to be coded higher than

95

level four. To be coded at level five, cultural competency, the statement needed to demonstrate an acceptance of diversity; an assessment of the situation for cultural differences; and a means of adapting one's actions to the cultural differences in order to interact effectively. Only 11 statements (6.7%) were coded at the level of cultural competency. The reflective nature of the journals may have played a role in the high concentration of statements coded at pre-cultural competence. Because of the necessary element of demonstrating adaptation to be coded as cultural competence, when the journal reflections did not state an intended means of adapting actions, the statement could not be coded higher than pre-cultural competence.

Additionally, the reflective nature of the journals may have been a factor in the number of statements that were placed in each category. Reflection naturally lends itself to a discussion of thoughts, perceptions, or feelings, which was likely a factor in that 259 of 487 (53.1%) statements were coded as awareness and 125 statements were coded as attitudes. In the participants' reflections that were not describing actions, the participant would have had to state an intent to adapt based on their awareness or attitude; without stating this intent, the statement could not be coded higher than level four. However, if participants had described a greater number of situations in which they were interacting with others, statements that could be coded as skills, any adaptation or attempt to respond to cultural differences would have been present in the description of the occurrence. For example, this was the case with Participant #24 in the description of her encounter during week 11 with a person who was deaf. Overall, the participant journals provided information about the levels of cultural competency present in a variety of situations as described by the participants.

Developing cultural competency is an ongoing process. The ability to act with cultural competence brings together cultural attitudes, awareness, knowledge, and skills; thus if one of these other components is lacking it would be difficult to act with cultural competency. For instance, if a person was trying to interact with another person but a language barrier existed, the cultural skill of communication may be lacking even if the attitude, awareness, and/or knowledge components were present at higher levels of cultural competency. Finding that many participants' statements demonstrate pre-cultural competence is an accurate portrayal of the participants' abilities in most situations because they are capable of recognizing that groups differ, recognizing the need for knowledge of other cultures, exploring ways to interact effectively with those of other cultures, and/or attempting to respond to individual differences; however, in many situations the participants did not demonstrate the necessary step of adapting their actions to interact with others.

Participant Perception of Cultural Competency

Research question three seeks to understand the participants' understanding and perception of cultural competency, asking "what themes emerge from participants' structured journal reflections regarding the participants' overall perception of levels of cultural competency in specific service-learning situations?" While the question's intent was to understand their perceptions of cultural competency in service-learning settings both demonstrated by themselves and others, many of the participants reflected on in-class activities, in-class presentations, and other experiences instead of examining the service-learning projects. However, the participants did reflect on cultural competency in the journal statements and thus it is possible to examine the participants' general understanding

and perception of cultural competency. Participants' reflections regarding cultural competency are categorized into four areas: defining cultural competency, techniques for becoming more culturally competent, struggles with the idea of cultural competency, and recognizing others' actions that do or do not demonstrate cultural competency.

Defining Cultural Competency

Throughout the course of the study, participants examined the idea of cultural competency, defining what the concept is and the importance of being culturally competent. Participant statements demonstrated an understanding that developing cultural competency is an ongoing process of learning about, understanding, and accepting others' values, beliefs and norms as valuable; in addition, it is being able to recognize differences among people and a greater awareness of self. For the participants in this study, their understanding of cultural competency was learned through discussions, interactions with others, and in-class activities.

> "We have talked day after day in class about cultural competency: understanding and accepting the beliefs of others." (Participant # 4, Week 9)

> "I know that for one to be culturally competent, you must be aware of your surroundings and other's cultures around you." (Participant #3, Week 3)

> "…trying to understand people of other cultures and respecting the differences between cultures." (Participant #5, Week 11)

> "I learned from this class period that cultural competency is something we are always learning, every time we meet someone." (Participant #7, Week 4)

> "The world is filled with so many different cultures we will not get anywhere in it if we only think about our own culture and do not try to adapt to others." (Participant #20, Week 3)

> "One of the main themes that has arisen in this class has been how important it is to respect the differences people have, and to try to look beyond stereotypes." (Participant #5, Week 12)

> "I feel that taking this class and hearing the lectures about cultural competence has [sic] only helped me become more aware of myself and those around me." (Participant #3, Week 11)

> "This experience really showed me that we all as individuals need to try very hard to understand cultural differences and we need to help others to understand them as well. …we can all see that we are different and we all need to learn about the differences between us and use that to create cultural competency in our classroom and hopefully outside of it." (Participant #24, Week 9)

Cultural competency is a complex idea and even authors on the subject struggle to settle on a definition of it, as noted in Chapter 2. While participants did not define cultural competency in terms of listing its components or citing a text-book definition in their journal statements, they do demonstrate an understanding of what the concept is relative to their experiences. They show an understanding that cultural competency incorporates both respect for differences, awareness of differences, and then adapting actions to be culturally appropriate. Additionally, Participant #24 noted that it is important to "help others" understand and develop cultural competency.

In addition, participant statements indicate an understanding of why cultural competency is necessary to interact effectively with others. The ability to interact with others in a variety of cultural settings is important for people. Cultural competency is identified as an "important skill" that allows people to overcome language or cultural barriers.

> "Cultural competency is an important skill to have regardless of the situation or culture group you are dealing with." (Participant #10, Week 11)

> "The discussion we had about language and cultural barriers really made me reflect on how we all need to be sensitive to other people's culture and try to understand them as people and their culture better." (Participant #24, Week 11)

> "I learned from the interaction that being culturally competent is extremely important." (Participant #7, Week 3)

99

Participants not only see cultural competency as a valuable skill, they also recognize how cultural competency will affect their interactions with others. In addition, some participants reflected on how cultural competency would be necessary in service-learning situations.

> "Volunteering in the community will also require us to be culturally competent with those around us. Depending on where each group volunteers, we may be seeing people from all kinds of different cultures and it is our responsibility to know what is appropriate." (Participant #3, Week 3)

> "Discussing topics such as culture will greatly prepare us to go into the community and help those from other cultures." (Participant #12, Week 4)

Participant #3 noted that cultural competency is not only a necessary skill, but it is also a "responsibility to know what is appropriate." Here the participant is taking ownership of cultural competency, realizing the significant role being culturally competent will play as the participants enter the community with the service-learning projects. Additionally, Participant #12's statement can be tied to the idea that cultural competency is more than being sensitive to cultural differences and that true cultural competence begins with education (Pope, Reynolds & Mueller, 2004). Overall, participants demonstrated an understanding of cultural competency as an important skill that is continually developing through education, interaction, and discussion, and will be of value to them as they interact with people of other cultures in a variety of settings, including service-learning settings.

Techniques for Becoming More Culturally Competent

Participant statements revealed an understanding that cultural competency is developed over time in a variety of ways. To develop cultural competency, participants reflected on different ways in which they felt they were learning how to be more culturally competent. Participants cited activities in class, discussion with others, and interaction with others as three means of developing greater cultural competency. Reflection, either

personal reflection or group reflection, on these three means is an important piece of

developing cultural competency. Learning from others about their cultures and its effect on

a person's cultural competency was noted in some participant journals.

> "The interaction that took place with these individuals made me more culturally
> competent by just hearing their stories. It is hard to observe other cultures when you
> live somewhere like Fargo your whole life, so hearing the girl's story made me
> realize why it is so important to become culturally competent." (Participant #24,
> Week 4)

> "Their stories were very interesting and eye opening. We got to see their different
> backgrounds and how their different interactions they had impacted their lives and
> how their view of other people changed. We were able to see diversity through
> someone else's life and open our eyes even more to the diversity that surrounds us
> every day of our lives. I believe that there was maybe stereotype that we put on
> others, but by sharing our stories I would hope that we break those stereotypes and
> misconceptions that others have put on our lives." (Participant #1, Week 4)

> "I will challenge myself to notice times in my life when I am working more to be
> understood than to understand someone else in the situation and correct my aims. I
> think that this can also play a lot with cultural understanding. This process cannot
> begin until you take the time to listen." (Participant #21, Week 7)

Here Participant #24 noted that her level of cultural knowledge has increased as she learns

about another person's cultural background; in addition, the participant "realized" why

cultural competency is important. Participant #1 discussed how learning about others'

backgrounds and "life stories" are a way to reduce stereotyping by seeing diversity from

another's perspective; learning from others is important in developing cultural competency.

