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DEVELOPING CULTURAL AWARENESS AND SENSITIVITY: AN EXPERIENTIAL APPROACH

by

MARY CIVILLE WESSELKAMPER

A dissertation submitted to the Graduate Faculty in Social Work in partial fulfillment of the requirements for the degree of Doctor of Social Welfare, The City University of New York

1983

For Tom

Abstract

DEVELOPING CULTURAL AWARENESS AND SENSITIVITY:
AN EXPERIENTIAL APPROACH

by

Mary Civille Wesselkamper

Adviser: Professor Irving Weisman

This is a report of an exploratory study of the use of experiential methodologies to foster affective learning related to the development of cultural self-awareness and cultural sensitivity. Participants in this study were sixty-five graduate social work students enrolled in three sections of a semester course on social work practice in the urban community.

The experiential learning assignments generic to all three course sections were: 1) partricipation by students in small discussion groups which centered on sharing socialization experiences which formed their attitudes toward members of ethnic groups other than their own; and 2) a class presentation by each group, in a format of choice, of learning derived from the discussion group experience.

The evaluation strategy for the study was an associational design incorporating precourse and

postcourse measures of the experimental group and of two contrast groups - one of social work students and one of non social work students. Formative measures were emphasized in the study but summative measures were also used.

The experiential Univariate analyses of key variables are presented. Preliminary correlation studies of certain variables are also discussed. Findings from the study suggest that the experiential learning activities used were most often positively but also negatively associated with the development of cultural awareness and sensitivity in the experimenital group. Factors which facilitated or impeded the experiential learning process are identified and described. Findings and recommendations for further research and future program design are discussed.

This manuscript has been read and accepted for the Graduate Faculty in Social Welfare in satisfaction of the dissertation requirement for the degree of Doctor of Social Welfare.

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CHAPTER I

CONCEPTUAL FRAMEWORK

The Need

Today cultural diversity is widely recognized as an enduring characteristic of American society. (Morales, 1981) Since the Settlement House movement of the early part of this century, social work as a profession has grappled with the problems of responding to the needs and aspirations of culturally diverse groups. (Kogut, 1972)

During the past twenty years, the social work profession has focused attention and resources on policies and practice issues relating to the delivery of services to ethnic minority or minority culture groups. These groups are usually identified in the literature under classification categories established by the federal government: Black American, Asian American, Chicano American, Native American, and Puerto Rican. These groups share phenotypical characteristics which not only differentiate them from the majority culture but also contribute to their experience of unequal and discriminatory treatment on the basis of these differences.

Social work education, reflecting societal and professional trends, has been concerned with the preparation of skilled, culturally sensitive practitioners who can effectively deliver services in multi-cultural settings while specifically addressing the needs of ethnic minority groups. The Council on Social Work Education (CSWE), the accrediting body for professional social work education programs, first established policies in this area in the 1950s by adding a nondiscrimination clause to its accreditation standards. (Dumpson, 1970)

In the mid 1960s, a special CSWE Task Force was established to examine these policy issues. Recommendations were made in three areas by this Task Force to the 1967 House of Delegates: 1) the recruitment and retention of minority faculty, 2) the recruitment and retention of minority students; and 3) the inclusion of ethnic minority content in social work curricula. In 1968, CSWE added requirements addressing these three areas to its accreditation standards. (Standard 1234A of the Masters program) When baccalaureate social work programs were first accredited in 1974, CSWE mandated similar standards, calling for an emphasis throughout BSW curricula on diverse ethnic, racial, and cultural patterns as they relate to beginning professional practice. (CSWE, 1974) Undergraduate standards also emphasized efforts directed toward increasing the number of minority faculty

and students. Although much of the substantive content presented in the conceptual framework of this design is drawn from the social work literature on ethnic minority issues, it is intended that the issues presented have broader application to cross-cultural issues in social work curricula.

Professional organizations associated with the social work profession (for example, the National Association of Social Workers, Council on Social Work Education, the Family Service Association of America) have encouraged through the sponsorship of workshops, training institutes, conferences, publications, and journal articles, the development of minority culture content for practice and for education. Despite these efforts, there is evidence which indicates that problems persist in the integration of this content into social work curricula.

