

THE RELATIONSHIP BETWEEN MULTICULTURAL SERVICE-LEARNING AND
SELF-REPORTED MULTICULTURAL COMPETENCIES IN UNDERGRADUATE
STUDENTS: A MIXED METHODS ANALYSIS

by

ALLISON BRIDGET SMITH

(Under the Direction of Edward Delgado-Romero)

ABSTRACT

An emerging central focus of higher education is how to train tomorrow's leaders to be effective members of a multicultural society. The current study aimed to explore one potentially effective method of multicultural competence development, multicultural service-learning. Multicultural service-learning balances the goals of encouraging student learning and providing service to the community, while intentionally teaching and discussing multicultural issues. Two main gaps exist within the multicultural service-learning literature as it relates to multicultural competence: (1) a lack of outcome research on the effectiveness of multicultural service-learning as a method of training students on multicultural competence, and (2) a lack of process research on how multicultural competence is developed in the context of service-learning. A sequential explanatory strategy, which utilizes both quantitative and qualitative inquiry, was used to address these gaps. Preliminary support for the effectiveness of multicultural service-

learning as one method for training multiculturally competent students was found. Peer relationships, relationships with faculty that balance challenge and support, participating in multicultural awareness raising activities, and successfully overcoming challenges were all found as being facilitative of multicultural development in the context of multicultural service-learning. Difficulty with receiving critical feedback, focusing on grades, difficulty generalizing multicultural awareness raising activities to their everyday lives, and feeling stuck by challenges were found to be non-facilitative of multicultural development in the context of multicultural service-learning. These findings have implications for the field of counseling psychology as well as the field of multicultural education.

INDEX WORDS: Multicultural Competence, Multicultural Service-Learning, Undergraduate Students

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CHAPTER I

Introduction

The increased diversity of the United States has brought the importance of developing multiculturally competent citizens to the forefront of higher education. The current methods of lecture-based classes that are segmented from the rest of an undergraduate student's education have been shown to be ineffective in creating multiculturally competent individuals (Spierling, 2007). Therefore, educators are left searching for other pedagogical strategies that can be effective in developing multicultural competence in undergraduate students.

Multicultural service-learning is an emerging approach to teaching and providing service within a multicultural context. While multicultural service-learning is a relatively new strategy, it has demonstrated effectiveness in helping students develop more socially informed worldviews (Eyler, Giles, & Braxton, 1997; Green, 2001; Myers-Lipson, 1996 & 1998). Further, there is emerging evidence of multicultural service-learning's effectiveness in helping students achieve multicultural competence (Baggerly, 2006; Flores, 2007; Smith, Johnson, Oliver, & Powell, 2011). The current study examined the relationship between multicultural service-learning and multicultural competence in undergraduate students, aiming to further the understanding of the link between these two constructs by utilizing a mixed methods approach.

Statement of Problem

Preparing college students to be effective citizens requires them to be able to operate within a multicultural context. Therefore multiculturalism and social justice are becoming central components in higher education and the call for increasing multicultural competence in undergraduate students is growing (O'Grady, 2000; Sperling, 2007). Methods that are currently popular for incorporating diversity into higher education include lecture-style classes that are segmented from the remainder of undergraduate education. In these courses, memorization of cultural norms is emphasized and self-exploration and awareness are typically not. The current methods are insufficient for achieving multicultural competence in undergraduate students. Therefore, educators must find effective strategies and pedagogical tools for integrating multiculturalism into course curricula that are outside the box. One approach quickly gaining recognition as a potentially effective tool for helping students achieve multicultural competence is multicultural service-learning (O'Grady, 2000; Sperling, 2007).

There is a small body of outcome research that examines the effects of multicultural service-learning on multicultural constructs and the results are promising. Related to outcome research, multicultural service-learning has been shown to promote more multiculturally positive attitudes. For example, Eyler, Giles, and Braxton (1997) found that students who participated in service-learning were more likely to reject stereotypes and developed a deeper understanding of social issues presented within the course and service-learning context. In two other studies by Myers-Lipton (1996 & 1998) students who participated in multicultural service-learning scored lower on measures of modern racism and developed more civic responsibility than students who did not

participate in multicultural service-learning. A few outcome studies have demonstrated a direct link between multicultural service-learning and multicultural competence (Jett & Delgado-Romero, 2009; Smith et al., 2011). Both studies are qualitative in nature, and further research is needed to solidify this link.

Two main gaps in the research literature on the relationship between multicultural service-learning and multicultural competence exist. First, there is a lack of *outcome research* on the effects of multicultural service-learning on multicultural competence. Second there is a lack of *process research* on how multicultural competence can be developed through multicultural service-learning. Therefore, it is important to examine both the outcome of multicultural service-learning on multicultural competence and uncover the process by which this develops. The current study aims to fill the gaps in the literature by using a mixed methods approach with established quantitative measures of multicultural competence and using exploratory means of qualitative inquiry. This approach will provide more definitive evidence of the ability of multicultural service-learning to contribute to multicultural competence and understand the process by which this occurs.

Hypotheses

The hypotheses generated will be tested during the quantitative phase of this study and then further explored through qualitative inquiry. The literature on multicultural competence in counseling psychology and the literature on multicultural service-learning or service-learning in counseling psychology, counselor education, teacher education, and undergraduate education were foundational in developing the hypotheses for the current study. A review of the literature revealed that multicultural training generally increases

the multicultural competence of both graduate and undergraduate multicultural trainees. Further, multicultural service-learning has been shown to contribute to aspects of multicultural competence.

There is some evidence that multicultural service-learning leads to increased levels of multicultural competence. However, for the purposes of this study the researcher chose to not make hypotheses one-directional and allow for growth or decline in multicultural competence to be anticipated results. There are several reasons for this choice. First, this study utilizes a mixed methods approach and the qualitative phase of data analysis is based on tenants of grounded theory. In grounded theory, the researcher aims to remain open to multiple possibilities and utilize an inductive, rather than deductive, process to discover results that stem from the data, rather than theoretical influences (Charmaz, 2006). Because of this, allowing for a growth or decline in multicultural competence in the hypotheses generated for the quantitative portion of this study will allow for the researcher to be more open to the information that stems directly from the data.

In addition to the grounded theory basis for this research, there are also theoretical considerations that influence the openness of the hypotheses. In multicultural competence research, it has been found that not all experiences lead to increased multicultural competence. For example, Helms (1990) racial identity theory states that there is a regression in positive attitudes towards racially different individuals that occurs as a part of a positive racial identity development. Therefore, it is possible that a decline in self-reported multicultural competencies, which at the surface could be seen as a regression, could actually be a necessary step in the developmental process.

Outcomes will be evaluated through responses on a self-report measure of multicultural counseling competence. For the quantitative phase of the proposed study, the hypotheses are as follows:

Hypothesis 1: Students who participate in multicultural service-learning experiences over the course of one academic semester will report levels of multicultural competence (awareness, knowledge, and skills) that are significantly different (higher or lower) than students who do not participate in a multicultural service-learning intervention.

Hypothesis 2: Students who participate in multicultural service-learning experiences over the course of an academic semester will report significantly different levels of multicultural competence at post-test, than at pre-test.

Regardless of the quantitative results or the directionality that is found, qualitative interviews will be used to explore this process further and explore multicultural competence development. The overarching research questions guiding the qualitative inquiry phase are: (a) how do students understand their multicultural service-learning experiences and (b) how do students develop in their multicultural competence in the context of multicultural service-learning.

Definitions and Operational Terms

Multicultural education.

Multicultural education works from a social justice paradigm to reform school processes to meet the educational needs and interests of a society with multiple identities and reduce oppression (O'Grady, 2000). Multicultural education is a concept, a movement to reform current educational practices, and a process oriented approach

(Banks, 2007). Multicultural education can be conducted from a number of approaches in multiple settings (Sleeter & Grant, 1987; Sperling, 2007). The target course for the current study operates from a *Social Reconstructionist Multicultural Education* (SRME) approach. The SRME approach operates from a social justice paradigm to directly teach about privilege, oppression, discrimination, and social injustice, and to educate students on how to take action against inequality (O'Grady, 2000; Sleeter & Grant, 1987). Within this approach, the course utilizes action, paired with reflection, to lead towards change. The SRME approach has the most promise for allowing students and educators to work towards social justice by openly examining oppression and take action towards increasing equality (O'Grady, 2000).

Multicultural education in the Unified Core.

Multicultural education is incorporated into higher education in many different ways. The SRME approach advocates for direct teaching of multicultural topics to students, with an emphasis on how to take action against inequality. The current study was conducted as part of a "Unified Core" model in a recreation and leisure studies major (Powell, Johnson, James, & Dunlap, 2011). Powell and colleagues (2011) have defined the Unified Core as "an innovative approach to higher education that blends content through linked courses within a major of community learners" (p. 63). The goals of the RLST Unified Core are based on models of experiential learning, including Kolb and Outward Bound and aims to achieve the following outcomes:

- a) present ideas and talk with citizens, colleagues, participants, donors, and policymakers with knowledge and confidence; b) approach challenges by looking for the connections between experience, existing information, and new information in order to make better decisions; c) lead organizations by recognizing the interconnectedness of leisure, recreation, research, and the challenges of a diverse society; d) enter the profession with a wide-range of

tangible skills and the ability to effectively demonstrate those skills in an interview and on the job; and e) create and support individual and societal action related to leisure, recreation, and the “common good” (Powell et al., 2011, pp. 64-65).

Through a series of linked courses, taught by a teaching team, students are exposed to multicultural topics, complete service-learning projects, and are integrated into a learning community in which they share information, gain support, and challenge each other.

Multicultural service-learning.

The definition of multicultural service-learning comes mainly from literature in teacher education. Multicultural service-learning aims to take the construct of service-learning and add an intentional focus on multicultural issues. Service-learning, is a reciprocal process in which providing service to the community and promoting student learning are equally important outcomes (Furco, 1996). Multicultural service-learning, shares those goals, and adds an additional component of teaching about various cultural variables that influence students’ interactions with and perceptions of those that they are working with (Dunlap, 1998; Sperling, 2007).

Multicultural competence.

Multicultural competence is generally defined as the development of an individual’s awareness of her cultural identity and belief systems, and the knowledge and skills to work with diverse populations (Sue, Arredondo, & McDavis, 1992). This model was originally developed in relation to racial and cultural groups in the United States and was specialized for counselors and psychologists (Arredondo et al., 1996). It has been extended to other diverse identities and promotes systemic change and social advocacy (Arredondo et al., 1996; Sue, 2001). Additionally, it is being extended to other fields including education, health, and general undergraduate education (Estrada, Durlak, &

Juarez, 2002; Flannery & Ward, 1999; Mayhew & Fernández, 2007; Robinson & Bradley, 1997; Rogers-Sirin, & Sirin, 2009; Wong, 2008).

The current study utilized the extended definition of multicultural competence, which has a more inclusive definition of diversity and includes: language, sexual orientation, gender, age, disability, class status, education, religious/spiritual orientation, and other cultural dimensions (Sue, 2001). By this definition a multiculturally competent individual would have high levels of awareness (of their own cultural identity, values, and biases), knowledge (of other cultural groups and differences, oppression, and privilege), and skills to work with a diverse groups (Arredondo et al., 1996; Sue et al., 1992; Sue, Bernier, Durran et al., 1982)

CHAPTER II

Review of the Literature

The United States is becoming increasingly multicultural and higher education has begun to take on the responsibility of educating students to effectively live within a multicultural world. Higher education institutions are in a unique position to make a significant impact on the overall multicultural competence of the United States for two reasons. First, faculty members of higher education institutions have made significant contributions to the overall understanding of prejudice and multicultural competence training. Second, higher education institutions are often responsible for training tomorrow's leaders. Therefore, there is a natural link between multicultural competence training and higher education institutions.

Why Should We Care?: The Impact of Prejudice

Prejudice, discrimination, and "isms" (i.e. racism, sexism, heterosexism, etc.) have existed within the United States since its founding and have led to political, economic, cultural, and social inequalities. Multicultural competence training aims to reduce prejudice and its negative effects for both oppressors and the oppressed. While multicultural competencies can be applied to a wide variety of underrepresented populations, racism and the effects of prejudice on People of Color and Whites has been a main focus in the multicultural literature and provides a salient example for understanding the potential impact multicultural competence training can have. The multicultural competence movement is relatively new, but the effects of racism on People

of Color and on Whites in the United States have been explored for the last 50 years, with an increased emphasis since the 1990's (Carter, 2007; Pedersen, 1990).

In the United States, Whites have historically been the predominant racial group demographically. This demographic dominance is accompanied by political, economic, and social power for Whites and as such, there is a long-standing history of racism and oppression against People of Color (Carter, 2007; Delgado-Romero, Galván, Maschino, & Rowland, 2005; Reynolds, Sneva, & Beehler, 2010). Racism takes many forms and includes individual, institutional, and cultural racism. Individual racism, which is predominantly the focus of the initial steps of multicultural competence training, is defined as “the belief in one’s superiority and members of the out-groups’ inferiority” (Carter, 2007, p. 24). Individual racism can be expressed in both overt and covert forms, with racial microaggressions, or “everyday insults, indignities and demeaning messages sent to People of color by well-intentioned white people who are unaware of the hidden messages being sent...,” being a significant contributor to the overall negative racial climate for People of Color (D. W. Sue as cited in DeAngelis, 2009, p. 42).

In addition to individual racism, institutional and cultural racism also contribute to the systemic disadvantages People of Color must overcome to achieve at the same level as Whites, who have an unearned advantage in the United States. For example, as Sue (2003) stated, “White males make up one third (33%) of the U.S. population, yet they occupy 80-90% of the tenured positions in higher education...” (p. 9). Another striking example of institutional and systemic racism is the economic disparities for People of Color in the United States. As Dedrick Muhammad (2008) reported, economic disparities are closing at such a slow rate that it would take 537 years for Blacks and 634 years for

Latinos to achieve economic equality in the United States. The systemically racist climate of the United States has been shown to have a significant impact on the mental and physical health of its targets” (Carter, 2007, p. 25).

The effects of racism on People of Color have been explored explicitly within the field of psychology. Specifically within counseling psychology, the multicultural movement is considered to be the fourth force in the field and has created a call to understand the effects of racism and decrease its effects on both People of Color and Whites (Carter, 2007; Pedersen, 1990). Psychologically, Carter identified the effects of racism on People of Color in terms of race-based traumatic stress injury. Race-based traumatic stress injury involves the emotional or physical pain or the threat of physical and emotional pain that results from racism in the forms of racial harassment (hostility), racial discrimination (avoidance), or discriminatory harassment (aversive hostility)” (Carter, 2007, p. 88). This response to traumatic stress can occur with depression, aggression, shifts in self-esteem, racial-identity confusion, complicated interpersonal relationships, and strong feelings of shame and guilt” (Carter, 2007, p. 93).

Beyond the psychological effects to People of Color, institutional effectiveness has been affected by racism. In university settings, Reynolds and colleagues (2010) have outlined several negative impacts of racism on students of Color. They identify difficulty adjusting to predominantly White campus environments, social isolation, and difficulty integrating into the academic environment as creating roadblocks to academic success for students of Color (Reynolds et al., 2010). The effects of racism on People of Color are great and the psychological and academic impact of racism only covers a small portion of the overall effects of racism on marginalized groups.