Also, Participant #21 reflected on the need to create understanding in order to effectively

interact with others. Participant #10 also reflected on the importance of learning from

others by asking questions to learn more about another culture.

> "Asking questions and reaching out (whether it be to someone in a wheelchair,
> someone of a different ethnicity, or whoever it may be) will benefit not only the
> person in need but will also help you out by increasing understanding and
> awareness of issues and cultures you never encountered before." (Participant #10,
> Week 12)

Other participants' journal statements discuss activities as a tool for learning about other cultures and developing an understanding about cultural competency.

"This activity was a huge eye opener! After everyone had a chance to go experience the other culture we all got together as a big group and talked about how we viewed the other society and how it made us feel. Some things that were said about how the societies were viewed were: stuck up, rude, sexist, non-accepting and arrogant. As we went along with the discussion and people started saying how the other groups made them feel when they were thrown into their society, this is when the activity hit home with me. It made people feel uncomfortable, un-wanted, angry, second class citizens, ignored and many others. A lot of it was because we didn't understand the culture of their society and didn't know the norms." (Participant #8, Week 6)

"This exercise makes me more engaged in the class itself. I want to create a difference in people's lives. This means that I need to be competent. I need to be able to know the needs of the community I am helping to the best of my ability, with my knowledge and positive attitude I know that I will be able to provide them with the best help possible." (Participant #12, Week 4)

In these instances, participants noted that the activities teach them about other cultures and the need for cultural competence. Participant #8's statement also incorporated the element of group reflection following the activity and the role reflection plays in helping create understanding. Participant #23 wrote about reflection following an activity.

"It really got me thinking about how I can be more understanding and respectful of other people and their different cultures and ways of life." (Participant #23, Week 11)

Essentially, participants demonstrated that having an experience and then reflecting on it creates learning and greater understanding of cultural competency. One can draw a connection to Kolb's Experiential Learning Cycle. The participants have an experience, reflect on it to create understanding, and can eventually take the new understanding and apply it to various cultural situations. Through the journal statements, one can see that the participants have an understanding of techniques for develop cultural competency by

learning from others, discussion with others, and structured activities; in each of these,

reflection plays an important role as the participants have experiences and take to think

about what they have learned.

Struggles with Cultural Competency

While participants demonstrate an understanding of what cultural competency is,

the need for cultural competency in a variety of situations, and how to develop cultural

competency, there are still times when they struggle with the concept as it applies to certain

situations. As participants grow in their understanding of cultural competency, it is

interesting to see how they attempt to apply their understanding to different situations.

As Participant #5 reflected on the aspect of cultural competency that calls for respecting

cultural differences, she wrote about cultural traditions that violate human rights.

> "However, this got me thinking about the moral line between respecting cultural
> differences and protecting human rights. For example, female circumcision is a
> tradition in different cultures; however it seems to be a violation of basic human
> rights. It seems that sometimes cultural practices violate human rights; therefore I
> think it would be extremely hard to respect the traditions of a culture if they harmed
> individuals in such as way." (Participant #5, Week 3)

Here the participant makes a valid point that it is difficult to respect some cultural

traditions if the traditions are hurting members of that culture in different ways.

Other participants also reflected on struggling with the concept of cultural

competency. Several participants wrote about an incident that occurred during a class

meeting time when a discussion arose regarding telling jokes that are based on race, or

ethnicity. The journal statements demonstrate that within the group there are varying ideas

about whether or not it is appropriate to laugh at such jokes in cases when the person

telling the joke is essentially poking fun at him/herself.

"Many spoke on how there are some jokes that should not be used if they are offensive to a group of people and it's not right even among friends, while another classmate pointed out that these words and offensive jokes are all over the media, with the intent to make people laugh and not feel so awkward about these topics. He even said he would laugh at racial jokes on a Chappelle's show because that is the point of the entire show being on the air, to make him laugh, not to offend. This was an interesting point of view that I thought had some weight to it." (Participant #9, Week 5)

"In discussion of this activity several students brought up how they think that offensive jokes can be appropriate in certain situations. My initial reaction to this was a feeling of shock and disgust. After reflecting upon this I realized that I very much disagree with the opinions of these students. I think that offensive jokes in any context convey a poor message to society that that level of obscenity is not only acceptable, but amusing. Personally, I do not think there is any situation where such jokes are appropriate because they just reinforce the idea that insulting another group of people is funny." (Participant #5, Week 5)

"It was brought up in class that there is a time and place for racial jokes. I completely disagree. Prejudiced, racial, and discriminatory jokes are in my eyes, never okay. I'm not writing about this to draw pity, but as a minority, I spend more time hearing prejudiced, ignorant, and downright irritating jokes more than I do actually conversing with my friends. I've been here almost two years now and the jokes are getting old. It's not that there is a correct time to make fun of someone for being different from you; it's disrespectful and demeaning no matter when you say it." (Participant #4, Week 5)

The participants' struggles with cultural competency demonstrate the complexity of the concept; it also demonstrates that the participants are reflecting on how to apply what they are learning. The overarching idea of cultural competency—respecting others' values, ideas, attitudes, etc. in order to interact effectively with others—may not seem particularly difficult; however, the statements reveal that practicing cultural competency can be a struggle at times. This idea also ties into the fact that people can demonstrate varying levels of cultural competency in varying situations.

Cultural Competency in Others

The journal statements written by participants not only included information about their own cultural competency, but they also wrote about instances in which others acted

with cultural competency or a lack thereof. The journal statements indicated instances in

which participants recognized cultural attitudes, knowledge, awareness, or skills in others.

Of the 64 statements about others' actions that were analyzed, 29 statements demonstrated

pre-cultural competence or higher. In several instances, the other person was teaching the

participant about culture; other statements indicated that others were demonstrating a

positive attitude toward differences. However, the 35 statements that demonstrated cultural

neutrality or lower levels of cultural competency are more indicative of participants'

perceptions of cultural competency in practice. In the journal statements regarding

situations where another person was acting with lower levels of cultural competency,

participants noted that they were not sure how to address a lack of cultural competency in

others when they recognized it. Many of the journal statements recounted instances in

which another person made racist or demeaning comments. Participant #4 reflected on

experiences with two people to whom she feels connected and the struggle it was for her to

hear them say things that were offensive.

> "But what happens when you are put in a situation where it's the ones you love who
> are being inconsiderate. What do you do when your boyfriend that you only see 6
> times a year says the N word and laughs? Or when your best friend makes a joke
> about a Hispanic man shoveling snow instead of mowing a lawn. … I was not about
> to give up two important people in my life just because they have stereotypes, but I
> still wonder how will I approach it the next time something happens." (Participant
> #4, Week 9)

Here the participant was not sure how to confront the others about what she recognized as

cultural insensitivity and destruction. She is capable of recognizing the lack of cultural

competence, but is not sure of how to address the situations. Another participant wrote

about an instance in which a person he respected was culturally destructive.

> "An older gentleman, and someone I consider a second father, made a comment
> about what I looked like. I was wearing a straight brimmed baseball hat frontwards

105

while sitting at the campground. We always joke with each other and he said to me, in a serious tone, "Why don't you put a little bend in that hat, you look like a damn Jigga Boo!" Everyone chuckled and I looked at my girlfriend with a puzzled look having no clue what a Jigga Boo was. She whispered in my ear and said "that's a black man." I was so taken back by this and never once have heard him say something racist, that I remembered. I distinctly remember wanting to say something and actually deciding to just go to bed because I was so upset. Some of my best friends that I have to this day are black, and to hear someone I admire and love say something like that it took me back. Being that he is someone I admire, I don't know if I would be able to confront him or how to go about doing it. It is really hard to feel that you're in a position where you do not feel comfortable speaking your mind." (Participant #8, Week 3)

In this instance, Participant #8 reflected on his feelings about the other person's lack of

cultural competency, he is both shocked by the comment and feels uncomfortable speaking

up about the incident. He also noted that he wouldn't know how to confront the other

person about the comments that were made. By recognizing others' actions as lacking

cultural competency the participants are demonstrating an understanding of the concept;

however, they lack the knowledge of how to address these situations. Participant #1

reflected on an incident in which she attempted to address another person's lack of cultural

competence.