In a comprehensive review of baccalaureate social work programs, Baer and Federico report that, while some ethnic minority content exists in all programs, there is little evidence of a conceptualization of this content, scant integration of it throughout the curricula, and scarce attention given to the way in which the educational environment reinforces or contradicts existing content.- (Baer and Federico, 1978, pp. 24-27)

In a limited survey of MSW accreditation site visitors, Horner and Borrero (1981) report that the difficulties schools have in complying with these accreditation standards stem from a lack of clear guidelines. This vagueness, in turn, has led to differential application and evaluation of compliance of these standards in individual programs. The authors cite as examples reported lack of conceptualization by accreditation site visitors as to the meaning or intent of these standards, and observations by site visitors that in many schools, neither teaching faculty nor administrators has a clear idea of how to conceptualize content or how to integrate it into a curriculum.

The need addressed by the proposed project design relates to examining the substance and nature of ethnic minority or cross-cultural content and the translating of this content into educational objectives with appropriate learning strategies. A basic assumption of the design is "... that social services can and should be provided to people in ways that are culturally acceptable to them and which enhance their sense of ethnic group participation and power ... the worker, the service agency, its policies, and supportive and educational and training programs all have the obligation to meet the client not only in terms of a specific problem presented, but in terms of the client's cultural and community background as well." (Green, 1982, p. 4)

Explicit Statements

The program design, which will be explained in detail below, consists of three experiential learning assignments given to second year graduate students enrolled in three sections of a course on Social Work in the Urban Environment. The purpose of the experiential learning is to develop affective learning related to cultural self-awareness and cultural sensitivity.

Practice propositions for this program design are derived from the following substantive areas: 1) perspectives on ethnicity, 2) ethnic minority practice and education issues, 3) the nature of affective learning in relation to identified educational objectives for ethnic minority or cross-cultural content, and 4) teaching strategies in presenting content with a strong affective component.

Perspectives on Ethnicity

Isajiw (1974) distinguishes between objective and subjective descriptions of ethnicity. Objective definitions assume the existence of external, observable groups having identifiable characteristics. These may include any combination (depending upon the author) of the following: national origins, culture, religion, racial features, geographic proximity.

Other investigators, Isajiw explains, define ethnicity as a subjective process stressing psychological identity by which individuals either identify themselves or are perceived as being different (or both) by virture of cultural, regional, racial, and other characteristics or by being a member of a group having these qualities.

The first approach emphasizes the existence in a society of ethnic or cultural diversity that can be ascertained by observing different traits. Subjective definitions stress the dynamic, relative nature of ethnic groups, the fluidity of their boundaries, and the importance of intergroup relationships.

Green observes that an objective conception of ethnicity leads to a preoccupation with identifying cultural traits and categorizing them. (Green, 1982, pp. 11-12) This in turn, leads to a stereotyping of individuals on the basis of observed traits.

A subjective view of ethnicity, Green further explains, lends itself to a transactional approach to intercultural relations. In this perspective, critical cultural differences are those differences which are identified as significant in exchanges between the larger society and a smaller one made up of persons who identify themselves with an ethnic group. (p. 11) These differences form the boundaries of the encounter. These

boundaries are flexible according to the degree of intimacy between encountering groups and the needs of the ethnic person or persons. Thus, in cross-cultural encounters where there is a hostility or lack of trust, the boundaries are more rigid and the differences communicated between groups are more pronounced and identifiable. Similarly, the boundaries drawn by an ethnic person or drawn by a majority culture person may be more permeable in a work situation, more rigid in a social encounter.

To understand ethnicity, Green concludes, one must examine values, signs, and behavioral styles through which individuals signal their identity in cross-cultural encounters. (p. 12)

It is neither possible nor desirable for students to learn all the specific cultural traits of all anticipated cross-cultural groups that might be encountered in social work practice. A more useful approach would be to develop a perspective that enables students to recognize cultural differences, provides knowledge and skills to understand the significance of these differences and facilitates appropriate responses to specific encounters. Within this context knowledge of specific cultural traits or patterns promotes cross cultural communication while reducing stereotypical responses.