Racism and prejudice affect People of Color more significantly than Whites in the United States, whom because of their privileged position can ignore the impact of prejudice on marginalized groups. However, there is also an impact on majority persons who are the perpetrators of oppression. One example of this is the effects of racism on White persons in the United States. Spanierman and Heppner (2004) identified both positive and negative effects of racism on Whites. The *positive effects of racism on Whites*, often recognized as unearned privileges, are likened to having “...an invisible package of unearned assets which I can count on cashing in each day, but about which I was meant to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks” (Spanierman & Heppner, 2004; McIntosh, 2003, p.191). These unearned privileges by default become tools of oppression for Persons of Color and ways in which racism positively affects the majority group.

The positive effects of racism on Whites have led to the continuation of prejudice and have a greater cost to minority persons. However, there are negative consequences of racism for Whites (Spanierman & Heppner, 2004). Kivel (2002) coined the term *costs of racism to Whites* and Spanierman and Heppner (2004) identified a tripartite model of the cost of racism to Whites that includes cognitive, affective, and behavioral components. The costs of racism include perpetuation and reliance on stereotypes, irrational fears of minority persons, guilt related to being the oppressor, and limited interracial interactions as a result (Spanierman, Todd, & Anderson, 2009).

Prejudice and oppression affects everyone; those who intentionally oppress others, those who unintentionally oppress others, those who accept the oppressiveness of

institutional discrimination, and those who are intentionally or unintentionally oppressed by individuals, groups, or organizational systems. The consequences to those who are oppressed are far greater than the consequences faced by the oppressor, but all are affected (Spanierman & Heppner, 2004). Therefore, multicultural competence, which aims to reduce prejudice and oppression, is a necessity for both oppressed and oppressive groups and individuals.

An Updated Context

Multicultural competence training is quickly gaining recognition in the general population as the demographic characteristics of the United States continue to change rapidly. In the current sociopolitical climate of the United States, multiculturalism needs to be re-examined in a new context. With significant events such as September 11th, the “war on terror,” and the election of the first Black president of the United States in the past 10 years, we are in a new era of international and intercultural understanding. The most recent of these events, the election of a Black man as President of the United States provides a salient example for understanding the current sociopolitical climate and context for multicultural training.

Barack Obama’s campaign and election has stemmed a significant stream of research on *The Obama Effect* and the perception of significant progress in race relations in the United States (Carter, 2009; Kaiser, Drury, Spalding, Cheryan, O’Brien, 2009; Plant et al., 2009). Research demonstrated a decrease in implicit prejudice during the campaign attributing a positive Black role model to decreased stereotyping and prejudice of Black persons (Plant et al., 2009). Further, the perception of racial progress by both Blacks and Whites increased significantly in 2008, when compared to the perception of

racial progress in 1980 (Teasley & Ikard, 2009). This positive perception and *The Obama Effect* has led to public perception of an era of post-racism, in which Whites and People of Color can co-exist and achieve to the same degree (Carter, 2009; Helms, 2009; Kaiser et al., 2009; Teasley & Ikard, 2010). It is true that for many, the presidential election signifies a significant step towards racial equality. However, the idea that America is suddenly post-racial has, ironically, been demonstrated to be further psychologically, culturally, and socially damaging to People of Color.

The myth of post-racism in America serves to stall organizational change and perpetuate the current power position of Whites in America. Teasley and Ikard (2009) identified three inherent challenges to the post-racism era: —a) It obfuscates the meaning of race, (b) it ignores gross economic disparities between racial and ethnic groups and their historical contemporary antecedents, and (c) it disregards the enactment of social policy mechanisms that maintain economic disparities” (p. 422). In addition to setting the stage to ignore or minimize the struggles that People of Color face, *The Obama Effect* and the myth of post-racism in America also serves to further the promotion of the dominant culture and create a new ability to ignore long-standing inequalities.

During the election, it was believed that implicit associations towards Black persons would change in the face of a positive Black role model; the President (Plant et al., 2009). However, future reports have showed that these implicit positive associations with Blacks and with the President have not lasted (Knowles, Lowery & Schaumberg, 2010). Further, the myth of post-racism has the ability to decrease the drive for social justice action in Whites by furthering the idea that racism can be checked off of the to-do list. Kaiser and colleagues (2009) conducted a study before and after Obama’s election.

Post-election, Kaiser and colleagues found: (a) increased perception of racial equality, (b) increased endorsement of the protestant work ethic, (c) decreased perceptions of a continued need for future racial progress, and (d) decreased support for policies that address racial inequality. These findings point out the “unintended consequences for remedying racial injustice in the United States” and serve to stall social justice work (Kaiser et al., 2009, p. 558).

Given the current sociopolitical climate, using *The Obama Effect* as an example, it is important to note that we are in a new era for multicultural competence training. The current study took place from the fall of 2009 to the spring of 2010, approximately 1 year to 18 months after the presidential election. While there is a very real idea of post-racism in the United States, the effects of racism on both Whites and People of Color continue to take a toll on the psychological wellbeing of all. Therefore, multicultural competence training must continue to be examined critically within this era, especially at predominantly White institutions, where the disparities are great, but are paired with a new idea of post-racism.

Multicultural competence is important to reduce racism and oppression which has a negative effect on both minority and majority persons. The effects of oppression continue to exist within the current sociopolitical climate. While gains have been made in increasing equality and awareness of the effects of oppression, the idea that we are in a post-racial and post-racism era within the United States serves to decrease the urgency for developing multicultural competence. Higher education is not immune to the effects of oppression and researchers have found negative effects for People of Color (Reynolds et al., 2010) and for Whites (Spanierman et al., 2009). Therefore, higher education, which

is both affected by and has the power to affect the sociopolitical climate of the United States, can play a major role in the multicultural competence movement.

The Multicultural Competence Movement

Multiculturalism has been an increased area of focus within and outside the field of counseling psychology since the 1970's (Carter, 2007; Pedersen, 1990). Significant contributions to the development of the multicultural movement have been made by many fields, but counseling psychologists have made many significant contributions and continue to be at the theoretical and empirical helm of this movement (Ridley & Kleiner, 2003). Within counseling psychology, the multicultural movement has grown from an exploration of cultural differences and an examination of the effects of therapist variables on clients, to the development of comprehensive multicultural competencies that can be examined within and outside of the field (Ridley & Kleiner, 2003). Currently, multicultural competence is maturing into an international and multidisciplinary specialty within the multicultural movement (Ponterotto, 2008).

The beginnings of the multicultural movement in counseling psychology can be traced to the Vail Conference in 1973, which focused on psychological practice with culturally diverse clients (Korman, 1974). Through research and exploration of how to effectively serve ethnic minority populations, Sue and colleagues (1982) developed the first model of multicultural competence, focusing on a tripartite model of awareness, knowledge, and skills. This model has and continues to be the basis for a majority of the multicultural competence research and training in the United States (Ponterotto, 2008). After the development of the tripartite model, efforts from counseling psychologists led to further defining and operationalizing multicultural competencies (APA, 2003;

Arredondo et al., 1996) and increased research focused on integrating these competencies into training and practice (Ponterotto, 2008). Currently, research in multicultural competence is focusing on four main areas: (a) the internationalization of multicultural counseling issues, (b) the expansion of multicultural competence beyond counseling psychology, (c) multicultural competence assessment, and (d) moving towards culturally transcendent (etic) models of cultural understanding (Ponterotto, 2008).

Defining multicultural competence.

There is no universal definition of multicultural competence (APA, 2003). However, the most widely used and empirically tested model is the tripartite model of awareness, knowledge, and skills developed by Sue and colleagues (1982 & 1992) and operationalized by Arredondo and colleagues (1996; Mollen, Ridley & Hill, 2003). This model of multicultural competence was used in the current study because of its utility and applicability within and outside the counseling profession. The tripartite model of multicultural competence focuses on race, ethnicity, and culture. However, Sue and colleagues (1992) also recognize the multiple aspects of identity that all individuals hold and therefore outlined dimensions of identity that although not explicitly addressed, are applicable within the multicultural guidelines. Multiple aspects of identity and diversity have been categorized into three dimensions (Arredondo & Glauner, 1992; Arredondo et al., 1996). The –A” dimensions are fixed aspects of self, including age, culture, ethnicity, gender, language, physical and mental well-being, race, sexual orientation, and social class. The –B” dimensions are somewhat fluid aspects of self, including educational background, geographic location, recreational interests, health care practices and beliefs, interests, military experience, relationship status, and work experience. The –C”

dimensions are sociopolitical and contextual factors that include historical moments or eras. All three of these dimensions intersect to form a multicultural self and in later versions of the multicultural competencies these multiple layers of personal identity are addressed more specifically (Arredondo et al., 1996).

The multicultural competencies have evolved from eleven competency statements in Sue and colleagues (1982) original publication to a multifaceted set of competencies with several explanatory statements defining and providing guidelines for application (see Arredondo et al., 1996). The multicultural competencies are divided into areas of awareness (or attitudes and beliefs), knowledge, and skills. Awareness refers to acknowledgement and appreciation of one's own cultural heritage and how that influences her biases, values, beliefs, and emotional responses to culturally different populations, and the recognition of her own limitations regarding multicultural competence. Knowledge refers to appreciating diverse beliefs and values, having specific knowledge about the cultural heritage of others and the sociopolitical context of those with whom she works, and being familiar with relevant research regarding specific populations. Skills refers to the ability to respect diverse spiritual beliefs and worldviews, being able to use culturally appropriate interventions and understand the limits of traditional Eurocentric theories, and to receive verbal and nonverbal cues and place them within a multicultural context. Taken together, multicultural competence is defined as possessing the awareness, knowledge, and skills to provide services at an individual, professional, organizational, and/or societal level with diverse populations (Sue et al., 1992; Arredondo et al.; Sue, 2001).

Application of multicultural competencies.

The multicultural competencies have been widely used and applied to several fields, including education, health, and general undergraduate education (Estrada, Durlak, & Juarez, 2002; Flannery & Ward, 1999; Mayhew & Fernández, 2007; Robinson & Bradley, 1997; Rogers-Sirin, & Sirin, 2009; Smith, 2011; Wong, 2008). While this model has been widely applied, there are critics, especially related to the implementation of this model into training programs. Specifically related to training, programs often focus on knowledge and awareness, neglecting multiculturally competent skill development (Arredondo & Arciniega, 2001). Further, there appears to be difficulty in assessing multicultural competence in counselors and the general population (Constantine & Ladany, 2000). In order to address these areas of concern, educators need to focus on multicultural skill development and research needs to address the lack of appropriate measurement tools to measure a complex construct such as multicultural competence.

Experiential multicultural competence training.

Multicultural competence training has been most widely explored within the fields of counseling psychology and counselor education. Within the past three decades, there has been an increased focus on multicultural education within and outside the field of counseling (Pieterse, Evans, Risner-Butner, Collins, & Mason, 2009; Ponterotto, 2008). Additionally, one area within multicultural competence training that has gained increased attention is the utility of experiential training and education methods (Hays, 2008; Pieterse et al., 2009).

Experiential training methods for developing multicultural competence have shown promise. Several studies have shown that interaction with culturally different

individuals leads to an increase in self-reported multicultural competencies in counselor trainees (Allison, Echemendia, Crawford, & Robinson, 1996; Carlson, Brack, Laygo, Cohen, & Kirkscey, 1998; Salzman, 2000). Kim and Lyons (2005) and Roysircar (2004) both comment on the importance of experiential activities, in that they allow for students to struggle through the process of developing multicultural competence at an emotional, rather than purely intellectual level. While there is empirical support that suggests that multicultural interactions lead to the development of multicultural competence, the evidence on how this process occurs is anecdotal at this point and requires further empirical investigation.

A majority of the research examining the use of experiential education in multicultural competence training has been positive, but a few studies have indicated potential pitfalls. For example, Carter (2001) and Helms and colleagues (2003) have noted that multicultural training and negative racial experiences early in racial identity development can elicit resistance from counselors in training. Therefore, in examining how experiential education affects the development of multicultural competence, researchers must be aware of the potential ethical implications of decreasing multicultural competence.

The multicultural competence movement has grown significantly over the last few decades and is becoming an increasing focus within the field of psychology and within higher education systems. Many methods of multicultural competence training have been studied, and one emerging tool is experiential methods of training. More research needs to be conducted on the utility on experiential multicultural competence training, but

initial results are promising and indicate that experiential methods should be tested within multicultural education settings.

Multicultural Education

Stemming from *Brown v. Board of Education* in 1954 and the Civil Rights movement of the 1960's, multicultural education has gained increased attention in over the past 50 years as a "form of resistance to oppressive social relationships" (Sleeter, 1996, p. 10). Multicultural education has many definitions and represents multiple perspectives on cultural identity, social, psychological, and educational issues as they affect students.

In the development of multicultural education, there have been five major approaches that have defined the movement (O'Grady, 2000; Sleeter, 1993). The first method, *teaching the exceptional and culturally different* is a method that focuses on the specific needs of those who do not fit the cultural norm, emphasizing assimilation. The *human relations approach* emphasizes getting along and focusing on similarities, minimizing differences and the role of power differentials. *Single group studies*, which are similar to the "cookbook approach" method of multicultural competence training in counseling, teach about specific groups from an emic perspective, but fails to integrate multiple identities (Sue, 1997). The *multicultural education approach* advocates for reform of school processes to meet the needs of a diverse society, but tends to overlook the underlying conflict that stems from inequitable power distribution. The final method, the *multicultural and social reconstructionist approach* teaches directly about oppression, discrimination, and social justice in the context of encouraging action against inequalities discovered (Sleeter & Grant, 1987). Of all of these methods, the social reconstructionist

approach has gained the most popularity and fits within the existing multicultural and social framework of social justice action.

Today, multicultural educators have embraced the tripartite model of multicultural competence (Sue et al., 1982; 1992). And using this model, multicultural education involves acquiring awareness, knowledge, and skills to work effectively with diverse individuals (American Association of Colleges for Teacher Education, 1972). Within this definition, the social reconstructionist approach integrates with experiential educational methods, such as service-learning, to create systemic change (O'Grady, 2000). While empirical support for the utility of service-learning methods within multicultural education using a social reconstructionist approach is still underdeveloped, some of the growing research within the field of education has indicated that service-learning can bridge the gap between multicultural education theory and practice (Michalec, 1994).

Service-Learning

Service-learning as a discipline was developed in the late 1960's by members of the Southern Regional Educational Board with a dual focus on meeting needs of the students and the needs of the community (O'Grady, 2000; Stanton, Giles & Cruz, 1999). However, long before the term service-learning was used, a commitment to community service was present in American culture. Beginning in the early 1900's, with the work of John Dewey, community service has been a cultural and political focus in the United States (Giles & Eyster, 1994). In the 1930's, community service reached the national stage with the establishment of the Civilian Conservation Corps, by the Roosevelt administration. Since that time, government sponsored community service programs have paved the way for modern service-learning and include the Peace Corps and Vista

programs established in the 1960's and the Youth Conservation Corps established in the 1970's (O'Grady, 2000). With the foundation of national service and the theoretical framework of Dewey, during the 1980's service-learning began to spread to educational systems and has been integrated into curricula at the primary, secondary, and post-secondary levels at increasing rates ever since (Wade, 1997).

Today service-learning is rapidly becoming a component of coursework, an effective tool for connecting classroom and community, a pedagogical strategy, and a discipline within higher education (O'Grady, 2000). There are currently several definitions for service-learning, based on different theoretical frameworks, disciplines, and foundational principles. However, at the core of all of these is a dual commitment to service and learning as equally weighted goals (Sigmon, 1997). While service-learning has been defined by many, Jacoby (1996) provides an effective definition that synthesizes much of the literature. Jacoby states that —service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities designed to promote student learning and development. Reflection and reciprocity are key concepts of service-learning” (p. 5). This definition has been utilized in many contexts and mirrors the definition of service-learning established in the late 1960's by the Southern Regional Educational Board and the current definition of service-learning by the National Commission on Service-Learning (2002).