> "Over spring break, I had a wonderful opportunity to spend some time with my brother and his family who live in northern Missouri. I love my brother and his family A LOT; however, they have a fairly low level of cultural competency and it is sometimes difficult to listen to their racist, sexist, or homophobic language. What I noticed most about my interaction with my brother's family was the fact that their perceptions of people who were homosexual or from a different culture were all based on preconceived stereotypes or one bad experience they may have had with a person who belonged to a specific minoritized group. I think that the context we were in had a large impact on their attitudes. First of all, they are from a southern state where there tends to be a more conservative, and sometimes close-minded, view of people who are not part of the social majority. Secondly, they have a lot of privilege in our society being upper-middle class, white, and heterosexual which makes their perception of the world more "rose colored" and they are probably less inclined to think about how their privileges affects minoritized individuals in our society. Their comments made me feel very uncomfortable and I tried to make a point of asking them to rephrase or rethink about their statements; however, it is often very difficult to point out a family

member's wrongdoings, and eventually, I just started ignoring their comments."
(Participant #1, Week 9)

In the described situation, Participant #1 not only demonstrated an awareness of another person's lack of cultural competency, but she also assessed possible cultural factors that could play a role in the other person's beliefs. Participant #1 attempted to address the lack of cultural competency, but may lack the necessary skills to effectively educate others about the necessity of cultural competence; it is also possible that the others did not have attitudes that were receptive to the idea of cultural competency and thus ignored her attempts. As participants interact with others, they are likely to encounter situations that are similar to these and their ability to recognize the situations shows an understanding of cultural competency. Their desire to address such situations indicates that they see cultural competency as an important skill; however, they lack the skills to address situations in which another person demonstrates a low level of cultural competency.

Discussion of Cultural Competency Perceptions

Participants' journal statements reveal an understanding of the concept of cultural competency. While they do not explicitly state the four components or a specific definition, they note that cultural competency is a learning process of understanding and respecting differences. Their reflections also show that they see cultural competency as an important skill and are able to discuss ways to develop cultural competency. Additionally, their abilities to recognize differing levels of cultural competency as demonstrated by others in a variety of situations also indicate an understanding of the concept. As noted in Chapter 2, Whittmann and Velde (2002) described cultural competency as having five parts: 1) acknowledgement and awareness of cultural differences; 2) recognition of one's own culture on thoughts and actions; 3) understanding how cultural differences affect

communication and social norms; 4) an attempt to understand others' behavior in a cultural context; and 5) recognition of how gathering knowledge about other cultures is productive. Participants' perceptions of cultural competency can be linked to these five parts.

In their journal statements, participants demonstrated in the ways that they define cultural competency how they understand that to be culturally competent, one must acknowledge and respect differences between people. Additionally, they reflected on how an awareness of self and those around them is important to being a culturally competent person. As the participants noted in their statements that discussed demonstrations of cultural competency (or lack thereof) by others, some examined the ways in which differences can affect interactions and are attempting to understand others' behaviors in different situations. Additionally, as they wrote about struggles with cultural competency, they are truly reflecting on the ways that culture affects social norms and are attempting to understand others' behaviors. Finally, going back to the ways in which the participants defined cultural competency, their statements indicating that cultural competency is important and a responsibility can be linked to the fifth part which states that there needs to be recognition that gathering cultural knowledge is productive and helpful. Also, their reflections on techniques for developing cultural competency incorporate recognition that gathering knowledge produces greater understanding and awareness.

CHAPTER 5. CONCLUSIONS

The fifth and final chapter of this thesis serves the purpose of bringing together the quantitative and qualitative data to create an understanding of the participants' change in levels of cultural competency and demonstrated levels of cultural competency. The statistical data and data collected from participant journals will be examined together to understand the participants' demonstrated levels of cultural competency and changes in cultural competency. Next, an examination of what the qualitative data reveals about service-learning and experiential activities in the course "Citizenship and Social Activism (HDFS 310)" will be offered. The chapter will conclude with a discussion of the implications for further research.

Revisiting Cultural Competency and Service-Learning

Before beginning the discussion on participants' levels and perceptions of cultural competency, it is important to revisit how cultural competency is defined. As discussed in Chapter 2, cultural competency encompasses many aspects of how people interact with others who have a different cultural background than their own (IHEAC, 2008). For the purposes of this research, the four components of cultural competency were identified as attitudes, knowledge, awareness, and skills. Another important note is though cultural competency is a process, the ability to demonstrate cultural competency in a variety of situations can still be seen as an outcome of service-learning because students are able to learn from their experiences in order to demonstrate greater cultural competency in similar situations in the future (Wehling, 2008). Also, for the purposes of this research service-learning was defined according to Sheckley and Keeton (1997) as "an educational activity, program, or curriculum that seeks to promote students' learning through experiences

associated with volunteerism or community service" (p. 32). Sigmon (1996) presented the importance of a balance between service and learning in students' service-learning experiences. See Table 1 for a representation of Sigmon's idea. An additional element in service-learning is the need for reflection; as Jacoby (1996) indicated, practitioners need to understand the importance of the hyphen in the term "service-learning," wherein the hyphen is what "symbolizes the symbiotic relationship between service and learning" (p. 5).

Cultural competency and service-learning have been studied together in several instances, as noted in Chapter 2, because of the opportunity service-learning provides for students to have an experience with a culture other than their own and to develop cultural competency (Wehling, 2008). Cultural competency is one of the many outcomes that service-learning research has identified; however, it is also important to note that cultural competency is not an outcome directly identified by the course instructors. Though cultural competency is not defined as a course outcome, the data collected offer insight into how class activities, presentations, and service-learning projects affect participants' cultural competency. With all this in mind, one can examine the data collected in the study to create an understanding of the participants' levels and perceptions of cultural competency.

Cultural Competency Levels

This study sought to understand changes in participants' levels of cultural competency, what levels of cultural competency were described in their written reflections, and their perceptions of cultural competency. Chapter 4 presented the statistical results as well as qualitative data; however, the two sets of data were discussed separately. The value of using mixed methods to produce a case study is that the data can be looked at together,

with quantitative and qualitative data informing one another to provide a more in-depth and holistic case study.

The survey instrument produced a set of data about the participants' levels of cultural competency that could be statistically analyzed. The results of the analysis showed that participants demonstrated statistically significant positive change from the pre-test survey, given on the first day of the class, to the post-test survey, given on April 11, 2012. The statistical data offer a valid means of measuring change in the participants' levels of cultural competency; however, because the data are self-reported there is potential for participants to overestimate (or underestimate) their levels of cultural competency. Additionally, while the survey instrument is designed to measure cultural competency, it does not prescribe any particular values or ranges of scores that can indicate a specified level of cultural competency, i.e. "cultural ineffectiveness," "pre-cultural competency" or "cultural competency." It does use a six point rating system (0-5) for each question, which could be likened to the six levels identified by Wong and Blissett (2007) for the purposes of examining the qualitative and quantitative data in this study. See Table 11 for the range of scores that correspond to each level of cultural competency. Note that this table was created for the purposes of relating the quantitative and qualitative data in this study and was not part of the survey instrument as presented by Fantini (2009) or FEIL (2006). Participants' written reflections can provide additional insight into their demonstrated levels of cultural competency by subcategorizing the data further. The journal statements were coded according to the level of cultural competency based on Wong and Blissett's (2007) Cultural Competency Continuum Rating Guide and were assigned a category to correspond with the subsections of survey instrument.