Ethnic Minority Practice and Education Issues: A Review of the Literature

The social work literature relating to ethnic minority content consists mainly of descriptive and normative writings by individual scholars and practitioners, and by specially designed task forces. These writings can be loosely grouped into two categories. The first focuses on characteristics of effective practice with ethnic minorities. (For example, Delgado, 1974; Garcia, 1971; Good Tracks, 1973; Ho, 1976; Kim, 1972; Mizio, 1979; Murase, 1973; Morales, 1981)

The second category of writings addresses content issues relevant for the education of social work students. (For example, Campos, 1974; Crompton, 1979; Delaney, 1979; Green, 1982; Mirelowitz and Grossman, 1975; Norton, 1978; Oliver, 1979; Sanders, 1975; Schlesinger and Devore, 1979; Souflee and Schmitt, 1974; Solomon, 1978; Schwartz and others, 1976; Sikkema and Niyekawa-Howard, 1977; and Turner, 1972)

From these sources emerge three clusters of characteristics that describe effective or desired social work practice with minority or cross-cultural groups. Implicit or explicit in each of the above articles is the assumption that the practitioners, in addition to having the qualitites and skills described below, are perceived as competent in their particular fields of practice.

1. Cultural Self-Awareness: This refers to ability of practitioners to perceive themselves as products of a particular culture having beliefs, values, and attitudes which affect thinking, feeling, and behavior toward cultural groups which differ from those of the practitioners. This awareness is an ongoing process which develops as the practitioner comes into contact with differing cultural groups.

2. Cultural Sensitivity: This refers to the desired responses from the practitioner to the differences and nuances of differences of cultural patterns of consumer groups. These include an awareness coupled with an appreciation of and a respect for these patterns, as well an understanding of the historical development of these patterns. Much of the Social Work literature in this field focuses on the sensitivity of the majority culture social work practitioner toward the minority culture client or consumer of social services. Thus a culturally sensitive social work practitioner gives evidence of perceiving the functional value of minority culture patterns; provides services in a manner that maximizes the use of facilitating structures inherent in the minority group; demonstrates sensitivity to adaptive mechanisms used by minority groups to cope with discrimination; is able to distinguish these from true pathologies; and is

responsive to patterns of communication within minority groups.

3. Commitment to Advocacy A third characteristic described is an attitude or inclination to work actively on behalf of ethnic minority clients; an inclination to structure, implement, or recommend programs of self help for clients; and a motivation to work for the empowerment of minority culture clients which is reflected in their sharing in decision making processes.

All of the above are broad objectives derived from the literature. They apply not only to desired qualities for individual social work professionals, but also to optimal organizational behaviors expressed through implemented policies of social work agencies and educational programs. These objectives need to be further refined by the practice method or specialization used, the goals of the program or agency that sponsors the practitioner, and the needs of the particular client community served.

What becomes apparent in reviewing these broad objectives is a strong current of desired affective behaviors: Social workers are expected to be aware, to understand, to be sensitive, to appreciate, to respect, to work actively on behalf of their client communities.

Although most of the models incorporating ethnic minority issues into social work practice and social work

education frameworks have been explicitly cognitive in orientation, many authors recognize the importance of affective learning as an integral part of this content and experiential methodologies as appropriate means to develop this learning. (Solomon, 1978; Gallegos, 1981; Jackson, 1981; Norton, 1978) For example, Solomon (1978) writes:

> Books, particularly textbooks, are believed to be relatively useless in helping to develop sensitivities which can only come from experience. This criticicsm may have merit, although I have read a few books in my lifetime which have given me the most intense kind of emotional experience and opened up new and vital ways for me to experience the human condition. I cannot presume to expect that such an experience will happen to the readers of this book. However, I can keep faith with my own conviction about the primary value of experiential learning by including exercises at the end of each chapter which suggest opportunities for experiencing its content.... If successfully implemented the experiential opportunities may be more important for learning about practice of helping professions in black communities than the specific theoretical content included in the chapters. (pp. 7-9)

This project design addresses the affective component in cross-cultural learning. The next section examines the components of affective learning.