Jacoby's (1996) definition of service-learning emphasizes four key themes: (a) collaboration with the community, (b) the importance of reflection, (c) active learning,

and (d) the development of a sense of caring (O'Grady, 2000). These themes are also present in the National Service Act of 1993, stating that service-learning is a method:

- In which students learn and develop through active participation in intentional activities that meet community needs established through a collaborative relationship between the educational system and the aspect of community;
- That is integrated into curricula as a way to get students to reflect on their experiences within a structured format that is relevant to classroom content;
- That allows for the development of new skills and knowledge gained through interaction with the community;
- Enhances what is taught in school, in a way that fosters development, civic mindedness, and a sense of caring for others. (O'Grady, 2000; Rhoads, 1997; Silcox, 1995).

The benefits of service-learning.

Practitioners and theorists who promote service-learning believe that integrating it into formal curricula will promote civic responsibility and ameliorate social problems (Barber, 1991; Boyer, 1981; Conrad & Hedin, 1991; Hammond, 1994; Smith, 1994; Stanton, 1990; Wade, 1997). Several of these theorists also promote service-learning as a method of teaching students to critically reflect on their experience and work collaboratively with others (O'Grady, 2000). While theoretically, based on the key themes within service-learning, these outcomes are likely, the existing research on the efficacy of service-learning is still limited. Miller (1994) conducted a review of the research to date, and found that service-learning increased self-esteem in students, improved social attitudes, increased knowledge of the area in which students participated

in service, and improved integration of theory and practice. Since Miller's findings were published, the literature on service-learning has continued to grow and one area which has received increased attention is the integration of multiculturalism into the service-learning initiative.

Multicultural service-learning.

Service-learning and multicultural education have long been intertwined and some theorists argue that a multicultural initiative has always been at the core of service-learning (O'Grady, 2000; Stanton, Giles, & Cruz, 1999). In the past ten years, the focus on service-learning as a method of creating positive social change and inciting social responsibility has increased. This has given way to the multicultural service-learning movement.

Multicultural service-learning takes the traditional tenants of service-learning (collaboration with the community, active learning, reflection, and caring) and adds a fifth explicit goal of integrating a social justice paradigm to intentionally teach about cultural variables, oppression, discrimination, racism, privilege, and the like (Dunlap, 1998; Furco, 1996; Michaelc, 1994; Sperling, 2007). The research on the effectiveness of multicultural service-learning, like the general service-learning literature, is young, but growing rapidly. Research has found that multicultural service-learning leads to a more informed view of the social world (Sperling, 2007). Students who participated in multicultural service-learning have been shown to reject stereotypes (Eyler, Giles & Braxton, 1997), score lower on measures of modern racism (Myers-Lipton, 1996), demonstrate civic responsibility (Myers-Lipton, 1998), and demonstrate more cognitively complex thinking styles (Osborne, Hammerich, & Hensley, 1998). Additionally in a

study conducted by Smith et al. (2011), students who participated in multicultural service-learning reported high levels of self and other awareness related to cultural variables and knowledge about privileges they possessed and the state of affairs for the populations they were working with.

The research on multicultural service-learning is promising, but to date there are very few studies directly examining the relationship between multicultural service-learning and multicultural competence. Further, the research that has been conducted has been mostly qualitative in nature and has not utilized the existing measures of multicultural competence in the field of counseling. More research is needed on the outcomes of multicultural service-learning and the process by which multicultural competence does or does not develop within a multicultural service-learning framework.

CHAPTER III

Method

Introduction

Multicultural service-learning is an emerging tool for increasing multicultural competence. There is strong theoretical support for the link between multicultural service-learning and multicultural competence, but empirical support is lacking. Both process research and outcome research are needed. Therefore, the purpose of this study was to examine the link between multicultural service-learning and multicultural competence, aiming to understand the outcome of multicultural service-learning on multicultural competence and the process by which this development occurs.

This study utilized a pragmatic approach and a sequential explanatory strategy (Creswell, 2003). A pragmatic approach emphasizes flexibility in methodology, including the utilization of mixed methods approaches, because the importance of solving the problem or discovering the process is emphasized over the methodologies chosen (Creswell, 2003). A sequential explanatory strategy, which fits within the pragmatic paradigm, uses quantitative and qualitative methodologies, giving priority to the quantitative phase of data analysis. The purpose of the sequential explanatory strategy is to utilize qualitative methodology and analysis to assist in explaining the findings of the quantitative phase of analysis (Creswell, 2003). This strategy was used in the current study to fully explore the link between multicultural service-learning and multicultural competence and deepen the understanding of the process by which multicultural

competence is developed through multicultural service-learning. Using the sequential explanatory strategy, data collection and analysis was conducted in two phases, quantitative, followed by qualitative. Quantitative and qualitative data were analyzed separately and integrated during the interpretation phase.

The quantitative phase of data collection and analysis was quasi-experimental in nature and utilized a RLST Unified Core and introduction to counseling sample to compare the development of self-reported multicultural competencies between a course that utilized multicultural service-learning and one that did not. The qualitative data collection and analysis phase was based on tenants of grounded theory and utilized constant comparative analysis (Charmaz, 2006) to delve deeper into the development of self-reported multicultural competencies for students in the RLST Unified Core sample. The following sections will address the selection and context of the current study, followed by detailed procedures of the quantitative phase and then qualitative phase, including the sample, data collection, and the data analysis process for each phase.

Case Selection

The current study aimed to examine the relationship between multicultural service-learning and multicultural competence in a higher education context. The RLST Unified Core sample consisted of students participating in the RLST Unified Core course during the fall semester of 2009. The criteria for selection of the RLST Unified Core included (a) the intentional use of multicultural service-learning within the course context, (b) a SRME approach to multicultural service-learning and integration of that approach into course curricula, and (c) a pedagogical match in the model of multicultural competence training between the researcher and the professors of the RLST Unified Core

course. The RLST Unified Core sample that was chosen utilized the awareness, knowledge, and skills model of multicultural competence development and through a social justice framework, integrated multicultural service-learning into several aspects of the course curricula.

For the quantitative portion of the study, an introduction to counseling course was chosen. The criteria for selection of the introduction to counseling course include (a) students who were demographically similar to students in the RLST Unified Core (upperclassmen), (b) no use of service-learning or experiential education as part of the course, and (c) no intentional lectures or conversations about multicultural topics in the context of the course. It should be noted that although the introduction to counseling courses, taught by two White counseling psychology graduate students (one male and one female), did not explicitly focus on multicultural issues, the professors are both multicultural advocates. Both professors conduct therapy and research through a multicultural lens. Therefore, while multiculturalism was not an explicit course component, it is possible that the multicultural lens through which both professors operate influenced their teaching style.

Context.

The RLST Unified Core consisted of students in an undergraduate recreation and leisure studies (RLST) major situated within a Department of Counseling and Human Development services at a large southeastern land-grant university (See Powell et al., 2011 for additional information about the Unified Core model). Students enter the RLST major in the fall semester, having completed most of the university and state required liberal arts curricula. Typically students are in their third year when entering the program.

The RLST program aims to train students in programming techniques that can be used with people who have a wide range of abilities and cultural backgrounds. There is also a focus on becoming social justice advocates. Students graduating from the program are expected to have broad knowledge and skills in the areas of administration and management of recreation and leisure services and typically pursue careers in recreation program leadership or the administration and management of public, private, civic, and social agencies. The RLST Unified Core is taught by a teaching team of four instructors, two tenured faculty members and two graduate student teaching assistants. For the semester that the current study was conducted, all professors identified as White.

As students enter the major, they enroll in a blocked schedule that links four, three credit hour courses in the first semester. These courses, which are termed the RLST Unified Core, include Foundations of Leisure Services, Programming for Leisure Services, Community Programming Lab, and Contemporary Social Issues in Recreation and Leisure Studies. In the RLST Unified Core and throughout the major, experiential education and the value of process connected to product are emphasized. Multicultural service-learning is a large component of the RLST Unified Core, especially the community programming (lab) course, which focuses on providing direct service to the community as a way to build skills and broaden the exposure of the students to clients in their local community. Within the context of this course, multicultural service-learning is defined as experiences in which students interact and engage with persons of diverse backgrounds that are different from their own. In this course, multicultural service-learning is integrated into course curricula with the goals of promoting the development of multicultural competence and programming skills. The context of the course for the

students in the current study included a variety of multicultural service-learning sites, experiences, and populations. The specific multicultural service-learning sites and projects will be explained in the next section.

Explanation of RLST Unified Core simulations.

The RLST Unified Core operates from a SRME framework, aiming to increase students' multicultural awareness, knowledge, and skills for the purpose of training them to effectively work with diverse groups. The main interventions used for this are simulations aimed at raising multicultural awareness through intentional conversations about privilege, multicultural service-learning activities, and processing multicultural service-learning experiences from a social justice lens.

In the current study, multicultural awareness raising activities, or simulations, included a poverty simulation, a social agency simulation, inclusion-fusion, a wheelchair simulation, inclusive programming, and a Boy Scouts Simulation. The poverty simulation provided an opportunity for students to take on the role of a low or no-income member of society. Students were given a packet of information that includes their socioeconomic status, family circumstances, cultural background, and tasks that they must complete. Faculty members and volunteers served as staff members of various agencies (i.e. social security office, the department of human services, police, etc.). Students struggled to complete their tasks and were given an opportunity to process their experiences after the exercise concluded.

The social agency simulation aimed to further student understanding of the circumstances for low-income families and the agencies they interact with. Students were given a task to complete. For example, one group was asked to complete an application

for family financial assistance (welfare). Students were not able to use the internet/computers, cell phones, campus resources, or personal transportation to complete their tasks.

Inclusion-fusion was a simulation of various physical disabilities. For example, students were required to put on a blindfold and dial a phone number, pour a glass of water, and count out change. Students were given an opportunity to process their experiences in this simulation with each other and with faculty facilitators at the end of the exercise.

The wheelchair simulation required students to sign up for a six hour period when they would be required to complete all activities in a wheelchair. Students went about their daily activities during this simulation, noting the difficulties faced by their ability status. Students were required to write a reflection paper and took part in a dialogue with faculty about what they learned at the end of the exercise.

Inclusive programming was emphasized throughout the semester. One component of the RLST Unified Core is to provide students with the opportunity to practice their skills in program facilitation. When students were practicing their programming skills, faculty would often have at least one student play a role that the student leading the program would need to adapt to. Examples of this included having all students (college-age students) act as children, having one or two students have the inability to utilize an arm, having one or two students wear earplugs. Finally, the Boy Scouts Simulation required students to debate a social issue, understanding the various social, contextual, and political factors influencing various sides of the issue.

Explanation of the RLST Unified Core conversations about privilege.

Throughout the semester, faculty members gave lectures and facilitated dialogues about privilege. Students were introduced to the idea of White privilege through Peggy McIntosh's *Unpacking the Invisible Knapsack* (2003) and were then asked to examine primary, secondary, and tertiary aspects of their culture through participating in a dialogue about their status on various aspects of privilege. Additionally, in relation to student's multicultural service-learning projects, aspects of privilege, identity, and primary, secondary, and tertiary aspects of culture were integrated into projects and process discussions to provide a context for understanding their culture and the culture of those they were working with.

Explanation of the RLST Unified Core multicultural service-learning projects.

Multicultural service-learning projects were a large component of the overall training for students. Through assigned activities, students gained experience and interacted with diverse groups. In the first experience of the semester, students in the RLST Unified Core conducted a needs assessment and implemented a recreation and/or leisure program at one of several community agencies. Agencies included a nursing home and two different after school youth programs serving predominantly low SES, African-American or Latino children.

The second experience of the semester included all students in the RLST Unified Core working with adults with cognitive disabilities. Students in the RLST Unified Core assisted staff in implementing recreation programs, acting as both partners and teachers. The third experience involved a small portion of the students in the RLST Unified Core working at an after school program serving Latino youth. This program took place in a

community with several members living in the United States illegally. While not all students were involved in each project, the learning community environment, where peer-to-peer learning is emphasized, created an atmosphere in which all students were likely to be affected each experience.

Throughout the semester, prior to, during, and after the multicultural service-learning experiences, the instructors of the RLST Unified Core were intentional about discussing the cultural implications of the students' work with their community clients. Also, students in the RLST Unified Core were asked to continually process and work through their understanding of their cultural background through class discussions. These class discussions were paired with feedback given to students in the RLST Unified Core throughout their multicultural service-learning experiences. Feedback focused on their use of skills learned in their coursework and their ability to work effectively with diverse community members. Discussions about cultural variables in the context of the classroom have the ability to help members not in a particular project gain from the experiences of their peers (Smith et al., 2011).

Researcher.

The basis for interest in this study came from the researcher's personal experiences as a Teaching Assistant in the RLST Unified Core and her interest in multicultural competence development. Two years prior to beginning this study, the researcher, as part of a teaching team, taught in the RLST Unified Core. The researcher also conducted studies on the connection between multicultural service-learning and multicultural competence within the RLST Unified Core in the past and conducted several research projects on multicultural competence development outside of the RLST

Unified Core. The current study utilized tenants of a grounded theory approach. Glaser and Strauss (1967), who first wrote about grounded theory methodology, suggested that the researcher approach the study from a naive perspective, in order to allow for the development of themes that stem solely from the data gathered in the field. Given the background of the researcher and her previous experiences, that is not the case in the current study. To compensate for her prior knowledge of the phenomenon of multicultural competence, she aimed to approach the data as openly as possible to represent the meaning of students' subjective experiences. Previous experiences related to the RLST Unified Core and knowledge of multicultural competence allowed for the possibility of revealing unique aspects of the phenomenon being studied that would have not been discovered by a more distant perspective.

Despite the previous history of the researcher with the RLST Unified Core, the relationship between the participants of this study and the researcher was minimal. The researcher met with participants in this study two times as a class for data collection. She also presented a research project to the RLST Unified Core students during the qualitative phase of data collection. She had no official responsibilities to the RLST program outside of her research involvement. Therefore, while the previous experiences of the researcher influenced the outcomes of this study and provided a unique perspective and insight, the lack of a relationship with the current participants in the RLST Unified Core or the introduction to counseling sample allowed for a more objective stance to be taken in this research process. Furthermore, by utilizing a mixed methods analysis, with quantitative data collection and analysis, followed by qualitative data collection and

analysis, there are multiple forms of information from which the researcher can gather information to develop theories that are most closely tied to the data.

Quantitative phase

Participants.

Participants for the RLST Unified Core sample were selected based on enrollment in the RLST Unified Core during the fall semester of 2009. Students in the RLST Unified Core were targeted because of their involvement in the 12-hour course that uses a multicultural and social justice paradigm, including multicultural service-learning projects. Forty ($N = 40$) students in the RLST Unified Core participated in the data collection process. Seven students were removed from the data analysis process because they did not complete one of the two quantitative data analysis packets. The sample of 40 students in the RLST Unified Core was demographically consistent with a typical classroom sample at the university they attended and included 65% women (26 women, 14 men) and was predominantly White (38 White students, 1 Black student, and 1 Asian student). The mean age for the students in the RLST Unified Core was 21 ($SD = 1.42$, range = 20–27). Twenty-six of the students (65%) were in their 3rd year of college, 11 of the students (27.5%) were in their 4th year of college, and 3 of the students (7.5%) were in their 5th year of college.