111

Table 11. Estimated Score Ranges from the Survey Instrument to Correspond to the Levels of Cultural Competency Used in Qualitative Coding

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6
Overall	0-44.16	44.17-88.32	88.33-132.48	132.49-176.64	176.65-220.80	220.81-265
Attitudes	0-10.83	10.84-21.66	21.67-32.49	32.50-43.32	43.33-54.16	54.17-65
Knowledge	0-9.16	9.17-18.32	18.33-27.48	27.49-36.64	36.65-45.80	45.81-55
Awareness	0-15.00	15.01-30.00	30.01-45.00	45.01-60.00	60.01-75.00	75.01-90.00
Skills	0-9.16	9.17-18.32	18.33-27.48	27.49-36.64	36.65-45.80	45.81-55

As noted previously, most participants demonstrated a positive change in their level of cultural competency, with an average increase in overall score on the survey instrument of 32.8333 points (N=20, M=32.8333, SD=36.2110). Based on the values in Table 11, the survey data can be used to estimate that the participants' average pre-test scores placed them at level five, cultural competency. Average post-test scores placed them at level six, cultural proficiency. The initial level of cultural competency could be explained by the fact that the participants may be predisposed to higher levels of cultural competency because they elected to enroll in a course that is designed to incorporate service-learning and social activism. Additionally, the possibility exists (both in the pre- and post-test) that the participants overestimated their true level of cultural competency. The change demonstrated by the statistical analysis can be complemented by qualitative data collected from the journal statements. Using the qualitative data to examine this further, the fact that 259 of 487 statements coded were assigned to level four, pre-cultural competence; additionally, only 11 statements were coded as cultural competence and eight statements were coded as cultural proficiency. The high concentration of statements coded at level four lends credence to the idea that self-report instruments alone do not provide an accurate

picture of people's true levels of cultural competency. However, because the coding system is not able to measure changes in participants' levels of cultural competency (because each situation is coded individually) the statistical data are important in order to know that participants' levels of cultural competency are increasing.

Participants' average scores in each subsection also showed an increase between the pre- and post-test. The attitudes subsection of the survey showed an initial average score of 48.87 and an average post-test score of 57.20, placing participants initially at level five, cultural competency, and at level six, cultural proficiency, at the end of the study. Journal statements categorized as attitudes showed a trend in the data as participants' statements initially demonstrated a desire to learn from and interact with others. In the first set of journals collected (week one), 16 of 20 participants made a statement that was subcategorized as a desire to learn/interact with others. In weeks two to four, 17 of 20 participants made statements that were subcategorized as valuing differences; in the first week of journals only one participant made a statement in this subcategory. Though the statements illustrated that the participants' attitudes were changing, all of the statements mentioned were coded at a level four, pre-cultural competence as were nearly all of the attitude statements. The change demonstrated by the survey is helpful in understanding that there was change in the participants as their levels of cultural competency increased throughout the study.

Examining the knowledge subsection of the survey showed an initial average score of 35.29 and an average post-test score of 43.15, placing participants initially at level four, pre-cultural competency, and at level five, cultural competency, at the end of the study. Journal statements categorized as knowledge were also subcategorized into gaining

knowledge or demonstrating knowledge. The majority of these statements (74 of 78) were coded at a level four, pre-cultural competence, so the change demonstrated by the survey indicated that there was change in the participants' levels of cultural competency even though the journal statements were predominantly coded at the same level throughout the study.

The awareness subsection of the survey showed an initial average score of 73.11, or level five, cultural competency. The average post-test score was 80.00, placing participants at level six, cultural proficiency, at the end of the study. While the majority of the statements (233 of 259) coded were placed at level four, pre-cultural competency, the survey results showed a change in the participants' level of cultural competency. An interesting observation in the qualitative data showed lower levels of cultural competency (i.e. levels two and three) were demonstrated predominantly in the first three weeks of the study. However, the coding system cannot measure change in participants' levels of cultural competency over time (because coded statements are situational), so the survey results are instrumental in demonstrating change in the participants' levels of cultural competency.

As in the other subsections, participants demonstrated change in skills. The survey results showed an initial average score of 36.32 points, which can be likened to level four, pre-cultural competence. The average post-test score was 46.00, placing the participants at level six, cultural proficiency at the end of the study. Here the participants' change as measured by the survey when compared to the six prescriptive levels showed a change of two levels. One possible explanation for this change of two levels is the fact that the participants may be answering the questions in the survey as what they think they would do

114

in the situations (i.e. hypothetical actions) or overestimating their abilities. Only a small number of statements were coded as skills; however, of the 25 statements coded five were determined to be cultural competency (level five) and six statements were determined to be cultural proficiency (level six). One possible explanation for the low number of statements coded as levels five or six is the need for evidence of adaptation of the participants' actions based on the cultural differences. In the case of cultural skills, the participants could write about what had happened during the interaction and adaptations would be apparent, but in the other categories participants needed to more explicitly state how differences were assessed and then write explicitly about adapting their attitude toward the situation, their awareness in the situation, or their knowledge in a situation to show evidence of adaptation. With the small number of qualitative observations in the skills category, the survey results are able to indicate that participants have (or at least believe they have) cultural skills that will allow them to interact effectively with others.

Using the quantitative data from the survey and the qualitative data from the journal statements, the study concluded that participants showed change in their levels of cultural competency during their enrollment in the course "Citizenship and Social Activism (HDFS 310)." As noted in Chapter 4, not all participants' scores increased from the pre-test to the post-test. Examining the qualitative data showed that for two of the participants whose scores decreased, they were demonstrating pre-cultural competence throughout the study. For the other participant whose score decreased, the qualitative data do indicate that the participant demonstrated instances of cultural neutrality, level three, early in the study (in the first three weeks) and then demonstrated level four, pre-cultural competence in later weeks. From the data collected, it is apparent that participants demonstrated varying levels

of cultural competency; however, as the next section will examine, service-learning was only one factor in the participants' development of cultural competency and cannot be conclusively determined to be the reason for the observed change.

"Citizenship and Social Activism (HDFS 310)"

The qualitative data collected throughout the study is also useful for understanding experiences of participants during their enrollment in the course "Citizenship and Social Activism (HDFS 310)." As part of the structure of the course, participants engaged in reflection, experiential activities, and service-learning projects. Additionally, students learned from guest speakers who presented on a variety of topics and from the assigned texts. From an examination of the qualitative data, all of these elements combined contributed to the participants' development of and change in levels of cultural competency.

While this research sought to understand participants' levels of cultural competency while they were engaging in service-learning, many of the journal reflections focused on aspects of the course other than their service-learning experiences. Even though participants visited the service-learning sites throughout the semester and took a group field trip to complete a service-learning project, the participants did not only reflect about their experiences at the service-learning sites or during service-learning projects. The variety of experiences on which participants reflected demonstrates that many aspects of the course played a role in the change in participants' cultural competency. The amount of information provided by the participants in their journals that was not related to service-learning experiences leads to the question of whether or not service was truly an integral part of the course. It is possible that there was not truly a balance in the service and

116

learning aspects of this course and that learning was emphasized over service in the course. However, a case can be made for experiential learning as important in developing cultural competency and as noted in Chapter 2, "Participation in experiential education is said to enhance people's appreciation for diversity" (Seaman, Beightol, Shirilla, & Crawford, 2009, p. 214).

Experiential learning is valuable and gives students the opportunity to learn outside the classroom as well as from experiential activities that may be incorporated into the classroom. As was the case here, several experiential activities were part of the class meetings; students had the opportunity to experience a poverty simulation as well as a disability simulation. In both of these simulations, situations were created for the students to experience what life would be like for a person in either life situation. Following these activities, participants reflected on awareness of the issues presented and reflected on their own privileges. From the reflections, participants often demonstrated awareness, knowledge, or attitudes, which are all components of cultural competency. Additionally, participants reflected on guest speakers who presented personal stories of immigration and disability. The statements that pertained to interactions with guest speakers also often demonstrated awareness, knowledge, or attitudes. While these experiences contributed to the participants' levels of cultural competency in the areas of awareness, knowledge and attitudes, they do not provide students with the opportunity to demonstrate cultural skill and could be one reason for the limited number of journal statements that could be coded as skills. It is important to educate students about cultural differences and encourage cultural competency prior to sending them out into the community to participate in service-learning. Based on participants' journal reflections, experiential learning activities and

117

guest speakers are tools that educators can use to help students learn about cultural competency prior to participating in service-learning experiences.

Overall, the course "Citizenship and Social Activism (HDFS 310)" provided students with experiences that allowed them to engage in activities to promote greater cultural competency. Students were given experiences and guided through reflection to learn from these experiences; however, the lack of reflections that focused on service-learning experiences may indicate that learning has a greater emphasis than service in the course. The students' reflections demonstrated that cultural competency, in this case, is created by a variety of experiences, not just service-learning experiences.