The Place of Affective Learning in Cross Cultural Education

A review of desired outcomes of ethnic minority content presented in the previous section reveals that many of these outcomes focused on developing awareness, attitudes, and values - all components of affective

learning. Studies of cross-cultural training programs which have content similar to that in social work education, show that attending to affective learning is critical in developing cross-cultural competencies. (Harrison, 1966; Center for Research and Education, 1973) This section examines the nature and characteristics of the affective domain of learning, its relationship to cognitive learning, optimal learning experiences for developing affective learning, and difficulties in evaluating affective learning. Finally, the role of affective learning in presenting minority culture content in social work education is discussed.

1. Nature. Unlike more highly developed theories of cognition, no widely held, developed theory of affective learning exists. (Ecker, 1971) Scholars agree that knowledge, feelings, and actions are dynamically related, but there is no concensus either in the manner or the degree of their relationship. Krathwohl (1964) describes the nature of affective learning as that which emphasizes a "feeling tone, an emotion, or a degree of acceptance or rejection."

2. Characteristics. Krathwohl attempts to clarify the nature of affective learning by delineating its characteristics. To accomplish this, he develops a taxonomy of affective educational objectives. An orderly

classification of objectives, Krathwohl argues, would help to 1) clarify and standardize terminology and thus facilitate communication among researchers and educators in refining objectives; 2) delineate the range of possible objectives available to teachers; 3) assist in the selection of appropriate learning experiences; and 4) provide a basis for evaluation.

In concept and format this taxonomy was modeled on the cognitive taxonomy developed earlier by Bloom and others. (Bloom, 1956) In developing a taxonomy of cognitive abilities, Bloom constructed a continuum of objectives ranging from simple comprehension through to application of knowledge, analysis, synthesis, and finally, to the exercise of judgment in evaluation. In addition to there being an hierarchy to this taxonomy, Bloom postulated that there was also ordering. More complex tasks presuppose the successful master of less complex objectives in the hierarchy.

Krathwohl (1964) postulates that affective objectives on a continuum range from simple awareness to complex but internally consistent qualities of character and conscience. The organizing principle for this hierarchy is the concept of internalization defined as "the process by which a phenomenon or value successfully becomes part of the individual." (p. 28) Below is a summary of this affective taxonomy.

1.0 Receiving (Attending) The concern here is that the learner be sensitized to the existence of certain phenomena and stimuli, i.e., be willing to receive or attend to them.

1.10 awareness

1.20 willingness to receive

1.30 controlled or selected attention

2.0 Responding - moves beyond willingness to attend to actively attending, but does not quite extend to valuing.

2.10 acquiesence in responding

2.20 willingness to respond

2.30 satisfaction in response

3.0 Valuing - used in the sense that a thing, phenomenon, or behavior has worth. This abstract concept of worth is in part a result of the individual's own valuing or assessment, but it is much more a social product that has been slowly internalized or accepted and has come to be used by the student as his own criterion of worth.

3.10 acceptance of a value

3.20 preference for a value

3.30 commitment

4.0 Organization - organization of values into a system, the determination of the interrelationships among them, and the establishment of the dominant and pervasive ones.

4.10 conceptualization of a value

4.20 organization of a value system

5.0 Characterization by a Value or Complex - the individual acts consistently in accordance with values he has internalized.

5.10 generalized set

5.20 characterization

(Krathwohl, pp. 176-185)

Like Bloom, Krathwohl argues there is an hierarchical ordering of the objectives of the affective domain. Similarly, there is a progression in degrees of expected behaviors from students ranging from passive to active. In the affective taxonomy, the range progresses from passive acceptance or compliance to a higher degree of involvment or identification, and to active participation or internalization.

If the affective components of desired outcomes in presenting ethnic minority content were placed on a continuum of objectives described above, widely differing

expectations on the part faculty members in social work programs would result. It is further suggested that if current objectives in this area were examined, the great majority would fall in the early stages of the continuum - receiving and responding. The expectation for effective practice as derived from the literature reviewed in the previous section is much higher.

3. Relationship between Affective and Cognitive Objectives. Krathwohl states that a complex, interactive relationship exists between the affective and cognitive domains, and speculates that each component in the range of one domain has a counterpart in the range of the other as shown in Figure 1.