Students for the introduction to counseling sample were selected based on enrollment in one of four sections of an introduction to counseling course during the fall semester of 2009. Four sections of the course, taught by two different professors, were selected for inclusion. These sections were included because of the professors' willingness to incorporate an extra credit assignment where one option was to participate

in the current study. The introduction to counseling course is an upper level course that typically enrolled by undergraduate students in at least their 3rd year of education at the university. Students in this course were targeted because there is no multicultural service-learning component or explicit focus on multicultural competence in the introduction to counseling course. Also, because the introduction to counseling course was an upper-level course in the same institution as the RLST Unified Core, it was assumed that the demographic characteristics of the introduction to counseling sample would be similar to that of the RLST Unified Core sample. Thirty ($N = 30$) students from the introduction to counseling courses participated in the data collection process. Two students were removed from the data analysis process because they did not complete one of the two quantitative data analysis packets. The sample of 30 students in the introduction to counseling group included 90% women (27 women, 3 men) and was predominantly White (24 White students, 4 Black students, 2 students who identified as other). The mean age for the introduction to counseling sample was 21.5 ($SD = 1.9$, range = 19–28). One student (3.3%) was in their 2nd year of college, 3 students (16.7%) were in their 3rd year of college, 20 of the students (66.7%) were in their 4th year of college, and 4 of the students (13.3%) were in their 5th year of college.

For their participation, all students received extra credit for their participation in the quantitative portion of the study. In both courses, an alternative assignment was offered to receive the same credit. Also, if students were not in class during one or both of the data collection times, they were given an option to contact their professor to fill out the data packet at another time during the same week that data collection took place.

Data collection.

Students in both the RLST Unified Core group and the Introduction to Counseling group completed a quantitative data packet during class time in the first week and last week of the fall semester of 2009. During the first administration, the researcher explained the voluntary nature of the study and gathered informed consent documents from students willing to take part in the study (See Appendix A). Students were then given a data packet. During the first administration, the data packet for both the RLST Unified Core and introduction to counseling group included the *Multicultural Awareness, Knowledge, and Skills Survey – Counselor Edition – Revised* (MAKSS-CE-R; Kim, Cartwright, Asay & D'Andrea, 2003). The RLST Unified Core students were also given a contact information sheet and were given the option to consent to be contacted for the qualitative portion of the study.

In the last week of the semester, after the RLST Unified Core sample had completed their multicultural service-learning experiences, the second administration of data packets took place. During the second administration, both groups completed the MAKSS-CE-R again. Additionally, the RLST Unified Core sample was given the *Experience Questionnaire* (EQ), designed to determine where the students in the RLST Unified Core completed their multicultural service-learning experiences during the fall of 2009. Finally, all students were asked if they are enrolled in any courses that utilize service-learning as part of the course requirements. Any students who answered yes would have been removed from the sample. However, no students indicated currently taking courses that involved service-learning components. After completing the data

packet during the second administration all students were thanked for their participation and debriefed.

Measures.

Two measures were used in the current study. The MAKSS-CE-R was taken twice by all students to determine changes in levels of self-reported multicultural competence over the course of an academic semester. The EQ was completed by the RLST Unified Core sample during the second administration (at the end of the semester) to gather information about where they completed their multicultural service-learning experiences.

Multicultural Awareness, Knowledge, & Skills Survey – Counselor Edition – Revised.

The MAKSS-CE-R (Kim et al., 2003) is a 33-item self-report measure of multicultural competencies (See Appendix B). It is based on Sue, et al.'s (1992) model of multicultural competencies and includes three subscales: Awareness (10 items), Knowledge (13 items), and Skills (10 items), which are measured on a 4 point Likert-type scale (1 = very limited or strongly disagree, 4 = very good or strongly agree, depending on the subscale).

The MAKSS-CE-R is a revision of an earlier version of the MAKSS-CE developed by D'Andrea, Daniels, and Heck (1991), which addressed many of the psychometric limitations identified in research using the 1991 version (see Constantine & Ladany, 2000; Ponterotto, Rieger, Barret, & Sparks, 1994; Ponterotto & Alexander, 1996; & Pope-Davis & Dings, 1995). The revised version was developed through exploratory and confirmatory factor analyses that determined a 3-factor structure, consisting of items that

loaded at a level of at least .30 provided the best interpretation and the three factors were determined to match the Awareness, Knowledge, and Skills components of multicultural competence.

The revised version is a valid and reliable measure of multicultural counseling competence. Related to reliability, each subscale has demonstrated adequate internal consistency of .81, .80, .87, and .85 for the overall scale and the Awareness, Knowledge, and Skills subscales respectively (Kim et al., 2003). Related to validity, construct validity was established through the exploratory and confirmatory factor analytic studies mentioned above and correlating the MAKSS-CE-R subscales and items with the Multicultural Counseling Inventory (Sodowsky, Taffe, Gutkin, & Wise, 1994), an established measure of self-reported multicultural competencies based on Sue and colleagues' (1992) model of awareness, knowledge, and skills (Kim et al., 2003). Furthermore, criterion-related validity is evidenced by significantly higher scores for individuals who had completed a multicultural counseling course, when compared to those who had not, and for individuals who had more experiences with culturally diverse clients, when compared to those who had not (Kim et al., 2003).

The MAKSS-CE-R was chosen for this study because previous versions of this instrument have demonstrated utility in measuring self-reported multicultural competencies in undergraduate populations. Robinson and Bradley (1997) utilized the 1991 version of the MAKSS (D'Andrea et al., 1991) to determine that students who participated in a multicultural course improved their self-reported multicultural awareness and knowledge. Estrada, Durlak, and Juarez (2002) also used the 1991 version of the MAKSS to compare undergraduate multicultural counseling trainees' levels of

awareness, knowledge, and skills over the course of a semester and determined that students who participated in multicultural training significantly increased their levels of multicultural awareness and knowledge. However, their level of multicultural skill did not increase. The MAKSS has been used more often with undergraduate samples than other self-report assessments of multicultural competence and therefore is the best fit for the current study.

The Experience Questionnaire.

The Experience Questionnaire was designed for the specific purposes of this study (See Appendix C). The EQ was used to determine which multicultural service-learning experiences students in the RLST Unified Core sample participated in.

Research design.

The quantitative phase of the proposed study examined the effects of multicultural service-learning on self-reported multicultural competencies as assessed by the MAKSS-CE-R. The research design was quasi-experimental and the methodology of this design is similar to a prior study by Estrada and colleagues (2003), examining the effects of multicultural competence training on undergraduate students. The RLST Unified Core sample received the intervention of multicultural service-learning in the context of a course that operates from a SRME approach. The introduction to counseling group did not receive any multicultural intervention. Students in the RLST Unified Core were compared to students in the introduction to counseling group on their levels of self-reported multicultural competence at pre- and post-test.

For the quantitative phase of data analysis, preliminary statistical analyses were conducted to determine if the RLST Unified Core and introduction to counseling groups

differed demographically or on their baseline levels of multicultural competence, as measured by the MAKSS-CE-R. Internal consistency was calculated for each subscale of the MAKSS-CE-R. Repeated measures analyses of variance (ANOVAs) were used to determine the effects of multicultural service-learning on self-reported multicultural competencies, comparing the RLST Unified Core to the introduction to counseling group. To determine the effects of multicultural service-learning on the self-reported multicultural competencies of the RLST Unified Core sample, in comparison to the introduction to counseling group, a 2 (MSL vs. no MSL) x 2 (administration 1 vs. administration 2) repeated measures ANOVAs was calculated for each of the three subscales. To determine the effects of multicultural service-learning on the RLST Unified Core group from pre-test to post-test, paired samples t-tests were conducted on each of the three subscales.

Qualitative Phase

The sample.

The qualitative phase of the study focused on students in the RLST Unified Core who completed both administrations of the quantitative data analysis phase. Further, students within the RLST Unified Core group were targeted because they represent the ends of the spectrum of multicultural competence development.

Selection and recruitment.

Students in the qualitative phase of data collection were selected using purposive sampling techniques, selecting students that met specific criteria (Patton, 2002). Inclusion criteria were: (a) completion of the RLST Unified Core, (b) participation in multicultural service-learning activities as part of the course requirements in the RLST Unified Core,

(c) completion of both phases of the quantitative portion of data collection, and (d) demonstrated increase in multicultural competence (Total Competence score increase of ten or more) or decrease on multicultural competence as assessed by Total Competence scores on the MAKSS-CE-R. During the quantitative data analysis phase, all students in the RLST Unified Core group were asked if they would participate in follow-up qualitative interviews during class time in the spring semester of 2010. All students who met inclusion criteria and consented to being contacted for follow-up interviews were invited to participate in follow-up interviews. Seven students completed the interview process during the spring semester of 2010.

Data collection.

At the beginning of the interview, the researcher explained the voluntary nature of the study, disseminated an informed consent document, and reviewed it with students (See Appendix D). A semi-structured interview format was used (See Appendix E). The interview protocol was developed based on findings from Smith and colleagues (2011) and information gathered from the literature concerning multicultural competence in undergraduate students, multicultural service-learning, and multicultural service-learning's effects on multicultural competence. Based on the findings of Smith and colleagues (2011), questions focused on the process of increasing awareness of one's own culture, gaining knowledge of other cultures, changes in attitudes towards other groups, and anticipated future behaviors. Students were given flexibility within the semi-structured format to share their unique experiences. All interviews were audio taped and transcribed.

Research design.

The qualitative phase aimed to further the understanding of the quantitative results. Tenants of a constructivist grounded theory informed the data collection and analysis methods for this study (Charmaz, 2006). In constructivist grounded theory, the researcher attempts to derive a theory of a process or phenomenon that is based in the views of the participants of the study (Charmaz, 2006; Creswell, 2003). Constant comparative analysis was used to analyze the data separately from the quantitative results, as is consistent with a sequential explanatory strategy (Creswell, 2003). The first step in constant comparative analysis, open coding, aims to find major categories of information that reflected the experiences of the participant. The second step, axial coding, further organizes the open codes by selecting one open coding category on which to focus further analysis. Here the open codes from each participant were compared to examine the relationship between the codes established in the open coding stage. Finally selective coding, was used to develop hypotheses, visuals, narratives and/or propositions that explain the relationships between the categories in the data (Charmez, 2006; Strauss & Corbin, 2008).

Credibility check.

Checks on the researcher's understanding of themes developed were conducted. First, the researcher worked closely with a committee of faculty members trained in psychology, multicultural competence, multicultural service-learning, and qualitative methodology. One member of the faculty committee is situated within the RLST Unified Core as a professor. The knowledge of the learning community, his observations, and his understanding of the research being conducted allowed for the researcher to check her

assumptions, biases, and views of the emerging themes throughout the research process. Second, during the interview process, students were asked questions to determine whether their experience was fully represented in the questions asked. This process of providing a space for additional information allowed students to give information that may have otherwise been omitted. Finally, once themes are discovered, they will be tied back to the literature and existing theories about the constructs of multicultural competence and multicultural service-learning.

Limitations

There are several limitations of this study associated with the research design. The first limitation is the use of purposive sampling and utilizing intact groups. It is possible that students, who choose to major in RLST, comprising the RLST Unified Core sample, differ from those who do not choose RLST as a major. Because nonrandom samples were used, it is not possible to establish causal relationships. However, the results could provide direction for future studies investigating the causal nature of the relationships identified in the current study.

Another potential limitation is the lack of generalizability of these findings. While the mixed methods approach will provide an in-depth view of the process of developing multicultural competence through multicultural service-learning, the results may be limited in their generalizability. The current study utilizes a college population that is predominantly from privileged backgrounds (i.e. White, middle- to upper-middle class, and educated). This study also utilizes RLST majors who are given a specific intervention of multicultural service-learning. This study will provide a holistic view of one method of multicultural service-learning with one undergraduate major. However, the results may

not be as applicable to universities with more diversity, different majors, or different methods of implementing multicultural service-learning.

Related to instrument selection, there is a limitation related to the use of a measure developed for graduate counselor trainees, the MAKSS-CE-R. While the MAKSS (D'Andrea et al., 1991) has been effectively used with undergraduate students in two studies, the MAKSS-CE-R (Kim et al., 2003) has not been used in published studies with undergraduate students to date. Furthermore, the measure is developed for counselors in training and not for the general population or undergraduate students. This instrument was given to students, who are in a helping role in their RLST programs, but they are not graduate level students, counselors, or having taking a specific course in multicultural competence, for which the MAKSS-CE-R was developed. There is need for a specific instrument that is able to effectively measure undergraduate levels of multicultural competence. Currently, there is not an instrument based on the awareness, knowledge, and skills model (Sue et al., 1992) that has been developed for the general population or undergraduate students. Therefore, the results of this study may be helpful in extending the utility of the current instrument.

CHAPTER IV

Findings

The purpose of the current study was to utilize a sequential explanatory strategy to explore the link between multicultural service-learning and multicultural competence. In addition to examining the potential link between these two constructs, the researcher also aimed to understand: (a) how students developed multicultural competence in the context of multicultural service-learning and (b) how students understand their multicultural service-learning experiences. A quantitative measure of self-reported multicultural competence development was used to examine the relationship of multicultural service-learning to multicultural competence changes. Then qualitative interviews with students from the RLST Unified Core were reviewed to further understand this link.

The following sections will describe the quantitative and qualitative findings. Quantitative and qualitative data were analyzed separately. Quantitative results will be presented first. Qualitative themes will then be explicated, integrating relevant literature and quantitative results as they help with the description of themes. Finally, quantitative and qualitative results will be fully integrated to provide an overall picture of multicultural competence development as it occurs within the context of multicultural service-learning. This presentation is consistent with a sequential explanatory strategy, where quantitative data and qualitative data are analyzed separately and then brought together during the interpretation phase (Creswell, 2003).

Quantitative Results

Preliminary analyses.

Preliminary statistical analyses were conducted on demographic variables and pretest scores to determine if the RLST Unified Core and introduction to counseling groups differed in their demographic makeup and baseline levels of multicultural competence. Independent samples t-tests revealed that there were no significant differences by race or age between the RLST Unified Core and introduction to counseling groups ($t_{\text{race}}(69) = -1.604, p = .113$; $t_{\text{age}}(69) = -1.153, p = .253$). Independent samples t-tests revealed that there were significantly more women in the introduction to counseling group than the RLST Unified Core group ($t_{\text{gender}}(69) = -2.485, p = .015$) and that the average year-in-school for the introduction to counseling group was significantly higher than that of the RLST Unified Core group ($t_{\text{race}} = -3.039, p = .003$). Because demographic differences were found, an analysis of pretest scores on the MAKSS-CE-R were used to determine if the groups were comparable on their levels of multicultural competence at pretest. No significant differences between the RLST Unified Core and introduction to counseling groups were found on the three subscales of the MAKSS-CE-R ($t_{\text{A}}(69) = .604, p = .548$; $t_{\text{K}}(69) = -.642, p = .523$; $t_{\text{S}}(69) = -.695, p = .489$).

The MAKSS-CE-R is an updated version of a widely used instrument of multicultural counseling competence. The previous version of the MAKSS (D'Andrea et al., 1991) has demonstrated adequate internal consistency in university samples. The updated version of this scale, the MAKSS-CE-R (Kim et al., 2003) has demonstrated adequate internal consistency for the three subscales of the instrument, Awareness, Knowledge, and Skills. Kim and colleagues (2003) found internal consistencies of .80,

.87, and .85 for the Awareness, Knowledge, and Skills subscales respectively. Comparable levels of internal consistency were found in the current study for the Knowledge and Skills subscales with Cronbach's alphas of .88 and .89 respectively. Adequate internal consistency was not achieved for the Awareness subscale with a Cronbach's alpha of .54.