In the broader context of higher education, one can make a case for using experiential learning activities and techniques to guide students in the process of developing cultural competency; helping students develop the skills necessary to interact with people who have different cultural backgrounds is important as they enter the workforce and interact in the community. A classroom setting allows students to have conversations about how to apply and to learn to apply the concept of cultural competency in a safe environment. Teaching students about cultural competency prior to sending them into the community to work with people at service-learning sites is beneficial; students who have knowledge and awareness of the groups with which they will be working can help them be more prepared to act with cultural competency. The service-learning sites can also provide opportunities to practice what they have learned in the classroom about cultural competency. It is important for educators and instructors to be cognizant of the populations the students will be working with at their service-learning sites, both to prepare the students to understand the people and so the people being served are not merely a teaching tool; the

service-learning projects still must be mutually beneficial. The aim of higher education is to educate, and students can learn much about cultural competency from courses that use experiential activities and service-learning projects to help them understand the concept.

Future Research

The data collected in this research offer insight into various aspects of cultural competency—changes in self-reported levels of cultural competency, participants' demonstrated levels of cultural competency in specific situations, and how participants define, perceive, and struggle with the concept. The data also provide information about a course that incorporated service-learning as a pedagogical tool, among other tools to develop cultural competency in students. Drawing from what has been discussed throughout the thesis, some implications for further research related to cultural competency and experiential learning can be made.

1. The qualitative data revealed that participants were able to recognize a lack of cultural competency or low levels of cultural competency in others' actions. However, the participants indicated that they either did not know how to address the situations or attempted to address the situation but did not see positive results. Research could be conducted to more specifically understand participants' feelings in these types situations; greater context of the situations; what, if any, techniques used to address the situation; and how to help participants feel equipped to address a lack of cultural competency as demonstrated by others. Information in this area of cultural competency could be used to inform educational practices as instructors attempt to educate students about cultural competency and help them to become more culturally competent.

119

2. While the qualitative data were not specifically examined in relation to the topics covered during class each week, in many instances participant reflections shared common elements. Studying the participants' reflections for themes related to the specific topics covered on in class each week could provide interesting information about whether or not participants continue to incorporate what they have learned through reflection throughout the course, or if they build upon the topics and/or incorporate them to create deeper understanding. Information of this nature is potentially helpful to educators as they guide students through reflective processes to learn from service-learning and other experiential activities.

3. Based on the qualitative and quantitative data collected using two different instruments that did not share a prescriptive continuum of cultural competency, a case can be made for further development of instruments that incorporate both types of data in order to more seamlessly use the findings to inform one another. While instruments for collecting both types of data do exist, further development of these types of instruments will continue to inform researchers and educators cultural competency practices and allow for better data comparison, especially for those who use reflective journals as a means of collecting qualitative data.

4. Designing a study with control and experimental groups also holds potential. A study using pre- and post-test surveys wherein the control group simply learned about cultural competency in the classroom and an experimental group participated in service-learning could provide insight into how opportunities to interact with those of other cultures contribute to how people demonstrate and understand

cultural competency. By examining the differences in the groups, researchers could

learn more about the role interaction plays in developing cultural competency.

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#_____

Intercultural Competency Assessment Survey

This assessment survey has four sections: knowledge, attitude, skills and awareness. There are no right or wrong answers, please answer the questions to indicate your level of ability Please respond to the questions in each of the four categories below, using the scale from 0 (=Not at all) to 5 (= Extremely High). Circle the number that corresponds to your ability.

_____

Knowledge

_____

1. I can cite a definition of culture and describe its components and complexities

NA   0   1   2   3   4   5

2. I know the essential norms and taboos of a variety of cultures represented in my community (e.g., greetings, dress, behaviors, etc.)

NA   0   1   2   3   4   5

3. I can contrast important aspects of the languages and cultures within my community with my own language and culture

NA   0   1   2   3   4   5

4. I recognize signs of culture stress and some strategies for overcoming it

NA   0   1   2   3   4   5

5. I know some techniques to aid my learning of the other languages and cultures

NA   0   1   2   3   4   5

6. I can contrast my own behaviors with those of people of other cultures in important areas (e.g., social interactions, basic routines, time orientation, etc.)

NA   0   1   2   3   4   5

7. I can cite important historical and socio-political factors that shape my own culture and other cultures represented in my community

NA   0   1   2   3   4   5

8. I can describe a model of cross-cultural adjustment stages

NA   0   1   2   3   4   5

9. I can cite various learning processes and strategies for learning about and adjusting to interacting with other cultures

NA   0   1   2   3   4   5

10. I can describe interactional behaviors common among people of other cultures in social and professional areas (e.g., family roles, team work, problem solving, etc.)

NA   0   1   2   3   4   5

11. I can discuss and contrast various behavioral patterns in my own culture with those of other cultures

NA   0   1   2   3   4   5

_____

Attitude

_____

When interacting with people of other cultures, I demonstrate willingness to

12. interact with members of other cultures (I don't avoid them or primarily seek out people who are like me)

NA   0   1   2   3   4   5

13. learn from members of other cultures and/or my service-learning partners (language, norms, culture, etc.)

NA   0   1   2   3   4   5

14. try to communicate with people of other cultures in their own language and/or behave in culturally "appropriate" ways

NA   0   1   2   3   4   5

15. deal with my emotions and frustrations related to interacting with a different culture (in addition to the enjoyment it offers)

NA   0   1   2   3   4   5

16. take on various roles appropriate to different situations

NA   0   1   2   3   4   5

17. show interest in new cultural aspects (e.g., to understand the values, history, traditions, etc.)

NA   0   1   2   3   4   5

18. try to understand differences in the behaviors, values, attitudes, and styles of members of other cultures and/or service-learning partners

NA   0   1   2   3   4   5

19. adapt my behavior to communicate appropriately in settings where I interact with other cultures (e.g., in non-verbal and other behavioral areas, as needed for different situations)

NA   0   1   2   3   4   5

20. reflect on the impact and consequences of my decisions and choices on people of other cultures

NA   0   1   2   3   4   5

21. deal with different ways of perceiving, expressing, interacting, and behaving

NA   0   1   2   3   4   5

22. interact in alternative ways, even when quite different from those to which I am accustomed and prefer

NA   0   1   2   3   4   5

23. deal with the ethical implications of my choices (in terms of decisions, consequences, results, etc.)

NA   0   1   2   3   4   5

24. suspend judgment and appreciate the complexities of communicating and interacting interculturally

NA   0   1   2   3   4   5

Skills

---

25. I demonstrate flexibility when interacting with persons from other cultures

NA   0   1   2   3   4   5

26. I know how to adjust my behavior, dress, etc., as appropriate, to avoid offending people of other cultures with whom I will be interacting

NA   0   1   2   3   4   5

27. I am able to contrast other cultures with my own

NA   0   1   2   3   4   5

28. I use strategies for learning about other cultures

NA   0   1   2   3   4   5

29. I demonstrate a capacity to interact appropriately in a variety of different social situations in other cultures

NA   0   1   2   3   4   5

30. I use appropriate strategies for making adaptations to when interacting with people of other cultures and reducing the stress of intercultural interactions

NA   0   1   2   3   4   5

31. I use models, strategies, and techniques to aid my learning about other cultures

NA   0   1   2   3   4   5

32. I monitor my behavior and its impact on my learning, my growth, and especially on people of other cultures with whom I interact

NA   0   1   2   3   4   5

33. I use culture-specific information to improve my personal and professional interaction with people of other cultures

NA   0   1   2   3   4   5

34. I help to resolve cross-cultural conflicts and misunderstandings when they arise

NA   0   1   2   3   4   5

35. I employ appropriate strategies for adapting to my own culture after intercultural experiences

NA   0   1   2   3   4   5

Awareness

I realize the importance of

36. understanding the differences and similarities across my own and other people's culture

NA   0   1   2   3   4   5

37. understanding my negative reactions to differences among cultures (e.g., fear, ridicule, disgust, superiority, etc.)

NA   0   1   2   3   4   5

38. how varied intercultural situations require modifying my interactions with others

NA   0   1   2   3   4   5

39. how members of other cultures view me and why

NA   0   1   2   3   4   5

40. myself as a "culturally conditioned" person with personal habits and preferences

NA   0   1   2   3   4   5

41. responses by members of other cultures to my own social identity (e.g., race, class, gender, age, etc.)

NA   0   1   2   3   4   5

42. diversity among cultures in my community (including such as differences in race, class, gender, age, ability, etc.)