Recent findings by Hurst (1980) comparing cognitive and affective taxonomies of learning support Krathwohl's hypothesis. Hurst found that "cognitive skills and attitudes were internally related and built on each other leading to a mastery of a terminal goal." (p.193) Chickering cites theoretical findings that also support the idea of hierarchical ordering. (Chickering, 1977, p. 66) It should be noted, however, that research in this area is still in a formative stage. The question must be raised here: if there is an hierarchical ordering to the development of affective objectives in a given content area, can advanced levels of affective levels of

Figure 1: Chart comparing levels of cognitive objectives with affective objectives with components of ethnic minority content.*

Bloom's Taxonomy Cognitive Objectives	Ethnic Minority Content	Krathwohl's Taxonomy Affective Objectives
1. Recall and recognition of knowledge	A. Cultural Self-awareness	1. Receiving stimuli and passively attending to them
2. Comprehension of knowledge	B. Cultural Sensitivity	2. Responding to stimuli on request, willingly responding, and taking satisfaction in responding
3. Application of knowledge comprehended	C. Commitment to Advocacy	3. Valuing the phenomenon or activity
4. Skill in analysis of knowledge; skill in synthesis of knowledge into new organizations		4. Conceptualization of each value responded to
5. Skill in evaluation in that area of knowledge to judge material and methods for given purposes		5. Organization of values into systems and finally organizing the value complex into a single whole

* Adapted from a chart comparing cognitive and affective taxonomies, Krathwohl, 1964.

objectives be expected from students who are at the early levels of attainment. It suggests that learning experiences for cross-cultural objectives be open-ended and suitable for meeting the needs of individual students.

In relating the affective domain to the cognitive element, Carlson (1974) delineates three levels in the learning process. First is a conditioned reflex in which the learner automatically or habitually gives certain responses to certain stiumli. At the next higher level, occurs the creation of mental images for the purpose of selecting, grouping, and extending the interpretation of new stimuli. Third, there is a process of abstraction of these images and a symbolic communication of these images through language. Affective or feeling responses are associated with each level of these cognitive processes.

Carlson's work is useful in clarifying a difficulty in presenting material on cultural diversity. Previous cognitive and affective assocations made about a differing cultural group may be negative or distorted. Presentation of cross-cultural material must not only appeal to rational cognitive elements but must also present stimuli strong enough to challenge distorted or negative affective responses as well.

Krathwohl notes that the achievement of an objective in one domain does not quarantee a similar achievement in another. One can develop a high level of intellectual skill in subject areas and yet dislike them. One can find something intellectually difficult, yet place a high value on achieving it. One implication of this is that methods sucessful for cognitive learning may not work for affective development. Tyler found that classroom instruction was least useful for developing affective qualities. (Tyler, 1951, p. 63)

Ecker, in reviewing results of studies on affective learning, suggests that "affect" is not so much a "domain as a dimension of human experience and more specifically, that affective and cognitive learning are so inextricably tied together that the educational neglect of either detracts from or limits the other." (p. 120) The design of cross-cultural learning experiences, then, should incorporate approaches that stimulate both affective and cognitive development.

4. Affective Learning and Learning Experiences. Learning experiences are those designed to assist the learner in achieving desired objectives. The term is used here in the sense described by Tyler (1951) as "the interaction between the learner and the external condition in the environment to which he can react. (p. 61)

Krathwohl (1964) summarizes research findings that indicate that the lowest level of the cognitive taxonomy - knowledge - can be attained by a variety of learning experiences. The more complex categories of the cognitive domain require more sophisticated learning experiences than those involving simple transfer of knowledge.

> ...much more motivation is required, much more activity, and participation on the part of the learner is necessary, and more opportunities must be available to help the individual to gain insight into the processes he uses if these more complex objectives are to be achieved. (p. 77)

Krathwohl draws similar parallels for learning experiences and the affective hierarchy of learning objectives. If the presentation of minority culture content is to move beyond simple knowledge and simple attending levels, thought and creative planning are needed to involve students more actively in achieving more complex levels of mastery. An examination of the structure and objectives of experiential learning experiences for achieving the objectives of cross-cultural content is needed.