Effects of multicultural service-learning on self-reported multicultural competence.

The pre and posttest means and standard deviations for the three subscales of the MAKSS-CE-R for the RLST Unified Core and introduction to counseling groups are presented in Table 1. To test the first hypothesis:

Students who participate in multicultural service-learning experiences over the course of one academic semester will report levels of multicultural competence (Awareness, Knowledge, and Skills) that are significantly different (higher or lower) than students who do not participate in a multicultural service-learning intervention.

a series of three 2 (MSL vs. no MSL) x 2 (pretest vs. posttest) repeated measures analyses of variance (ANOVAs) were conducted on each of the three subscales (Awareness, Knowledge, and Skills). To test the second hypothesis:

Students who participate in multicultural service-learning experiences over the course of an academic semester will report significantly different levels of multicultural competence at post-test, than at pre-test.

a series of three paired samples t-tests were conducted on each of the three subscales for the RLST Unified Core group only.

Table 1

Means and Standard Deviations for the Awareness, Knowledge, and Skills Subscales of the MAKSS-CE-R for the RLST Unified Core and Introduction to Counseling Samples

Variable	Pretest	Posttest
	<i>M (SD)</i>	<i>M (SD)</i>
Awareness Scale		
RLST Unified Core Sample (<i>n</i> =40)	22.95 (2.21)	22.58 (2.41)
Introduction to counseling Sample (<i>n</i> =30)	22.57 (3.10)	22.63 (2.99)
Knowledge Scale		
RLST Unified Core Sample (<i>n</i> =40)	34.12 (4.39)	37.08 (5.08)
Introduction to counseling Sample (<i>n</i> =30)	34.87 (5.26)	36.90 (5.28)
Skills Scale		
RLST Unified Core Sample (<i>n</i> =40)	22.75 (4.55)	26.53 (5.97)
Introduction to counseling Sample (<i>n</i> =30)	23.53 (4.81)	26.37 (3.95)

Multicultural awareness subscale.

A 2 (multicultural service-learning vs. no multicultural service-learning) x 2 (pretest vs. posttest) repeated measures ANOVA was conducted on Awareness subscale scores for the RLST Unified Core and introduction to counseling groups. The results of the ANOVA did not reveal a significant interaction effect, $F_A(3,68) = .381; p = .539$, indicating that the RLST Unified Core group did not change their multicultural awareness over the course of the term in which they participated in multicultural service-learning above and beyond the introduction to counseling group. A paired samples t-test was conducted on Awareness subscale scores for the RLST Unified Core sample and revealed no significant change in the Awareness scores for the RLST Unified Core sample from pre-test to posttest, $t_A(39) = .978, p = .334$, indicating that the RLST Unified Core group did not change in their multicultural awareness over the course of the semester.

Multicultural knowledge subscale.

A 2 (multicultural service-learning vs. no multicultural service-learning) x 2 (pretest vs. posttest) repeated measures ANOVA was conducted on Knowledge subscale scores for the RLST Unified Core and introduction to counseling groups. The results of the ANOVA did not reveal a significant interaction effect, $F_K(3,68) = .740; p = .393$, indicating that the RLST Unified Core group did not change their multicultural knowledge over the course of the term in which they participated in multicultural service-learning above and beyond the introduction to counseling group. A paired samples t-test was conducted on Knowledge subscale scores for the RLST Unified Core sample only and revealed a significant increase in Knowledge scores from pre-test to post-test, $t_K(39) = -3.950, p \leq .000$, indicating that the RLST Unified Core group did significantly increase their multicultural knowledge over the course of the semester.

Multicultural skills subscale.

A 2 (multicultural service-learning vs. no multicultural service-learning) x 2 (pretest vs. posttest) repeated measures ANOVA was conducted on Skills subscale scores for the RLST Unified Core and introduction to counseling group. The results of the ANOVA did not reveal a significant interaction effect, $F_S(3,68) = .624; p = .432$, indicating that the RLST Unified Core group did not change their multicultural skills over the course of the term in which they participated in multicultural service-learning above and beyond the introduction to counseling group. A paired samples t-test was conducted on Skills subscale scores for the RLST Unified Core sample only and revealed a significant increase in Skills scores from pre-test to post-test, $t_S(39) = -4.569, p \leq .000$,

indicating that the RLST Unified Core group did increase in their multicultural skills over the course of the semester.

These results taken together do not provide evidence to support the first hypothesis. Students in the RLST Unified Core, who participated in multicultural service-learning experiences, did not demonstrate significantly different scores than students in the introduction to counseling group, who did not participate in multicultural service-learning experiences, on the Awareness, Knowledge, and Skills subscales. There was partial support for the second hypothesis, in that students in the RLST Unified Core group did demonstrate significant increases in scores on the Knowledge and Skills subscales from pre-test to posttest. However, there was a lack of change from pre-test to post-test on Awareness scores for the RLST Unified Core sample. Qualitative analysis will provide more insight into the process of multicultural competence development. Potential explanations for these findings and implications of these findings will be discussed in the next chapter.

Qualitative Findings

As stated previously, the purpose of the current study was to utilize a sequential explanatory strategy to explore the link between multicultural service-learning and multicultural competence, using quantitative questionnaires followed up with qualitative interviews. Through qualitative inquiry, RLST Unified Core students' understanding of their multicultural service-learning experiences and multicultural competence development was sought. Seven qualitative interviews with members of the RLST Unified Core were conducted to explore the link between multicultural service-learning

and multicultural competence and deepen the understanding of the process by which this development occurs.

The participants.

To provide a context for student responses, areas of similarity and differences in responses will be explicated throughout this section. All students were open to the interview process and shared both positive and challenging aspects of their multicultural service-learning experiences. Demographically, all students in the qualitative phase of data analysis were White. Two of the students were male and the rest female. Three students in the qualitative sample had negative change scores in their Total Competence on the MAKSS-CE-R. The other four students had positive change scores of ten or greater in their Total Competence on the MAKSS-CE-R. A comparison of students with negative change scores to students with positive change scores revealed some areas of overlap and some unique differences. Differences and similarities that emerged will be explored as they relate to each emergent theme.

General trends.

Across themes that emerged from the data, there were consistencies and general trends that inform the framework for understanding themes. One significant general trend that emerged was support for the RLST Unified Core and multicultural service-learning projects. All students identified that while a challenging experience, they would maintain the unified core model, integrating learning objectives and course content from several different courses into various projects. Additionally, all students reported appreciation and enjoyment from at least one of their multicultural service-learning projects. Another general trend that emerged was an emphasis on learning over service. Service-learning

aims to emphasize both providing service to the community and promoting student learning as equally important outcomes (Furco, 1996). Therefore, it is noteworthy that while equal emphasis is pedagogically supported, student reflections demonstrated a greater emphasis on their own learning.

Two trends emerged that distinguished students from one another. The first of these trends, separated students based on perceived applicability of multicultural service-learning experiences to their anticipated careers. Students who perceived multicultural service-learning projects to be directly related to skills they would use in their future career paths reported higher levels of satisfaction with multicultural service-learning experiences than those who did not perceive a strong connection between multicultural service-learning projects and their anticipated career paths. The second distinguishing trend that emerged separated students based on multicultural competence change scores. Students with negative multicultural competence change scores (as measured by Total Competence score changes from the pre to post-test) made fewer comments about changes in their multicultural awareness, knowledge, and skills than students with positive multicultural competence change scores. This trend will be explored further in the next section.

Summary of Themes.

Two overarching themes emerged from interviews about student's RLST experiences: (1) evidence of multicultural competence development, and (2) factors that contribute to development. Within the theme of evidence of multicultural competence development, several students made statements consistent with changes in multicultural awareness, knowledge, and skills. A few students made statements that were not

indicative of changes in multicultural competence. Within the theme of the factors that contribute to development, several students identified aspects of the course content and process that were or were not facilitative in their multicultural competence and overall development in the RLST Unified Core, particularly related to their multicultural service-learning experiences.

Evidence of multicultural competence development.

Multicultural competence is generally defined as the development of an individual's awareness of her cultural identity and belief systems, and the knowledge and skills to work with diverse populations (Sue et al., 1992). Most students made statements that were consistent with multicultural awareness development. A few students made statements that were consistent with multicultural knowledge and skill development. However, a few students made statements that did not demonstrate multicultural competence development. Conditional factors, like perceived applicability to career, appeared to mitigate the results.

The students in the qualitative sample were all White. In providing a context for understanding student responses and multicultural competence development, a White racial identity model can help provide a context for this specific group in regards to their multicultural competence development. Multicultural competence development and racial identity are closely linked (Ottavi, Pope-Davis, & Dings, 1994). And, since all students that were interviewed identified as White, Helms' (1990) model of White Racial Identity Development provides a helpful context for understanding student responses.

Helms' (1990) model consists of two phases, abandonment of racism and development of a positive White identity. Within these two phases there are five identity

statuses: Contact, Disintegration, Reintegration, Pseudo-Independence, and Autonomy. In the Contact state, individuals have a superficial awareness of Whiteness, and evaluation of others is based on White criteria. Individuals who are identified to be in the Contact state often make statements that indicate colorblindness, or a denial that race is a salient factor. An example of this was found in the data, —. .Culturally I don't see the need for me to separate them [community members]. They all want to have fun they want to learn. Sure they have different backgrounds but at the heart, they're a kid..." in which a student minimized the effect of culture and race on his interactions with community members. The second state, Disintegration, occurs after an individual has a contact experience, in which they are exposed to new ideas about multiculturalism. After a contact experience, there is a conflicted acknowledgement of Whiteness and a questioning of racial realities. Individuals in this stage can reduce cognitive dissonance created by a contact experience by avoiding further contact, changing environmental beliefs, or attempting to identify that racism doesn't exist. Reintegration, the next state, is where White privilege, White identity, and earned privilege begin to be re-explored. Individuals will begin to reintegrate multicultural contact into their lives and avoidance of multicultural conversations and contact decreases.

In the second phase of Helms (1990) model, continued development moves individuals from a racist identity towards a positive White identity. In Pseudo-Independence, the fourth state, Whites question the belief that they are superior, acknowledge their contribution to racism, and try to help Blacks become White. This status is hallmarked by an intellectual understanding and some discomfort with White identity. In the final identity status, Autonomy, White individuals no longer feel a need to

oppress, idealize, or denigrate people on the basis of race because they no longer see a threat from Blacks (Helms, 1990).

Helms' (1990) model will be used throughout the subsequent sections to understand multicultural competence development for this particular population. Evidence and lack of evidence towards multicultural competence development and an explanation of the conditional factors will also be explored.

Multicultural awareness.

Sue and colleagues (1992) theorize that awareness of one's own cultural heritage and the cultural heritage of those that are different from one's self is the first component of cultural competence development, which often must precede the development of the other two components, knowledge and skills. In the current study, multicultural competence was introduced in the context of multicultural service-learning. Multicultural service-learning combines exposure to multicultural populations through service-learning projects with intentional conversations, activities, and reflection on multicultural topics. In examining student responses, the majority of the statements that reflected increases in awareness were focused on the cultural background of community members that students interacted with. This increase in awareness of others did often lead to recognition of privilege based on socioeconomic factors and for one student lead to recognition of White privilege. Increased awareness of others was particularly relevant in one student's comment,

—...there's always a difference in the way that people are brought up and what things they are surrounded by... I think there's a difference within that, but also within higher or lower income families contributing to the way you are with your family... I mean being White and privileged gives me an advantage in many ways.”

This statement is indicative of the process by which student awareness typically developed. Students had an experience in which they identified an aspect of their cultural background and assumptions that were different from those that they were working with. This examination of differences led to an increased understanding or awareness of cultural factors for others and a reflection on how they are different. Understanding these responses through Helms' (1990) model, it is likely that students who reported increases in awareness were in the Reintegration or positive White identity statuses of their racial identity development.

Awareness of the cultural background of others and the subsequent reflections on one's own culture sometimes led to changes in attitude and sometimes led to sympathy for community members. As one student stated, because of multicultural service-learning experiences, "I learned a lot about patience... I have way more tolerance than I did." For this student, an experience in which she learned that some of the community members she was working with had never been trick-or-treating for Halloween and did not receive presents on Christmas, was a "huge awakening" for her and led to increased patience for others and understanding of her own privilege. For this same student this increased awareness of differences based on socioeconomic and cultural variables led to sympathy for community members, "I felt like we mainly pitied them, which I didn't want to. I don't think anybody wants to be pitied at all, but it did help me kind of calm down from my negative attitude." A response of sympathy to community members is not uncommon and is often found within the service-learning literature. Morton (1995) identifies several service-learning paradigms, one of which is charity. A charity paradigm exists when the provision of direct service maintains the power of the provider, rather than the

community members being served. Kendall (1990) identified that service-learning should move students along a continuum from a charity paradigm to a social justice paradigm. Therefore, this statement may be indicative of an early developmental stage in multicultural competence development.

To summarize the increases in multicultural awareness, students that demonstrated increases in awareness appeared to do so by first recognizing cultural variables of others that were different from their personal experiences. This recognition of differences often led to a recognition of privilege. For a few students this recognition of privilege led to increased tolerance for other ways of being or led to sympathy for community members. Fitting this within the theoretical lens of Sue and colleagues (1992), this increase in awareness is the first step towards changing attitudes and increasing multicultural competence.

As mentioned earlier Helms (1990) model of White Racial Identity Development posits that students react to cognitive dissonance by first rejecting new information, then slowly reintegrating information, beginning to challenge previous assumptions about race relations. A few students made statements that were not indicative of an increase in multicultural awareness. For example, as one student stated –kids are kids...I don't think there is really any need to segment somebody off. They're just the same as me." This statement is similar to a few other student statements, where the focus was on finding common ground or similarities between groups, minimizing or denying cultural differences between the students and community members. Understanding this response through Helms' identity model, it is likely that this student remained in a Contact status or a Disintegration stage status of racial identity development.

Connecting the qualitative theme of increased awareness of self and others with the quantitative results on the MAKSS-CE-R revealed a noteworthy trend. Students with positive change scores for Total Competence were more likely to respond with statements reflecting increases in multicultural awareness. Additionally, students with negative change scores on the Total Competence scale of the MAKSS-CE-R made statements that were indicative of a lack of awareness of multicultural issues. Because no significant differences in awareness scores were found from pre-test to posttest and adequate internal consistency was not reached for the awareness subscale, a comparison of the awareness subscale with qualitative evidence of multicultural awareness development is not possible. However, it should be noted that positive overall Total Competence change scores was indicative of students that made more overt statements reflective of multicultural awareness development.

Multicultural knowledge and skills.

Multicultural knowledge and skills are the latter two components of Sue and colleagues (1992) tripartite model of multicultural competence development. There were many fewer statements in the data that reflected multicultural knowledge or skills, when compared to statements that reflected multicultural awareness. Given that within the tripartite model, awareness precedes knowledge and skills and that this was the first multicultural competence training experience for most students, this is not an unexpected outcome (Sue et al., 1992). While a few students made statements indicative of increased awareness leading to changes in their behavior regarding social advocacy and program planning, most students made statements indicating that their program planning and

future behavior in their professional life would not change based on their multicultural service-learning experiences.