NA   0   1   2   3   4   5

43. knowing the dangers of generalizing individual behaviors as representative of a whole culture

NA   0   1   2   3   4   5

44. my choices and their consequences (as they make me more or less acceptable to people of other cultures)

NA   0   1   2   3   4   5

45. my personal values that affect my approach to ethical dilemmas and their resolution

NA   0   1   2   3   4   5

46. people of other cultures' reactions to me that reflect their cultural values

NA   0   1   2   3   4   5

47. how my values and ethics are reflected in specific situations

NA   0   1   2   3   4   5

48. varying cultural styles and their effect in social and working situations

NA   0   1   2   3   4   5

49. my own level of intercultural development

NA   0   1   2   3   4   5

50. the level of intercultural development of those I work with (classmates, fellow students, instructors, service-learning partners, co-workers, etc.)

NA   0   1   2   3   4   5

51. knowing what factors help or hinder my intercultural development and ways to overcome them

NA   0   1   2   3   4   5

52. how I perceive myself as communicator, facilitator, and/or mediator in an intercultural situation

NA   0   1   2   3   4   5

53. how others perceive me as communicator, facilitator, and/or mediator in an intercultural situation

NA   0   1   2   3   4   5

APPENDIX B. CULTURAL COMPETENCE CONTINUUM RATING GUIDE

Cultural Competence Continuum Rating Guide

Cultural Competence Continuum Level	Sample Defining Behaviors
Cultural Proficiency (6)	-Continually integrates cultural knowledge into policy and practice -Takes steps to develop, research and/or disseminate new cultural knowledge -Takes responsibility for developing culturally competent actions and practices
Cultural Competence (5) *(Must include all three elements)*	-Accepts: diversity of cultural influences, effects on cultural difference -Assesses influence of culture on views and actions, dynamics of difference on actions -Adapts services/policies/procedures through ongoing growth of cultural knowledge and integration of that knowledge
Precultural Competence (4)	-Recognition that groups differ -Recognition the need for knowledge regarding culture for better ways to communicate with people of different cultures -Exploration of alternative approaches -Attempt to respond appropriately to individual differences -Missing elements of competence (adapted services/actions, ongoing integration)
Cultural Neutrality (3)	-Presumes unbiased philosophy -"All people are treated the same" -Does not recognize need for culturally specific approaches to problems -Not sensitive to differences -Inherent ethnocentricity
Cultural Ineffectiveness (2)	-Works ineffectively with an individual of another culture -Action that supports stereotypes or maintains bias -Action that assumes paternal stance (i.e. authority over the person being served)
Cultural Destructiveness (1)	-Actively denies services -Treats others in dehumanizing or disrespectful manner

Source: Wong & Blisset, 2007, p. 47.

Spring 2012 Syllabus
HDFS 310: Citizenship and Social Activism

Instructors: Matthew Skoy, M.Ed.   Stephanie Gramlow
Office: 120 Memorial Union   120 Memorial Union
Phone: 231-8566   231-7350
Email: Matthew.Skoy@ndsu.edu   Stephanie.Gramlow@ndsu.edu
Office Hours: by appointment   by appointment

Class meets: Wednesdays, January 11, 2012 – May 2, 2012, 4:00-6:30pm, in the
Memorial Union

Required Text:
Leadership for a Better World, by Susan R. Komives, Wendy Wagner, and Associates
(2009)
*Additional articles related to topics covered in class

Recommended Text:
The Difference Maker, by John C. Maxwell. (2006)

Course Description:
This course is designed to help students understand and promote civic engagement and
leadership. Students will learn to analyze social, economic, and political problems through
a theoretical framework and practical application. Leadership development will emphasize
using tools of social change.

Learning Objectives:
Upon completion of the course, you will:
  - Have a personal understanding and appreciation of service through volunteer
    experiences and active reflection.
  - Be able to define and explain the aspects of The Social Change Model
  - Improve your collaboration, activism, and leadership abilities.
  - View social, economic, and political problems from an active citizen's perspective.
  - Be able to apply knowledge about active citizenship to address real world issues
    and develop a sense of social responsibility.
  - Understand current issues facing Fargo/Moorhead, surrounding areas, and the
    global community and how community service can begin to address these issues.

Assignments:
  • **Journaling (240 points; 15 points per week)** – reflective journals will be
    maintained weekly by participants for self-reflection and on all topics addressed in
    the class

- **In-Class Quizzes (30 points, 5 per quiz)-** quizzes will be administered in class and will cover the reading due for that day's class.
- **Nonprofit Opportunity Fair (15 points)-** attend the Nonprofit Opportunity Fair on Thursday, January 19th and write a one-page double spaced paper describing your experience (i.e. which nonprofits you spoke with, whether you found it beneficial for coming up with group project ideas, etc.)
- **Overnight Service Trip (100 points)** – participate in a service project **weekend of March 24-25.** If student cannot attend, s/he must apply in writing to instructor for approval of an alternative project by the 3rd week of the semester.
- **Group Project #1 (100 points)** – serve at agency of choice and present to class. **Group Project #1 Due March 7th**. Each group will give a 10-15 minute presentation to the class.
- **Group Project #2 (200 points)** - research current local issues in the Fargo/Moorhead area and develop a small-group project to address one of these issues **Group Project # 2 Due April 18th**
- **Class Participation (250 points)** – weekly participation, both individually and in small groups, is required for this class, including experiential activities, workshops, weekly readings and other assignments.
- **Extra-Credit Opportunities** – throughout the semester, students will be given opportunities to receive extra credit for attending speakers, workshops, conferences, or participating in service projects.

Evaluation:
Students will be graded based upon points earned in all assignments:

Total points possible	=	935
A	=	841-935 points
B	=	748-840 points
C	=	654-747 points
D	=	561-653 points
F	=	0-560 points

ALL course requirements must be completed (or excused by instructor) in order to pass the class.

Policy regarding Attendance:
Attendance is critical for this course. Students missing more than 1 class period will lose 10% of total possible points for each additional absence.

Accommodation of students with special needs:
Any students with disabilities or other special needs that require special accommodations in this course are invited to share these concerns or requests with the instructor(s) as soon as possible.

Policies regarding Academic Dishonesty:
Work in this course must adhere to the Code of Academic Responsibility and Conduct as cited in the NDSU policy manual (http://www.ndsu.nodak.edu/policy/335.htm). Any form of academic dishonesty will result in course sanctions. These sanctions may include failure of the assignment and/or course and recommendation of a disciplinary sanction to the Dean of the College. Academic dishonesty includes using notes, books, or other written aids, copying another person's answers, talking, or trading signals during an exam; copying or paraphrasing from a classmate, a previous paper from this or a similar course, or published or unpublished materials (including internet sources) on written assignments. Any information from another source that is included in written papers should be appropriately cited using APA format. If you have any questions about how to do this properly, see the instructor. Each person is responsible for keeping his/her paper covered during exams.

Class Schedule: topics and dates may change

Date	Leadership for a Better World	Assignment
Jan 11	Welcome **Individual Challenge**	<u>In class</u> • Introduction • Assessment • Syllabus Overview • Social Change Model Activity <u>For Next Week</u> • Journal entry 1
Jan 18	Chapter 1: What is social change?	<u>In Class</u> • Welcome Woodrow Wilson students • Understanding the social change model • Group Activity: Journey of Discovery <u>For Next Week</u> • Journal entry 2 • Nonprofit Opportunity Fair
Jan 25	Chapter 2: An overview of the social change model of leadership development	<u>In Class</u> • Annie Wohl – Cultural Presentation Part 1 • Chapter Discussion Questions <u>For Next Week</u> • Read Chapters 3 & 4 • Journal entry 3
Feb 1	Chapter 3: Applying the Social Change Model: A Case Study Approach Chapter 4: Change	<u>In Class</u> • Sheila Borgerding- Firstlink • Chapter Discussion Questions • **QUIZ #1** <u>For Next Week</u> • Read Chapters 9, 10, 11 • Journal Entry 4 • MBTI (Meyers-Briggs Personality Inventory)
Feb 8	Chapter 9: Consciousness of Self Chapter 10: Congruence Chapter 11: Commitment	<u>In Class</u> • Chapter Discussion • Identity Model • Discuss MBTI • **QUIZ #2** <u>For Next Week</u> • Read Chapters 6, 7 • Journal entry 5
Feb 15	Chapter 6: Collaboration Chapter 7: Common Purpose **Team Simulation**	<u>In Class</u> • Chapter Discussion • Collaboration/Teamwork • **QUIZ #3** <u>For Next Week</u> • Read Chapter 8