There are several perspectives from which to view experiential learning.

a. Institutional auspices: From an institutional viewpoint, experiential learning can be divided into two categories: 1) non-sponsored learning which usually takes

place outside of and prior to entrance to an academic institution. This type of learning includes general life experience, work and volunteer experiences; and 2) sponsored learning which, by contrast, occurs within an educational program for the purpose of providing students with opportunities to apply knowledge directly to situations. (Willingham, 1977, p. 225) Since the learning experiences designed for the proposed project occur within the framework of a specific course, these experiences can be regarded as sponsored learning.

b. Process: Coleman discusses experiential learning in terms of process. (Colemen, 1977, pp. 50-54) He distinguishes classroom or instructor induced learning - "information assimilation" - from experiential learning. In the former, the learner moves from receiving, assimilating, and organizing information to forming from this, general principles. In the latter, Coleman explains, the reverse process occurs. The learner first acts and then observes the effects of these actions. The learner then repeats the acts and observations until from these particulars, generalizations are formed. The cycle is completed when the learner is able to engage in a similar activity with a new condition or circumstance and applies the experientially gained generalization.

In a similar manner, David Kolb (1971) has conceptualized an experiental learning cycle. Gish (1979) summarizes this process:

> ...learning can be seen as a process in which a person experiences something directly (not vicariously) reflects on the experience as something new or as related to other experiences, develops some concept by which to name the experience and connects it with other experiences, and uses the concept in subsequent actions as a guide for behavior. (pp. 2-3)

Coleman observes that two key areas of learning that are affected differently by these methods are motivation and memory retention. (Coleman, 1977, pp. 54-56) Whereas classroom learning must initially be extrinsically motivated since the connection between information and action comes atthe end of the process, experientially learning is intrinsically motivated. "If learners are to gain ends through action, they must learn whatever is necessary to guide action." (p. 57) Experiential learning is more likely to be retained in memory than classroom learning. Coleman theorizes that concrete action appeals more to the affect and hence, reinforces memory more than abstract symbols used in learning.

In selecting appropriate methodologies for learning, it is not a question of choosing one method of instruction to the exclusion of another. The argument among educational philosophers is not that of classroom learning versus experiential learning, but rather proper learning

versus inadequate learning. (Tumin, 1977, p.43) In this sense, a holistic view of experiential learning is a more useful perspective.

c. Holistic view of experiential learning: Chickering's description of experiential learning encompasses levels of ego development, moral development, intellectual development as well as motivation for a styles of learning. He defines experiential learning as learning that occurs when changes in judgment, feeling, knowledge, or skill results from living through an event or events.

> It is not confined...to such events as encounter groups, field trips, and work experiences ... experiential learning may result from attending a lecture, but the learning would be that resulting from living through the event with its attendant joy or suffering, and not simply from the content of the lecture, though that is clearly part of the event. (Chickering, p. 63)

Experiential learning, then, has affective and cognitive dimensions. It assumes that the learner is an active participant in the process rather than a passive recipient. This framework does not exclude classroom instruction, but in order to be classified as experiential learning, the activity must occur more than on the cognitive level.

Individuals, Chickering observes, will vary in their capacity to learn from an experiential approach not only in terms of their intellectual ability, but also according

to "ego development, moral and ethical development... interpersonal styles and interpersonal competence..." (p. 87) The goal of learning is to achieve desired objectives through involvement of these various dimensions. The role of the teacher and the educational institution is to create an atmosphere and to provide the resources and structures wherein this type of learning can take place.

5. Evaluating Affective Learning. One reason affective learning has received less attention than cognitive learning is that affective elements are regarded as less important, particularly in higher education. Other reasons, however, reflect the difficulties associated with evaluating outcomes of this type of learning. A problem noted by Krathwohl and also by researchers at the Center for Research and Education (C.R.E., 1973) is that of designing adequate measuring instruments. Assumptions in developing these instruments are that the desired outcomes can be operationally defined, and that these behaviors can be developed through training. C.R.E. found that by using multiple instruments, valid and reliable measures of cross-cultural learning could be attained.

A second problematic area concerns the value-laden nature of affective learning. Where is the line, Krathwohl asks, between encouraging affective development

and resorting to indoctrination? (Krathwohl, 1964, p. 18) Is it a function of a university to persuade an individual to accept a particular viewpoint or to demonstrate a certain value commitment, or should it rely on impartial cognitive examination of issues?