For one student, working with Latino families who have at least one member of the family who is undocumented and limited in their English proficiency, increased her knowledge of this specific population. She reported that she would increase her social justice oriented behavior by increasing others awareness of the issues facing individuals who are undocumented and living in the US, stating “[I would] ...make other people aware of it, and take action.” A few students indicated that raising others awareness of critical issues that they researched in their course would be a potential action they would take in the future. However, none had done this by the time of interviews. Two students indicated that they changed their program plans based on feedback from students and the contextual variables of the group they were working with. For example, one student stated “[if they were born here but they don’t have insurance like we couldn’t do a lot of stuff because if they got hurt they couldn’t go to the hospital” and as a result she reported that they were more cautious in the games that they planned with the students.

Most students made statements that did not reflect an increase in multicultural knowledge or skills. Several students reported struggling with their lack of knowledge about the organizations in which they completed their multicultural service-learning projects. One student reflected that increased contact and interaction with community members and organizations would have been helpful for increasing her understanding of the cultural context; “[...]it was a constant struggle and i feel like if we were able to spend time with them maybe more than just being thrown in to play games with them...” Like this student, other students indicated that they wanted more background information on

what they were supposed to do in relation to the organizations and children they were working with.

Connecting the qualitative theme of increased knowledge and skills with the quantitative results on the MAKSS-CE-R did not reveal the same trend that was found with the theme of multicultural awareness. Multicultural knowledge and skills change scores from pretest to posttest on the MAKSS-CE-R were examined for the students in the qualitative sample. Regarding multicultural knowledge, four students in the qualitative sample increased in their multicultural Knowledge subtest scores from pretest to posttest. In examining the qualitative results, two students made statements that reflected increases in multicultural knowledge. These two students did have the greatest positive change in their Total Competence scores, but not in their multicultural Knowledge subscale scores. However, their multicultural Knowledge change scores were positive. Further, students with positive and negative change scores on the multicultural Knowledge subscale did not make statements that provided evidence of increased multicultural knowledge. Therefore, while there was some overlap in the qualitative and quantitative results, this was not universal and should be interpreted with caution.

Regarding multicultural skills, five students increased in their multicultural Skills subscale scores from pretest to posttest. In examining the qualitative results, only three students made statements that reflected increased multicultural skills. These three students had positive and negative Total Competence change scores, though they all did have positive multicultural Skills change scores. Therefore, similar to the findings with multicultural knowledge, there was some overlap between the quantitative and qualitative results, but this preliminary relationship should be interpreted with caution.

Overall, the qualitative data suggests that students did increase in their multicultural competence as a result of multicultural service-learning experiences. Increases in multicultural awareness were most readily apparent in the data. Some statements indicating multicultural knowledge and skills were found in the data, but to a lesser extent. A few students made statements that reflected no change in their multicultural awareness, knowledge, or skills. Students with fewer statements that reflected increases in multicultural competence also had negative change scores on the Total Competence composite scale of the MAKSS-CE-R.

Factors That Contribute to Development.

Within the theme of factors that contribute to development, there were several components of the way that the RLST Unified Core was structured, both in terms of content and process that were facilitative of the development of multicultural competence in the context of multicultural service-learning. Not all students agreed that all components of the course were facilitative and antecedent conditions will be explored within each subtheme. The learning community was the most widely commented on aspect of the course that facilitated growth. Simulations and faculty support also appeared to be key factors in multicultural competence development. Finally, the opportunity to overcome challenges and understand the process of development through multicultural service-learning was demonstrated in the data.

The learning community.

The RLST Unified Core uses the term —~~learning~~ learning community” to define the relationship between members of an RLST cohort. This term, which is introduced on the first day of class, becomes both a catch phrase for defining the cohort and is

pedagogically consistent with the course objective of facilitating peer-to-peer education. Relationships with peers in the learning community were one factor that promoted multicultural competence development in the context of multicultural service-learning projects. These relationships allowed students to gain support from peers and rely on knowledge and skills of others. As one student stated

—..I think [the learning community] made it a lot easier to go out into some foreign situation and just feel more comfortable...I think it really helped us to get through everything just because we were so close. And we were forced into this like weird awkward never wanted to be there kinds of situations. We could feel more comfortable with ourselves...”

This statement is representative of several statements where students were more comfortable stepping outside of their comfort zones and embracing new experiences because of the support from their peers. In addition to support from peers, relationships amongst students within the learning community promoted peer-to-peer learning and sharing of knowledge and skills amongst learning community members. For example, students reported that within their small groups for various multicultural service-learning projects, they came to understand different skills each member of the group possessed and maximized their effectiveness as a result. For example, one student commented

—..there is always one girl who is kind of gives the introduction to the kids because that’s what she was good at. With my group at least it was really good that we had two of us were a little louder we could be more spoken and then there’s there was one guy who was a little more quiet but he was good at playing along with the kids. So we each could fit into a different role...”

demonstrating not only an awareness of the different skill sets of members, but how those could be facilitative in the group working as a cohesive unit.

Student support for each other and reliance on the knowledge of others was not explicitly connected to multicultural competence development in the data. However,

students frequently commented on the supportive atmosphere of the learning community and how it promoted them stepping outside their comfort zones. Therefore, it is likely that the learning community was facilitative of multicultural competence development. This link needs to be explicated further in future studies.

In contrast to the majority of students, one student reported not feeling connected to other members of the learning community. However, for this student, the opportunity to connect with community members was a more salient factor for her overall development in the RLST Unified Core. The lack of relationships with those in the learning community actually facilitated community contact, rather than hindering it. In referring to a community member, this student stated, “Well I don’t really connect with anybody in my class so it was just cool to connect with someone so completely removed from them; to see [a community member] as not too different from me.” Connections to the learning community were for the most part considered to be facilitative for students. However, this was not universally true.

In addition to peer relationships, faculty relationships were frequently cited as relevant to student development. One particularly facilitative factor was student perceptions of being both supported and challenged by faculty members. Most students felt that there were given autonomy in their projects and were supported through various challenges they faced. As one student stated

“They [RLST Unified Core faculty] are very open. They give us the freedom to create these plans as we feel that they should go, which is great. I guess it’s the whole trial and error thing because we get to work on these projects; we get to design them and then implement them. So if something goes wrong we know that it’s not going to work. They are really open and they are really helpful to guide us with suggestions, but ultimately for the most part these have been up to us.”

This was reflected in several other student responses, where perceived faculty support allowed students to maintain autonomy in designing programs, while knowing that they could turn to faculty members for suggestions when needed.

Faculty support and challenge went beyond autonomy for designing projects, to challenge students — .to have a broad viewpoint...” This pushed one student along her racial identity development from a Contact status to a Disintegration status (Helms, 1990). She reported that —at times it’s like they’re discouraging me to have my own [opinion]. I understand that you want me to be knowledgeable and be able to make informed decisions, but if I already have a decision that I’ve made and I’m comfortable with...I really don’t want to branch out...” While this student struggled with having her assumptions challenged, this is part of the process of multicultural competence and racial identity development and can be facilitative of growth (Helms, 1990; Sue et al., 2003). Further examining this student’s responses, separate from this particular comment, she made several statements that were indicative of multicultural competence development. This statement is reflective of the process of multicultural competence development, in which development can be uncomfortable at times. However, faculty challenges within the context of multicultural service-learning did result in more multiculturally competent attitudes for this student.

Faculty support and challenge was overall seen as a facilitative factor. However, grading and feedback were met with mixed responses of being both facilitative and non-facilitative of student development. The students who received good grades for their projects did not focus on grading as a facilitative or non-facilitative aspect of the course structure. These students reported increased confidence in their skills related to

programming. However, the students who reported receiving poor grades indicated that the focus on their grade took away from their ability to try new things and focus on learning outcomes. As one student stated, “I put more effort into some things because I knew...I needed to have it like perfect...So it’s kind of frustrating not to be just able to do it the way that I want to do it, because I’m just doing it to get a good grade...” Another student commented on the increased stress related to receiving grades for their performance during multicultural service-learning projects, stating “...[being graded] was just really stressful, because you’re worried about helping the kids and playing with them and doing stuff right. But you’re also really, really worried about your grade.” The mixed responses about grading directly connected to student perceptions about their grades. Beyond grading, most students generally agreed that receiving feedback from faculty was helpful for developing skills related to their multicultural service-learning projects.

Overall, the learning community was facilitative in promoting multicultural competence development in the context of multicultural service-learning projects. Peer and faculty relationships were central components that students focused on. While overall, these relationships helped facilitate student development, not all students had the same experience. Grading was frequently discussed as a hindrance to learning in the context of multicultural service-learning. Further one student did not feel that they were a part of the learning community. These antecedent conditions were represented by only one or two students, but are noteworthy and warrant further examination in future studies.

Simulations.

Simulations were used throughout the semester to introduce multicultural topics and raise awareness about issues relevant to multicultural service-learning projects

completed as part of the RLST Unified Core. As stated previously, these simulations, or multicultural awareness raising activities, included a poverty simulation, inclusion-fusion, a wheelchair simulation, and inclusive programming (See Chapter 3 for full explanation of simulations). Simulations were incorporated into the curricula with the intention of increasing awareness and promoting discussion and reflection on multicultural topics. The effects of simulations were mixed. Some students indicated increased multicultural competence as a result of simulations. Whereas other students reported difficulty generalizing simulation experiences to their lives.

Students were asked about how simulations affected their experience in the RLST Unified Core. Some students indicated that simulations were helpful in raising their awareness of various diversity-related topics. Students reacted differently to various simulations, often focusing on their reactions to one simulation. Two examples were particularly evident of multicultural awareness development. For one student the poverty simulation was helpful in raising their awareness of the challenges faced by low-income families, stating —.it was kind of eye opening for us to see like, oh this family doesn't have money and then there's schools sending home notes to ask for more supplies and what do you do?" This student generalized her understanding from the poverty simulation to her interactions with children of low-income families in a community agency she worked with during her multicultural service-learning. Another student commented on the wheelchair simulation as an awareness raising activity, stating —I was very grateful for that experience. I mean it really opened up my eyes too. Because we've all been guilty of making jokes at school or what not but...it put me in their shoes and I think it helped that I really took the assignment to heart."

Many students reported increased multicultural awareness as a function of participating in simulations. However, some students were limited in their multicultural development because the activities were simulations, as opposed to real-world experiences. Three limiting factors emerged in the data: difficulty relating simulations to their everyday experiences, the temporary nature of simulations, and perceived lack of applicability to their lives or careers.

Students who had difficulty relating simulations to their everyday experiences, still appeared to increase their multicultural awareness and knowledge of the circumstances of persons represented in simulations. However, that awareness did not generalize to their personal circumstances and did not appear to increase their multicultural self-awareness. This was particularly salient in one student's statement: —.I mean at that point [inclusion-fusion] just made you think about different everyday things like going through life with something you're not used to...I mean we didn't really get the full experience... there's no way you could." For this student and others, relating their experiences in simulations allowed for increased understanding of others, but did not create a reflective process in which that awareness helped students identify their own cultural heritage and how that influences their perceptions.

For another group of students, the time-limited nature of simulations and the ability to go back to their "real lives" immediately after the experience limited their ability to extend their awareness from simulations to other areas of their lives. This was particularly relevant in one participant's statement about the social agency simulation. This participant stated, "you could take the experience for being an experience and then go back to your car and your cell phone," indicating that while powerful, the

impermanence of the experience limited this student's and others ability to generalize the activity and increase their awareness. This same group of students also reported that "taking a bunch of time away from people who actually did need welfare or did need help" was a barrier to focusing on the learning objectives of the experience. These barriers made limited their efficacy.

Finally, a group of students reported that the lack of applicability to their lives and careers limited what they took from simulations. As one student stated, "there's no way to really understand what other people are going through by a simulation." For this and other students, there was a perceived barrier between themselves and those they were encouraged to understand, limiting what they took from the experience. This group of students did not report increases in multicultural competence as a result of simulations.

Simulations and awareness-raising activities have been theoretically linked to advancing multicultural competence in trainees (Kim & Lyons, 2003). Students in the RLST Unified Core demonstrated some increased awareness as a result of simulations, with some of students having difficulty relating activities to their everyday lives. Given that simulations were temporary and that the circumstances were removable after the class period was over, some students were unable to generalize their experiences.

Overcoming challenges.

Students all reported facing challenges during their multicultural service-learning experiences. Many of these challenges led to frustration during multicultural service-learning experiences. For some that frustration led to apathy about their multicultural service-learning experiences. For others, overcoming those challenges increased their perception of their skills for working with diverse groups.

The most frequently cited challenge was behavior management. Several students identified that controlling the behavior of children participating in their activities was a challenge for them. This challenge, paired with being evaluated on their ability to effectively facilitate programs with community members created frustration. As one student stated “I would get so mad because like, they would start doing something and [the evaluator] would be like you need to handle this one right now and you didn’t handle it right. I was like, I don’t how to handle it. I’ve never worked with kids before.” This feeling of being overwhelmed with learning how to manage children’s behavior became a central focus of this student’s multicultural service-learning experiences.

For students who became focused on aspects of behavior management, there appeared to be a lack of understanding as to why potential behavioral issues could exist, as is evident in this student’s statement —“The kids, you know my heart goes out to anyone that is underprivileged, or doesn’t get the same opportunities as the next kid. But, I mean I just had a hard time handling the unruly children that...had never been taught how to respect anyone before.” Based on student statements, it appears that a focus on behavior management and challenges associated with that took away from some students’ ability to get the most out of their multicultural service-learning experiences in regards to multicultural competence development.

For others, being challenged during multicultural service-learning helped to increase confidence in their skills as future recreation and leisure service professionals. As one student stated in reflecting on his multicultural service-learning experiences, “I really learned that what I’m doing is valuable and it’s needed. I have a chance to really make a difference in people’s lives and ultimately that’s what I wanted to do. I mean it

just kind of fell into place.” Overcoming challenges, such as working with new populations, getting a chance to practice skills in the context of the course, and doing activities that were applicable to their future careers were salient factors in students learning and growing from challenges.

A noteworthy difference was observed in how students responded to challenges. Students who found multicultural service-learning experiences to be directly related to their future careers were more likely to make statements that were reflective of finding confidence from overcoming challenges. Students who did not see the applicability between their multicultural service-learning experiences and future careers were more likely to be frustrated by challenges faced.

Summary of Qualitative Themes.

Qualitative interviews revealed two major themes within the data, evidence of multicultural competence development and factors that contribute to development. Within the theme of evidence of multicultural competence development, students provided the most evidence of changes in multicultural awareness. However, most students demonstrated increases in multicultural awareness, knowledge, and/or skills. However, a few students made statements that were not reflective of multicultural competence, indicating that they were not changed by their multicultural service-learning experiences. This change or lack of change can be understood through a White Racial Identity Development Model (Helms, 1990), in which students move from a naive Contact status, in which they are relatively unaware of multicultural issues, to Disintegration, a rejection of new information, to Reintegration, where a recommitment to developing multicultural competence takes place. Students who did not demonstrate

increases in multicultural competence development potentially remained in a Contact or Disintegrating status. Alternatively, students that did report increases in multicultural competence are more likely to be in the Reintegration or positive White identity statuses.