Feb 22	Chapter 8: Controversy with Civility	<u>In Class</u> • Chapter Discussion • **QUIZ #4** <u>For Next Week</u> • Read Chapter 5 • Journal entry 7 • FirstLink – Needs Assessment Reading/Visit and Register with Impact Giveback website • Fullness of Time Article "Soul of a Citizen"
Feb 29	Chapter 5: Citizenship **Poverty Simulation**	<u>In Class</u> • Chapter Discussion • Citizenship Exam • **QUIZ #5** <u>For Next Week</u> • Journal entry 8 • Read Chapter 12 • Read article – Privilege, oppression, and difference • http://www.fmhomeless.org/ • http://www.endhomelessness.org/ • http://www.ndhomelesscoalition.org/ •
Mar 7	Chapter 12: Becoming a Change Agent	<u>In Class</u> • Chapter Discussion • Annie Wohl – Cultural Presentation part 2 • **QUIZ #6** • **<u>Group Project #1 Due</u>** <u>For Next Week</u> • Journal entry 9
Mar 14	No class – Have a great Spring Break!	
Mar 21	Community and Community Organizing	<u>In Class</u> • Review reading of Privilege, Oppression, and Difference • Poverty Simulation <u>For Next Week</u> • Journal entry 10 • Review plans for trip
Mar 24-25	Overnight Service Trip	Visit Minot, ND for service project
Mar 28	Chapter 10: The Difference Maker in Your Life Can Help you Make a Difference in the Lives of Others **Civic Dialogue Simulation**	<u>In Class</u> • Annie Wohl – Cultural Presentation- part 3 • Civic dialogue <u>For Next Week</u> • Journal entry 11 • Read article Molsberry •
Apr 4	**Disability Simulation**	<u>In Class</u> • Assessment Part 2 • Guest Speaker - Tim McCue <u>For Next Week</u> • Journal entry 12
Apr	Life Long Activism	<u>In Class</u> • Chapter Discussion

11		• Time to work on group projects For Next Week • Journal entry 13

Apr 18	Present on Group Projects	In Class
		  • **Group Project #2 Due**
		For Next Week
		  • Journal entry 14

Apr 25	Present on Group Projects	In Class
		  • **Group Project #2 Due**
		For Next Week
		  • Journal entry 15

May 2	Course wrap-up, evaluations, etc.	In Class
		  • **Group Project #2 Due**
		For Next Week
		  • Journal entry 16

APPENDIX D. EMAIL TO STUDENTS

Hello Students-

Since you are enrolled in the course Citizenship and Social Activism (HDFS 310), I would like to invite you to participate in a research study. The study is being conducted as part of my thesis research on how service-learning experiences affect cultural competency. I plan to use the course Citizenship and Social Activism as a case study. Participation is completely voluntary, and I am informing you now so that you can have time to decide whether or not you would like to participate. The study involves two parts: 1) a survey that will be taken twice in class and 2) the collection and coding of the journals you are completing as part of class assignments. You can choose to participate in one aspect, both aspects, or neither aspect of the study. Participation in no way will affect your grade.

For those of you who choose to participate in the survey portion, a survey will be administered on the first day the class meets. The surveys will not include your name; instead you will be identified by a number to help ensure your privacy. The survey consists of 53 questions regarding cultural competency and will ask you to rate your ability on a scale of zero to five. The survey should only take about 10 to 15 minutes and will be administered in class. You will take the same survey again in class in April to allow me to measure the difference in your scores.

For those who choose to participate in the journal portion of the study, Matt Skoy will de-identify (remove your name) from the journals that you are completing as part of the class assignment and give them to me to provide qualitative data for the study. Matt and I will both code your journals based on the Cultural Competency Continuum Rating Guide developed by Wong and Blissett. Coding your journals simply means looking at the actions described in your journal reflections and identifying key words or ideas that will indicate where the action should be placed on the continuum. The level of cultural competency described in your journals will have no bearing on the amount of credit you receive in class. If you choose to participate in this portion of the study, you will simply need to turn in your journals to Matt in class, and no further action will be required by you.

I sincerely hope that you will participate in my case study. During the first meeting of class, you will be presented with the opportunity to participate in the study and presented with informed consent forms to sign. You can always withdraw from the study at any time if you so choose. If you have any questions or concerns, please feel free to contact me at any time.

All the best,
Annie Wohl
Graduate Student // Educational Leadership
Anne.Wohl.1@ndsu.edu // 701.231.5495

APPENDIX E. ORAL SCRIPT

Hi, my name is Anne Wohl. I am a graduate student in the Department of Education, studying Educational Leadership at North Dakota State University. I am conducting a case study to look at students in this course to understand their levels of cultural competency through a survey and through the written journal reflections you will be completing for this course. It is my hope, that with this research, I will learn more about how participating in a service-learning based, experiential course affects students' cultural competency.

You are invited to participate in this research study. The only criterion for participating in the study is that you must be enrolled in this course, Citizenship and Social Activism, HDFS 310. Your participation is entirely voluntary, and you may change your mind or quit participating at any time, with no penalty; however, your assistance would be greatly appreciated in making this a meaningful study. There are two parts to my study. You may choose to participate in part one, part two, both parts, or neither part of my study. If you choose to participate, your name will not appear on the written survey, nor will it appear on the written journal reflections that I receive; instead, you will be assigned a participant number.

Part one is a survey that will indicate your level of cultural competency. Cultural competency is described as how you relate to people of other cultures; it is important to note that culture is created through interactions within social groups and is not restricted to people of a different ethnic background, but also includes economic groups, gender, gender identity, sexual orientation, sexual identity, differing physical or mental abilities, differing levels of education, and other social groups. If you decide to participate in part one, you will be taking a short, 53-question survey this evening to measure your cultural competency. The survey should take about 10 to 15 minutes to complete. There are no right or wrong answers, please just answer to the best of your ability without conversing with anyone else. The questions will ask you to rate from 0 to 5, your ability in the described situation. Please try to provide an answer for each question.

Part two involves coding the written journal reflections that are part of the class assignments for this course. If you choose to participate in part two, you will simply turn in your written journal reflections to the instructor who will then give me the journals after removing your name and replacing it with your participant number. After your journals have been received by the instructor, no further action is required by you. Once the journals are received, both the instructor and I will determine the level of cultural competency described in the journal reflection using the Cultural Competency Continuum Rating Guide. The level of cultural competency described will not affect the amount of credit you receive for a journal; the coding of the journals is only for research purposes.

When writing about the study, your information will be combined with information from other people taking part in the study; I will write about the combined information that I have gathered. You will not be identified in these written materials. I will publish the

results of the study in my master's thesis; however, I will keep your name and other identifying information private.

Feel free to ask any questions about the study now, or contact me later at *231-5495,* anne.wohl.1@ndsu.edu. You may also contact my advisor, Dr. Tom Hall at 231-8598, Thomas.E.Hall@ndsu.edu. If you have questions about the rights of human participants in research, or to report a complaint about the research, contact the NDSU Human Research Protection Program, at (701) 231.8908, or ndsu.irb@ndsu.edu.

Thank you for your participation in this study. If you wish to receive a copy of the research results, please email me at anne.wohl.1@ndsu.edu, or call me at 231-5495.

NDSU   North Dakota State University

School of Education, Educational Leadership
210 FLC
Fargo, ND 58108-6050
701-231-7921

Title of Research Study: CITIZENSHIP AND SOCIAL ACTIVISM: A MIXED
METHODS CASE STUDY TO UNDERSTAND CULTURAL COMPETENCE IN
STUDENTS OF A
SERVICE-LEARNING BASED COURSE

This study is being conducted by: Dr. Thomas E. Hall (Thomas.e.hall@ndsu.edu, 231-8589) and Anne Wohl (anne.wohl.1@ndsu.edu, 231-5495)

Why am I being asked to take part in this research study?
You are being asked to participate in this study because you are enrolled in Citizenship and Social Activism. This is a case study aimed at understanding the experience of students in this particular course. All students enrolled in Citizenship and Social Activism are invited to participate in the research study.