Boehm argues that this is largely a pseudo-issue in social work education which he describes as:

> a process for changing the behavior of students in a desired direction. From this definition it is clear that educational objectives are the behavior patterns the schools tries to develop in the student in a variety of content areas. The knowledge, skills, attitudes content area are examples of these objectives. (Boehm, 1961, vol. I)

The foundations of social work education, Boehm continues, contain a philosophical base and value system as well as a scientific component. Boehm recommends that value related objectives be made explicitly in the curriculum and that they be presented on a level of abstraction sufficiently specific to show their applicability to practice. Furthermore, the relationship of these values to broader societal values should be presented and areas of conflict identified. (p. 127)

A thornier aspect of this relationship is the question of how and by what manner students should be held accountable for the development of affective learning. Authors of experiential learning agree that an essential

prerequisite to evaluating affective objectives is to make behaviorally explicit the desired outcomes. Evaluation methods that have been used in experiential learning include self-report through self-rating scales, critical incident records, observation by others in field or simulated activities, and the use of a portfolio wherein the student collects documentation of achievement of agreed upon objectives. The portfolio is a highly flexible document of student assessment which may include both self-report and observations by others.

6. Andragogy as a Model for Presenting Affective Content. A model which incorporates principles of affective learning and experiential learning processes, and which assumes that the post secondary student is a adult learner is andragogy. The principle proponent of this model in the United States has been Malcolm Knowles. (1970, 1976, 1980) Knowles originally postulated principles of adult learning, or andragogy, in contradistinction to principles of child learning or pedagogy. (1970) In the course of the development of this model and in response to criticisms (for example, Elias, 1979), Knowles has reformulated this distinction to be less a dichotomy and more as contrapoints on a spectrum. (Knowles, 1980, p. 43)

While the argument continues as to what constitutes the differences between adult learning and child learning, Knowles' model and assumptions are useful in formulating a framework for principles of cross-cultural learning which include a strong affective component.

Assumptions of the andragogical model relevant for these purposes are:

1. As persons mature, their self concept becomes less that of a dependent person and more of a self-directed person.

2. As an individual acquires increasing experience, the cumulative experiences serve as valuable resources for learning. Knowles draws several implications from this assumption. Firstly since the adult learner is bringing varied experiences, teaching strategies that draw upon these techniques are useful. Examples of these are group discussion, case method, critical incident process, simulation exercises, role playing, and skill practice exercises. Secondly, since adult learners have more experiences and tend to be more self-directed, they place a greater emphasis on practical application and immediate utilization of knowledge. Provisions for this should be built into the learning design. Thirdly there is a need for the adult learner to "unfreeze" previous learning or relearn from new experiences. Because adults have

accumulated broader experiences over a longer period of time than children, they are more likely to have preconceptions about content. A learning design should take this into account and provide for ways of freeing the learner to look at the content more objectively or from different perspectives. This implication has particular relevance for cross-cultural learning where strongly held attitudes, feelings, judgments may have formed over a period of time.

3. Learning is an internal process. Implicit here is the idea that experience is critical to the learning process. Experience is defined as the "interaction between person and the environment." (p. 56) The quality and amount of learning is related to the quality and amount of these interactions. The role of the teacher in this process is to involve the student as fully as possible in this interactional process. "...(the) critical function of the teacher in experiential learning is to create a rich' environment from which students can extract learning and thus guide their interaction with it..." (p. 56)

Regarding evaluation, andragogy prescribes a self evaluation process in which the adult demonstrates the level and degree to which agreed upon goals have been achieved (p. 49) For those programs requiring formal

certification of completion of requirements, Knowles suggests using a negotiated learning contract. (Knowles, 1976)

Andragogy, then, incorporates principles of experiential learning and adds to it assumptions about the adult students. Both of these components make it a useful framework for cross-cultural learning and the presenting of ethnic minority content.

Relevant Findings from Cross Cultural Training Programs

There have been no systematic evaluation studies to ascertain either the type of cross-cultural content presented in social work curricula, the methodologies used, or the impact of these efforts, although this data is available in some form in accreditation reports for the Council of Social Work Education. In the absence of this kind of information, a review of some of the findings from studies of cross-cultural training programs which cover the development of cultural self-awareness and cultural sensitivity may be useful. Findings from the Peace Corps programs are particularly appropriate since Peace Corps trainees are similar in age and in service orientation to social work students. Furthermore, substantial resources over a period of years have gone into monitoring and evaluating Peace Corps training programs. It should be remembered, however, that the purpose of these programs

was to assist the volunteers in cultural adaptation to a foreign, host country. The contents of these programs overlap with similar areas of ethnic minority content - cultural self-awareness and cultural sensitivity - that is of concern here. Three findings from reviews of these programs are presented below.