Within the theme of factors that contribute to development, the learning community was the most salient factor in student reflections on their development. Supportive relationships with peers and relying on the knowledge and skills of others were considered to be facilitative of development. One student indicated a lack of relationship with the learning community, but this did not hinder multicultural competence development and actually facilitated community engagement. Therefore, while the learning community was observed to be helpful by students, there are possibly ways to facilitate multicultural competence separate from a learning community environment. Faculty relationships within the learning community were also frequently cited as a factor that contributed development. Students identified a balance of support and challenge as facilitative aspects of faculty relationships, but identified grading and negative feedback associated with grading as detracting their focus from the learning objectives, focusing instead on grading criteria. Simulations were helpful in raising multicultural awareness for some, though several students had difficulty generalizing their simulation experiences to their lives. Finally, overcoming challenges was a hindrance for student development, when students did not see multicultural service-learning activities being applicable to their careers or lives. However, overcoming challenges for students who did relate multicultural service-learning experiences to their careers and lives led to increased confidence in their abilities as future recreation and leisure professionals.

Integrating Findings

Taken together, the quantitative and qualitative findings provide support for the development of multicultural competence through multicultural service-learning. Quantitatively, students in the RLST Unified Core group increased in their self-reported multicultural knowledge and skills. While multicultural awareness increase were not statistically significant, it is possible that the low internal consistency of the awareness subscale of the MAKSS-CE-R that was found in the current study explains this discrepancy. In examining the qualitative findings, there was significant evidence of multicultural awareness increases reflected in student statements. Further, there was some evidence of increases in multicultural knowledge and skills. The qualitative findings provide further support for the quantitative results of increases in multicultural competence. Not all students increased in their multicultural competence and a few students in the qualitative sample actually decreased in their Total Competence scores from pretest to posttest. Using Helms' (1990) racial identity model as a way to understand these results, it is possible that students with negative change scores moved from a Contact to a Disintegration status of racial identity development.

Understanding the process of multicultural competence development and training, not all students in a course are expected to develop at the same rate. Most students reported increases in their multicultural competence, but not all. Understanding the quantitative and qualitative results together, this course structure is one effective method of multicultural competence training.

CHAPTER V

Discussion

Summary of the Study

As the United States becomes increasingly diverse, training students to be multiculturally competent individuals is an essential component of undergraduate education. Currently, the most widely used method of teaching multicultural competence or diversity related topics is through lecture-based classes that are segmented from the rest of a student's educational experience (Sperling, 2007). As educators search for more effective methods of incorporating multiculturalism into undergraduate education, one method that is quickly emerging as a potentially effective tool is multicultural service-learning.

The current study explored the impact of multicultural service-learning on the multicultural competence development of undergraduate students in a human service major. A sequential explanatory strategy, which combines quantitative and qualitative inquiry, was used to address existing gaps in the literature; the lack of outcome and process research on the effectiveness of multicultural service-learning as a method of developing multicultural competence. The current study aimed to quantitatively and qualitatively assess the outcomes of multicultural service-learning as a method of multicultural competence development and explore the process by which multicultural competence develops in the context of multicultural service-learning.

Data were collected from student perspectives of their multicultural competence development in the context of multicultural service-learning. Students enrolled in the RLST Unified Core and students enrolled in one of four introduction to counseling courses were asked to complete a self-report measure of multicultural competence (MAKSS-CE-R, Kim et al., 2003) at the beginning and end of an academic semester. Between the pre and posttest measures of multicultural competence, students in the RLST Unified Core completed several multicultural service-learning projects, whereas students in the introduction to counseling courses did not. Following quantitative data collection, reflective qualitative interviews were conducted with select members of the RLST Unified Core to further understand the link between multicultural service-learning and multicultural competence.

Conclusions

The current study was conducted using a sequential explanatory strategy, which places emphasis on the quantitative results, utilizing qualitative results to help enhance and explain quantitative findings. Findings from quantitative and qualitative inquiry provided mixed support for the quantitative hypotheses and qualitative research questions. Conclusions from the current study are best presented through an integrated lens, using the qualitative themes as a framework for presenting findings. The following sections present the relevant conclusions related to multicultural competence development and factors that contribute to multicultural competence development. Limitations of the conclusions will then be presented.

Multicultural competence development.

Quantitative and qualitative inquiries were used to determine if multicultural competence development took place in the context of multicultural service-learning. Two hypotheses were tested quantitatively and findings from qualitative analysis provided further evidence of was also used to look for evidence of multicultural competence development.

Hypothesis one.

The first hypothesis stated that students in the RLST Unified Core, who participated in multicultural service-learning, would change in their multicultural competence in ways that are significantly different from those students who were not in the RLST Unified Core and did not participate in multicultural service-learning. This hypothesis was not supported, with both groups increasing in their multicultural competence at similar levels. Based on the results of this finding, it cannot be concluded that multicultural service-learning is a more effective method of changing student multicultural competence development than an introduction to counseling course. It is possible that introduction to counseling is as effective of a method as a course with multicultural service-learning. However, it is also possible that several other potential reasons caused the lack of significance in hypothesis one. These include instrument selection and other factors that contribute to components multicultural competence, such as empathy (Constantine, 2000).

One potential factor in the lack of support for hypothesis one is that there is a methodological limitation based on the instrument chosen. The MAKSS-CE-R (Kim et al., 2003) is an instrument that was developed to examine graduate level counselor

trainees levels of multicultural competence. While previous versions of this instrument have been used with undergraduate samples and have provided support for extending the use of this instrument to undergraduate students, this version has not been empirically used outside of the counseling profession. The language of the MAKSS-CE-R is counseling oriented, using terms such as “mental health” and “clients.” Therefore, it is possible that students in the introduction to counseling course were more familiar than students in the RLST Unified Core with the language used in the MAKSS-CE-R at posttest, which could influence the results. Based on these findings, this study did not provide support for the extension of the MAKSS-CE-R to an undergraduate sample.

Another potential explanation for the lack of support for this hypothesis is the connection between multicultural competence and empathy. Introduction to counseling courses aim to teach students basic knowledge and skills involved in being a therapist. Empathy is one of the central components of developing effective therapeutic relationships (Constantine, 2000; Davis & Franzoi, 1991; Fernandez, Trusty, & Criswell, 2002) and as a result introduction to counseling courses emphasize the importance of developing empathy in order to be effective clinicians. Teaching empathy skills in counseling courses has demonstrated utility in increasing self-reported empathic responding ratings in students (Constantine, 2001). Therefore, it is likely that students who participated in introduction to counseling courses in the current study, increased in their overall empathy.

There have been several studies that have demonstrated a link between multicultural competence and empathy. Specifically, empathy has been identified as a central component to developing multicultural competence (Constantine, 2000 & 2001;

Ridley& Lingle, 1996; Ridley & Udipi, 2002). Through empathic understanding, accepting differences and understanding circumstances of others can be achieved (Parham, 1999). Since empathy and multicultural competence are positively correlated (Constantine 2000 & 2001), it is possible that increases in multicultural competence scores for the introduction to counseling group are related to overall increases in empathy as a result of taking an introduction to counseling course.

A potential third explanation is that students increased in their multicultural competence as a function of time. Over the course of a 15 week semester, it is possible that external factors that cannot be attributed to formal education led to increases in multicultural competence scores for both groups.

Hypothesis two.

The second hypothesis examined the RLST Unified Core group independently of the introduction to counseling group and stated that students who participated in multicultural service-learning would report significantly different levels of multicultural competence at posttest than they did at pretest. There was partial quantitative support for this hypothesis, with significant increases in the Knowledge and Skills subscales of the MAKSS-CE-R from pre-test to post-test. Students in the RLST Unified Core did not significantly change on the Awareness subscale. There was also qualitative support for this hypothesis, with evidence of multicultural awareness, knowledge, and skills being demonstrated in the qualitative data collected from members of the RLST Unified Core. Changes in multicultural awareness were most apparent in the qualitative data, with statements reflecting multicultural knowledge and skills being represented, but to a lesser extent.

Students in the RLST Unified Core did not significantly change from pretest to posttest on the MAKSS-CE-R Awareness subscale. Despite this, there is enough qualitative evidence to support increases in multicultural awareness for students in the RLST Unified Core. There are two reasons for this. First, the MAKSS-CE-R Awareness subscale did not demonstrate adequate internal consistency. And, as stated earlier, the utility of the MAKSS-CE-R for undergraduate students is questionable based on the current findings. Second, the qualitative data demonstrated significant evidence of statements that reflected multicultural awareness. Integrating the quantitative and qualitative findings, there was evidence of changes in multicultural awareness, knowledge, and skills that developed in the context of multicultural service-learning.

Factors that contribute to multicultural competence development.

In addition to evidence of multicultural competence development, qualitative data revealed several factors that contributed to multicultural competence development in the context of multicultural service-learning. The learning community, or the relationships between peers and between peers and faculty, significantly contributed to development in the context of multicultural service-learning. Gaining support from peers and from faculty was considered facilitative in developing awareness, knowledge, and skills to work with culturally diverse populations. In relationships with faculty, students commented on a balance of support and challenge as being facilitative, while grading, and receiving critical feedback was considered to be non-facilitative.

Simulations and overcoming challenges were two themes that emerged as facilitating or hindering multicultural competence development. Simulations were designed to introduce students to multicultural issues prior to their multicultural service-

learning experiences. Several students reported increased multicultural awareness and knowledge as a result of participating in simulations. However, some students reported difficulty generalizing what they learned from simulations to their lives. Overcoming challenges was another theme that emerged, with students who felt they successfully overcame challenges increasing confidence in their skills, and with students who felt stuck by challenges becoming frustrated and having difficulty focusing on learning outcomes.

Taken together, the factors that contribute to development are close peer relationships, relationships with faculty that balance support and challenge, participating in simulations that aim to raise multicultural awareness, and promoting successfully overcoming challenges. While not all students experienced these factors as facilitative, and some did not develop in the context of multicultural service-learning, these factors were more facilitative than non-facilitative for students in the RLST Unified Core.

Summary of Conclusions.

This study aimed to examine both the process and outcome of multicultural competence development in the context of multicultural service-learning. Combining the quantitative and qualitative findings of the current study provides support for the development of multicultural competence in the context of multicultural service-learning. The process by which multicultural competence was developed included faculty support and challenge, peer support, successfully overcoming challenges, and participating in simulations focused on increasing multicultural awareness. There was not complete support for either quantitative hypothesis and multicultural service-learning was not demonstrated to be more effective than an introduction to counseling skills course. It is

likely that increases in empathy or methodological issues account for this. However, multicultural service-learning, was demonstrated to be an effective method for increasing multicultural competence over the course of an academic semester. Therefore, multicultural service-learning is one effective method of increasing multicultural competence in undergraduate students.

Limitations.

There are limitations to the conclusions of the current study. First, the instrument chosen, the MAKSS-CE-R did not demonstrate adequate internal consistency for the awareness subscale and did not differentiate students who participated in multicultural service-learning from those who did not. A scale that is developed specifically for undergraduate students is needed, but had not been developed prior to the start of the current study. Therefore, the quantitative link between multicultural competence and multicultural service-learning can be considered preliminary, warranting further research with a more strongly validated instrument for this population.

Another limitation is the utilization of self-report instruments in measuring multicultural competence. The use of self-report measures has been controversial, with many scholars indicating that self-report multicultural competencies do not necessarily contribute to multiculturally competent behavior (Constantine & Ladany, 2000). Therefore, increases in self-reported multicultural competence may not correspond to changes in behavior that are reflective of multicultural competence.

The second limitation of the study is the homogeneity of the qualitative sample and therefore a lack of generalizability to other groups. Students in the RLST Unified Core were predominantly White. Students for the qualitative portion of the study were

selected based on change scores on the MAKSS-CE-R Total Competence Subscale. Demographic variables were not considered in student selection for the qualitative portion of the study and all students interviewed identified as White. Therefore, the process by which multicultural competence develops in the context of multicultural service-learning for Persons of Color may be different and is not represented in the results of this study.

Implications

The current study has several implications for the RLST Unified Core, as well as the fields of counseling psychology and multicultural education. For the RLST Unified Core, developers and professors of the course can use the current study as evidence of the effectiveness of their model of integrating multiculturalism into a core course. Students in the RLST Unified Core supported the continuation of the core model and enjoyed their multicultural service-learning experiences. Components of the course that should be examined include grading and feedback and simulations. Feedback was considered to be a facilitative factor in student development. Students appreciated the autonomy of designing their own programs and appreciated being able to turn to faculty and each other for support. Additionally, receiving feedback on how to improve their skills was a facilitative factor of development for students. One factor that was less facilitative and hindering for some students was grading. For some students, grading shifted their focus away from learning outcomes and towards increasing the number of points received on a given assignment. It would be helpful for developers of the course to examine the grading structure, ensuring consistency between learning outcomes and grading schemes. Additionally, if there is room for flexibility within the grading structure, students may

benefit from a greater emphasis on feedback and learning outcomes and less emphasis on points values or grades. Another area for focus includes simulations. Simulations were found to be a facilitative factor of development for most students. However, some students commented that the temporary nature of simulations limited the generalizability and extended learning that they could take from those activities. One potential way to address this is to include continued conversations and processing of simulations throughout the course. Through connecting simulations to service-learning experiences and continuing to process experiences during simulations, students may be able to make more explicit connections to their lives and work. In addition to the implications for the course, there are implications to the fields of counseling psychology and multicultural education.

First, this study provides further support for the utility of multicultural service-learning as an effective method of developing multicultural competence in undergraduate students. There was not support for multicultural service-learning impacting multicultural competence significantly more an introduction to counseling course. However, there was support for multicultural competence changes in the context of multicultural service-learning, indicating that multicultural service-learning is one effective method for developing multicultural competence. Previous researchers have demonstrated the efficacy of multicultural service-learning in increasing multiculturally positive attitudes (Eyler et al., 1997; Myers-Lipton, 1996 & 1998) and two qualitative studies have directly supported multicultural service-learning as an effective method for developing multicultural competence (Jett & Delgado-Romero, 2009; Smith et al., 2011). The two studies that provided empirical support for the link between multicultural competence

and multicultural service-learning were both qualitative in nature. The current study extends those findings, by providing partial quantitative support and further qualitative support for multicultural competence development in the context of multicultural service-learning.

Second, the current study contributes to the call within counseling psychology to extend the tripartite model of multicultural competence beyond the field of counseling (Ponterotto, 2008). Counseling psychologists have been at the theoretical and empirical forefront of the multicultural competence movement (Ridley & Kleiner, 2003) and therefore have developed a comprehensive model of multicultural competence development that is empirically supported within and outside the field of counseling psychology (Flannery & Ward, 1999; Mayhew & Fernández, 2007; Robinson & Bradley, 1997; Rogers-Sirin, & Sirin, 2009; Estrada et al., 2002; Wong, 2008). The current study provides further support for the extension of this model to an undergraduate sample.

Third, the current study fills a needed gap in the literature regarding the process by which multicultural competence development can take place in the context of multicultural service-learning. Researchers have identified that an intentional focus on diversity within the context of service-learning can contribute to more multiculturally competent attitudes (Furco, 1996). However, the process by which this occurs has not been extensively researched. The current study examined the process by which multicultural competence is developed through multicultural service-learning. Students reflected on several aspects of both the course structure and course content that were facilitative or non-facilitative of their development. The findings demonstrated that faculty relationships that balance support and challenge, peer relationships, multicultural

awareness raising activities, and successfully overcoming challenges, were all facilitative in the development of multicultural competence. These aspects of course structure and content are important for multicultural educators to incorporate into courses where the goal is to facilitate multicultural competence development through multicultural service-learning.

One final implication of the study within the field of multicultural education is the incorporation of multicultural competence into a core course. The RLST Core is required of all students in the recreation and leisure studies program. Currently, many universities incorporate a diversity requirement into students' core course requirements (Sperling, 2007). However, this diversity requirement is often fulfilled through courses that are segmented from the remainder of an undergraduate student's education, are lecture based, and focuses on imparting culture-specific knowledge (Sperling 2007). The current study, demonstrated the ability to incorporate multicultural competence into a core course, in which students achieved more traditional learning outcomes within their major, while focusing on multicultural competence in context. This provides support for the integration of multicultural competence across the curriculum and serves as a model for other courses aiming to incorporate the same learning objectives through a multicultural lens.