What is the reason for doing the study?
This case study will look at participants' level of cultural competency and how participating in a service-learning course relates to changes in participants' cultural competency. Cultural competency involves the cultural knowledge, awareness, skills and attitudes needed to interact with people of other cultures. Service-learning is an educational tool that uses community service experiences to enhance students' learning through experiences and reflection.

What will I be asked to do?
You will be asked to complete a survey that measures cultural competency called the Assessment of Intercultural Competence. You will answer questions to the best of your ability using a numerical scale.

What Information will be collected about me?
Your name will not be associated with your survey. You will be assigned a participant number that you will use to identify your survey.

Where is the study going to take place, and how long will it take?
The survey will be given on January 11, 2012 during the class meeting of Citizenship and Social Activism. The survey is 53 questions long and should take about 10 to 15 minutes.

What are the risks and discomforts?
Risk and discomforts associated with this research are minimal. Some participants may experience emotional or psychological distress while taking the survey if they feel their level of cultural competency is lower than they would expect. Safeguards are in place to protect the confidentiality of your responses.

What are the benefits to me?
You are not expected to get any direct benefit from being in this research study.

What are the benefits to other people?
By participating in this research study, you will help provide greater knowledge about how cultural competency is related to service-learning. Your responses will contribute to the body of knowledge surrounding best practices for helping to enhance cultural competency. Additionally, the responses you provide will give insight into how NDSU is serving its students to help them become more culturally competent as they enter the workforce.

Do I have to take part in the study?
Your participation in this research is your choice. If you decide to participate in the study, you may change your mind and stop participating at any time without penalty or loss of benefits to which you are already entitled. Your grade in the course Citizenship and Social Activism will not be affected by your choice to participate or not participate in this study.

What are the alternatives to being in this research study?
Instead of being in this research study, you can choose not to participate. If you choose not to participate you will be asked not to disturb the participants who are completing the survey by reading quietly or stepping into the hallway for a short time.

Who will see the information that I give?
We will keep private all research records that identify you. Your information will be combined with information from other people taking part in the study. When we write about the study, we will write about the combined information that we have gathered. The results of the study will be reported in a Master's Thesis; however, we will keep your name and other identifying information private.

We will make every effort to prevent anyone who is not on the research team from knowing that you gave us information, or what that information is. For example, your name will be kept separate from your research records and these two things will be stored in different places under lock and key. If you choose to participate, you will be assigned a participant number, e.g. Participant #01, which will be used to identify your survey.

What if I have questions?
Before you decide whether to accept this invitation to take part in the research study, please ask any questions that might come to mind now. Later, if you have any questions about the study, you can contact the researcher, Anne Wohl at Anne.Wohl.1@ndsu.edu or 231-5495.

What are my rights as a research participant?

You have rights as a participant in research. If you have questions about your rights, or complaints about this research you may talk to the researcher or contact the NDSU Human Research Protection Program by:

- Telephone: 701.231.8908
- Email: ndsu.irb@ndsu.edu
- Mail: NDSU HRPP Office, NDSU Dept. 4000, PO Box 6050, Fargo, ND 58108-6050.

The role of the Human Research Protection Program is to see that your rights are protected in this research; more information about your rights can be found at: www.ndsu.edu/research/irb .

Documentation of Informed Consent:

You are freely making a decision whether to be in this research study. Signing this form means that

1. you have read and understood this consent form
2. you have had your questions answered, and
3. you have decided to be in the study.

You will be given a copy of this consent form to keep.

_____   _____

Your signature   Date

_____

Your printed name

_____   _____

Signature of researcher explaining study   Date

_____

Printed name of researcher explaining study

NDSU   North Dakota State University

School of Education, Educational Leadership
210 FLC
Fargo, ND 58108-6050
701-231-7921

Title of Research Study: CITIZENSHIP AND SOCIAL ACTIVISM: A MIXED
METHODS CASE STUDY TO UNDERSTAND CULTURAL COMPETENCE IN
STUDENTS OF A
SERVICE-LEARNING BASED COURSE

This study is being conducted by: Dr. Thomas E. Hall (Thomas.e.hall@ndsu.edu, 231-8589) and Anne Wohl (anne.wohl.1@ndsu.edu, 231-5495)

Why am I being asked to take part in this research study?
You are being asked to participate in this study because you are enrolled in Citizenship and Social Activism. This is a case study aimed at understanding the experience of students in this particular course. All students enrolled in Citizenship and Social Activism are invited to participate in the research study.

What is the reason for doing the study?
This case study will look at participants' levels of cultural competency as described in the reflective journal entries. Cultural competency is measured on a continuum of levels, with certain actions and behaviors associated with each level. The study will look at what levels of cultural competency are described in the journal entries in order to understand the participants' behavior in service-learning settings.

What will I be asked to do?
You are being asked to give permission for your weekly journal reflections that you will be completing as part of the course assignments to be coded using the Cultural Competency Continuum Rating Guide. No action is required by you, except to give permission for the researcher to obtain your de-identified journal reflections.

What Information will be collected about me?
Your name will not be associated with your journal; you will be assigned a participant number, which will be used to track your journal entries

Where is the study going to take place, and how long will it take?
The journal coding will take place in a private office. After your journal is submitted as part of your coursework, no further action is required by you.

What are the risks and discomforts?
Risk and discomforts associated with this research are minimal. Some participants may experience emotional or psychological distress while trying to explain their experiences with people of other cultures. Safeguards are in place to protect the confidentiality of your responses.

What are the benefits to me?
Reflection has been shown to be beneficial to students who are participating in service-learning activities by helping them connect what they learn in the classroom to real-world settings to create a deeper understanding. However, having your journal coded by the researchers will produce no additional benefits to you.

What are the benefits to other people?
By participating in this research study, you will help provide greater knowledge about how cultural competency is related to service-learning. Your responses will contribute to the body of knowledge surrounding best practices for helping to enhance cultural competency. Additionally, the responses you provide will give insight into how NDSU is serving its students to help them become more culturally competent as they enter the workforce.

Do I have to take part in the study?
Your participation in this research is your choice. If you decide to participate in the study, you may change your mind and stop participating at any time without penalty or loss of benefits to which you are already entitled. Your grade in the course Citizenship and Social Activism will not be affected by your choice to participate or not participate in this study. If you choose to remove yourself from the study at any time, no further journal reflections will be coded and any previously collected information will be destroyed.

What are the alternatives to being in this research study?
Instead of being in this research study, you can choose not to participate.

Who will see the information that I give?
We will keep private all research records that identify you. Your information will be combined with information from other people taking part in the study. When we write about the study, we will write about the combined information that we have gathered. Excerpts from some journal entries may be included to illustrate the levels of cultural competency, but no identifying information will be given. The results of the study will be reported in a Master's Thesis; however, we will keep your name and other identifying information private.

We will make every effort to prevent anyone who is not on the research team from knowing that you gave us information, or what that information is. For example, your name will be kept separate from your research records and these two things will be stored in different places under lock and key. If you choose to participate, you will be assigned a participant number, e.g. Participant #01, which will be used to identify your journal reflections.

What if I have questions?
Before you decide whether to accept this invitation to take part in the research study, please ask any questions that might come to mind now. Later, if you have any questions about the study, you can contact the researcher, Anne Wohl at Anne.Wohl.1@ndsu.edu or 231-5495.

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_____   _____
Your signature   Date

_____
Your printed name

_____   _____
Signature of researcher explaining study   Date

_____
Printed name of researcher explaining study

APPENDIX H. JOURNAL REFLECTION INSTRUCTIONS

In your journal reflections, please describe:

1. The **people involved** and each person's role in the interaction. Discuss diversity and/or cultural differences, differences of power between people, etc. Be specific.

2. **Action/interaction**—what happened, what kind of language/words were used, were there communication difficulties, how did people act toward one another, what kinds of cultural interaction took place, did anyone demonstrate knowledge of a culture other than their own, what were the response differences among people, did people try to accommodate differences somehow, did people try to learn about their differences, were stereotypes evident? Be specific.

3. How the action/interaction made you feel.

4. What the action/interaction or people made you think about in terms of large social, economic or policy issues.

5. How you can incorporate what you learned from the action/interaction or people to what you have learned in class (from the book, lectures, discussions, simulations, etc.)