Recommendations for Further Research

Based on the results of the current study, there are two areas to focus on within recommendations for further research, (1) improved methodologies for measuring multicultural competence, multicultural service-learning, and the relationship between the two in an undergraduate sample, and (2) extending the findings from the current study.

First, a measure of multicultural competence for the general population and more specifically undergraduate students is needed. Currently, there are several measures of multicultural counseling competence that have been developed for counselors and educators in addition to the MAKSS-CE-R. They are: (a) Cross-Cultural Counseling Inventory--Revised (CCCI-R) (LaFromboise, Coleman, & Hernandez, 1991), (b) Multicultural Awareness-Knowledge-Skills Survey--Counselor Edition (MAKSS-CE) (D'Andrea et al., 1991), (c) Multicultural Counseling Inventory (MCI) (Sodowsky, Taffe, Gutkin, & Wise, 1994), (d) Multicultural Counseling Knowledge and Awareness Scale (MCKAS) (Ponterotto, Gretchen, Utsey et al., 2001), (e) Multicultural Awareness-Knowledge-Skills Survey for Teachers (D'Andrea, Daniels, & Noonan, 2003). These measures are widely used and have demonstrated utility in several empirical studies. However, they all use profession-specific language and the applicability of these measures outside of counseling and education is questionable. Therefore, future research should focus on developing an empirically supported measure for multicultural competence of undergraduate students.

Future studies should also measure constructs that could contribute to artificial increases in multicultural competence, such as social desirability and empathy. In the current study, one potential explanation for the increase in multicultural competence scores for the introduction to counseling sample, was an increase in empathy that may have occurred as a result of being in an introduction to counseling course. This was not measured in the current study, but is theoretically supported. Future research should measure empathy in order to determine if it accounts for the variance in multicultural competence scores for a sample of introduction to counseling students. Finally, future

studies should focus on heterogeneous samples, which will increase the generalizability of the current findings. Students in the quantitative sample were predominantly White and students in the qualitative sample were exclusively White. This limits the generalizability of the findings. Using heterogeneous samples with diverse groups of students will provide a more comprehensive picture of multicultural competence development in the context of multicultural service-learning for people of various cultural backgrounds.

To extend the findings from the current study, research on this model of multicultural service-learning in the context of a core course should be extended to other majors and core courses with different learning objectives. The current study utilized students that were in a human services major. Therefore, multicultural service-learning achieved both the objectives of developing multicultural competence and allowing students to practice their programming skills, relevant to their future careers as recreation and leisure service professionals. Future research should address the applicability of this model of multicultural service-learning to non-human service majors.

Finally, a needed area of continued study is connecting self-report multicultural competence development to objective ratings of multicultural competence. Constantine and Ladany (2000) identified that self-reported multicultural competences do not automatically generalize to multiculturally competent behaviors as rated by objective others. As it applies to the current study, using self-report measures provides only one avenue for measuring multicultural competence. Future research should incorporate both self-report and other-report measures in an effort to be more comprehensive.

Conclusion

The current study examined the relationship between multicultural competence development and multicultural service-learning. Through quantitative and qualitative inquiry, outcome and process research was conducted on this relationship. The outcomes of the study indicate that multicultural service-learning is one effective method of developing multicultural competence in undergraduate students. The implications of this study reach into the fields of counseling psychology and multicultural education. The most significant implication is the ability to integrate multicultural education into a core course and enhance the learning outcomes for students. Higher education has a responsibility to promote socially responsible citizens. A major and vital component of this is the ability to effectively live within a multicultural world. Therefore, there needs to be continued focus on how to integrate multicultural competence training into undergraduate education. The current study gives one effective way to do this and is the first study to examine both the process and outcomes of this relationship. As part of the continued focus on multicultural education, this model of multicultural competence training should be extended to other majors and further methods of measuring multicultural competence should be developed.

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APPENDICES

APPENDIX A

Quantitative Consent Form

CONSENT TO PARTICIPATE IN RESEARCH

I am being asked to participate in a research study conducted by Ms. Allison Smith, M.Ed. from the Department of Counseling and Human Development Services, under the supervision of Dr. Edward Delgado-Romero. The purpose of this study is to explore the relationship between multicultural service-learning and multicultural competence.

PROCEDURES

If I volunteer to participate in this study, I will do the following things:

1. Participate in an orientation about the study (10 minutes).
2. Participate in a qualitative interview about my community engagement experiences last semester in the RLST Core (45 minutes to 1 hour).
3. After the interview, I will participate in a debriefing session about the study (10 minutes).

The qualitative interview will consist of questions about my community engagement experiences this past semester in the RLST Core. I will have the opportunity to add additional information that I think may be relevant to the question asked. If at any time, I do not want to answer a question, I have the right to decline to answer, without penalty. For attending the interview session, I will receive a 5\$ gift certificate as an incentive. I may receive the gift certificate without participating in the interview or withdrawing my participation at any point during the interview. I understand that the researcher does not expect any risks for me during participation in this study. However, I also understand that self reflection can lead to discovery of information of which I was previously unaware. I understand that participation in this study is voluntary and that my decision to participate or not will not affect my grade or class standing. I may refuse to participate or discontinue participation at any time without penalty or loss of benefits to which I am otherwise entitled. I may also ask to have information related to my participation in this study returned to me, removed from the research records, or destroyed. If I experience any distress as a result of participation in this research, I may contact any of the researchers for assistance and resources.

Participation in this study will benefit me. Through the qualitative interview, I will have the opportunity to reflect on my attitudes towards others and make connections to personal growth and development. Additionally, I will help the larger population by providing further understanding of the link between multicultural service-learning and multicultural competence. Any results obtained in connection with this study that can be

identified with me will be kept confidential, unless I give permission for the researcher to distribute this information. Individually identifying information will be securely kept and will only be disclosed with my permission or as required by law. If I have any questions, I may contact the researcher (Allison Smith) at (706) 627-7825 or her faculty advisor, Dr. Delgado-Romero at (706) 542-0500.

Sincerely,
Allison Smith (abs10482@uga.edu)
Department of Counseling and Human Development Services

I have read and understand the above statements. I agree to take part in this research study, which is being conducted by Ms. Allison Smith a doctoral student at The University of Georgia under the supervision of Dr. Edward Delgado-Romero a faculty member in the Department of Counseling and Human Development Services. My questions have been answered and I have received another copy of this form.

Participant Signature

Date

Researcher Signature

Date

Please sign both copies, keep one and return one to the researcher

APPENDIX B

**Multicultural Awareness, Knowledge, and Skills Survey – Counselor Edition –
Revised (Kim et al., 2003)**

The Multicultural Awareness - Knowledge - Skills Survey (MAKSS)

This survey is designed to help you evaluate your current level of multicultural counseling competence. It is divided into two sections. The first section involves completing a number of demographic items.

Following the demographic section, you will find a list of statements and questions that are related to a variety of multicultural issues. Please read each statement/question carefully. From the available choices, please circle the response that **best fits** your reaction to each statement/question.

Circle one: MALE FEMALE

Age _____ Race _____

Ethnic/Cultural Background _____

Residence: State _____

Country (if not U.S.) _____

Year In School _____

Occupation _____

1. Promoting a client's sense of psychological independence is usually a safe goal to strive for in most counseling situations.

Strongly Disagree Disagree Agree Strongly Agree

2. Even in multicultural counseling situations, basic implicit concepts such as "fairness" and "health", are not difficult to understand.

Strongly Disagree Disagree Agree Strongly Agree

3. How would you react to the following statement? In general, counseling services should be directed toward assisting clients to adjust to stressful environmental situations.

Strongly Disagree Disagree Agree Strongly Agree

4. While a person's natural support system (i.e., family, friends, etc.) plays an important role during a period of personal crisis, formal counseling services tend to result in more constructive outcomes.

Strongly Disagree Disagree Agree Strongly Agree

5. The human service professions, especially counseling and clinical psychology, have failed to meet the mental health needs of ethnic minorities.

Strongly Disagree Disagree Agree Strongly Agree

6. The effectiveness and legitimacy of the counseling profession would be enhanced if counselors consciously supported universal definitions of normality.

Strongly Disagree Disagree Agree Strongly Agree

7. Persons in racial and ethnic minority groups are underrepresented in clinical and counseling psychology.

Strongly Disagree Disagree Agree Strongly Agree

8. In counseling, clients from different ethnic/cultural backgrounds should be given the same treatment that White mainstream clients receive.

Strongly Disagree Disagree Agree Strongly Agree

9. The criteria of self-awareness, self-fulfillment, and self-discovery are important measures of positive outcomes in most counseling sessions.

Strongly Disagree Disagree Agree Strongly Agree

10. The difficulty with the concept of "integration" is its implicit bias in favor of the dominant culture.

Strongly Disagree Disagree Agree Strongly Agree

At the present time, how would you rate your understanding of the following terms:

11. Culture

**Very Limited Limited Good
Very Good**

12. Ethnicity

**Very Limited Limited Good
Very Good**

13. Racism

**Very Limited Limited Good
Very Good**

14. Prejudice

**Very Limited Limited Good
Very Good**

15. Multicultural

**Very Limited Limited Good
Very Good**

16. transcultural

Very Limited **Limited** **Good**
Very Good

17. pluralism

Very Limited **Limited** **Good**
Very Good

18. mainstreaming

Very Limited **Limited** **Good**
Very Good

19. cultural encapsulation

Very Limited **Limited** **Good**
Very Good

20. "contact hypothesis"

Very Limited **Limited** **Good**
Very Good

21. At this time in your life, how would you rate yourself in terms of understanding how your cultural background has influenced the way you think and act?

Very Limited **Limited** **Fairly Aware**
Very Aware

22. At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons from different cultural backgrounds?

Very Limited **Limited** **Fairly Aware**
Very Aware

23. How well do you think you could distinguish "intentional" from "accidental" communication signals in a multicultural counseling situation?

Very Limited **Limited** **Good**
Very Good

24. How would you rate your ability to effectively consult with another mental health professional concerning the mental health needs of a client whose cultural background is significantly different from your own?

Very Limited **Limited** **Good**
Very Good

25. How would you rate your ability to effectively secure information and resources to better serve culturally different clients?

Very Limited **Limited** **Good**
Very Good

26. How would you rate your ability to accurately assess the mental health needs of women?

Very Limited **Limited** **Good**
Very Good

27. How would you rate your ability to accurately assess the mental health needs of men?

Very Limited **Limited** **Good**
Very Good

28. How well would you rate your ability to accurately assess the mental health needs of older adults?

Very Limited **Limited** **Good**
Very Good

29. How well would you rate your ability to accurately assess the mental health needs of gay men?

Very Limited **Limited** **Good**
Very Good

30. How well would you rate your ability to accurately assess the mental health needs of lesbian clients?

Very Limited **Limited** **Good**
Very Good

31. How well would you rate your ability to accurately assess the mental health needs of persons with disabilities?

Very Limited **Limited** **Good**
Very Good

32. How well would you rate your ability to accurately assess the mental health needs of persons who come from very poor socioeconomic backgrounds?

Very Limited **Limited** **Good**
Very Good

33. How would you rate your ability to identify the strengths and weaknesses of psychological tests in terms of their use with persons from different cultural/ethnic/racial backgrounds?

Very Limited Limited Good
Very Good

APPENDIX C

The Experience Questionnaire

Please fill out the following information regarding your community engagement this semester.

Your answers will not be graded, nor will you be evaluated for any information provided in this questionnaire. Providing your name allows me to conduct potential follow up interviews. Individual responses will not be shared with recreation and leisure faculty.

Name _____
Date _____

Please circle the sites you visited last semester as part of the community engagement component of RLST 3030, 3800, 3800L, & 3850:

Boys and Girls Club

Hope Haven

Grandview

Twin Lakes

Oasis Catilico

Please list any additional sites you may have visited during the course of the semester as part of your community engagement in the RLST courses.

APPENDIX D

Qualitative Consent Form

CONSENT TO PARTICIPATE IN RESEARCH

I am being asked to participate in a research study conducted by Ms. Allison Smith, M.Ed. from the Department of Counseling and Human Development Services, under the supervision of Dr. Edward Delgado-Romero. The purpose of this study is to explore the relationship between multicultural service-learning and multicultural competence.

PROCEDURES

If I volunteer to participate in this study, I will do the following things:

4. Participate in an orientation about the study (10 minutes).
5. Participate in a qualitative interview about my community engagement experiences last semester in the RLST Core (45 minutes to 1 hour).
6. After the interview, I will participate in a debriefing session about the study (10 minutes).

The qualitative interview will consist of questions about my community engagement experiences this past semester in the RLST Core. I will have the opportunity to add additional information that I think may be relevant to the question asked. If at any time, I do not want to answer a question, I have the right to decline to answer, without penalty. For attending the interview session, I will receive a 5\$ gift certificate as an incentive. I may receive the gift certificate without participating in the interview or withdrawing my participation at any point during the interview. I understand that the researcher does not expect any risks for me during participation in this study. However, I also understand that self reflection can lead to discovery of information of which I was previously unaware. I understand that participation in this study is voluntary and that my decision to participate or not will not affect my grade or class standing. I may refuse to participate or discontinue participation at any time without penalty or loss of benefits to which I am otherwise entitled. I may also ask to have information related to my participation in this study returned to me, removed from the research records, or destroyed. If I experience any distress as a result of participation in this research, I may contact any of the researchers for assistance and resources.

Participation in this study will benefit me. Through the qualitative interview, I will have the opportunity to reflect on my attitudes towards others and make connections to personal growth and development. Additionally, I will help the larger population by providing further understanding of the link between multicultural service-learning and multicultural competence. Any results obtained in connection with this study that can be identified with me will be kept confidential, unless I give permission for the researcher to distribute this information. Individually identifying information will be securely kept and will only be disclosed with my permission or as required by law. If I have any questions, I may contact the researcher (Allison Smith) at (706) 627-7825 or her faculty advisor, Dr. Delgado-Romero at (706) 542-0500.

Sincerely,
Allison Smith (abs10482@uga.edu)
Department of Counseling and Human Development Services

I have read and understand the above statements. I agree to take part in this research study, which is being conducted by Ms. Allison Smith a doctoral student at The University of Georgia under the supervision of Dr. Edward Delgado-Romero a faculty member in the Department of Counseling and Human Development Services. My questions have been answered and I have received another copy of this form.

Participant Signature Date

Researcher Signature Date

Please sign both copies, keep one and return one to the researcher

APPENDIX E

Semi-Structured Interview Protocol

Student Name: _____ Interview Date: _____
Community Agency(ies): _____

1. How did participating in community engagement this past semester help you understand cultural background?
2. What assumptions, stereotypes, or biases did you have about specific populations.
 - a. Were they changed by your community engagement?
 - b. What did the process of change look like for you regarding these changes?
3. How did participating in community engagement help you understand those who may be culturally different from yourself?
 - a. Do you feel there are ways in which you are similar to the populations you worked with this past semester? If so, how?
 - b. Do you feel there are ways in which you are different from the populations you worked with this past semester? If so, how?
4. How did the learning community contribute to, or take away from your understanding of those whom you worked with?
5. How will you approach working with diverse populations after participating in community engagement?
6. Will you do anything differently in your future profession based on your community engagement? If so, what?