1. Ineffectiveness of the university or cognitive model in developing cultural self-awareness and cultural sensitivity. Harrison (1966), Downs (1971), and Crompton (1974) cite limitations of Peace Corps training programs that used predominately cognitive models directed toward knowledge acquisition and understanding. Early training programs were classroom oriented with lectures, readings, guest speakers, films, and culture analyses exercises. Harrison observes that it was not that the content presented was not useful, but that the format by which it was presented rendered it meaningless. The Peace Corps was confronted with the phenonemena that many volunteers readily absorbed instructional materials but in the field were unable to effectively relate with different culture groups. Other volunteers who did not receive high marks in training, were perceived as effective volunteers in practice. At the same time, returned volunteers were reporting retrospectively on the ineffectiveness of exclusively cognitive approaches to training.

2. Discovery of the importance of affective learning. Harrison observes that Peace Corps personnel cited the need for affective competencies. He describes these as human aspects of work performance which include such functions as establishing and maintaining trust and communication, motivating and influencing, consulting and advising in the context of these relationship activities taking place across differences in values, ways of perceiving and thinking, and cultural norms and expectations.

3. The effectiveness of experiential learning designs in developing affective skills. The most effective training programs were those that took place in experiential settings where trainees interacted with cross-cultural persons on a peer or equal status basis and had opportunities to engage in cognitive reflection on their experiences. Two demonstration projects on cross-cultural training in social work education yielded similar findings. (Schwartz, 1976; Sikkema, 1978)

In the project designed and implemented by Schwartz and others, a total of thirty-one Hunter College School of Social Work second year students and nine University of Puerto Rico graduate social work students, over a three year period, participated in cross-cultural training programs over a three year period. The cross-cultural training experience was designed to help students, through

a "cultural immersion" experience and field work process, to understand the culture and language of Puerto Rico (and of New York for the Puerto Rican based students). For the Hunter College students the broad objective of the program was to prepare them to work more effectively in substance abuse treatment programs in New York City with Puerto Rican clients. Significant design features of the project included language and cultural training at the Puerto Rico Learning Center, arrangements for living with Puerto Rican families in Puerto Rico, and a field experience. Puerto Rican students had complementary experiences in New York based at the Hunter College School of Social Work. During the first year of the project, students completed their field placement in Puerto Rico concurrently with their cultural and language training program. This proved to be unsatisfactory and consequently, during the second and third years of the project, students spent a semester in Puerto Rico in cross-cultural training, and the following semester in the City of York in Puerto Rican field sites serving Puerto Rican clients. The project included precourse and training and postcourse training seminars.

The social work training projects conducted by Sikkema and Niyekawa-Howard were based at the School of Social Work at the University of Hawaii. These projects involved second year graduate social work students in an experientially based cross-cultural training program.

Over a two year period, a total of twelve students spent a semester in Guam. In another training project, five Hong Kong University social work students spent a semester in a remote fishing island near Hong Kong. A third project (the Molokai program) involved fifteen graduate social work students from the University of Hawaii in an observation field experience in social service agencies. All three types of projects included a preplacement seminar, a "cultural shock" experience, and a postplacement seminar.

In summary, affective learning was not an exclusive component of successful training programs, but it was a critical one that if left unattended, resulted in less effective programs.

Summary

This chapter began with a description of the need for cross-cultural content and specifically, for content with regard to social work practice issues with ethnic minority persons. A review of the relevant social work literature was presented and practice objectives derived from this review were summarized. These objectives were:

1. cultural self-awareness;
2. cultural sensitivity;
3. commitment to advocacy.

The project design topic was then narrowed to focus primarily on pedagogical issues related to the development of cultural self-awareness and cultural sensitivity in graduate social work students. Three theoretical paradigms were discussed:

1. affective learning;
2. a model of experiential learning as a methodology to develop affective learning;
3. an andragogical model of adult learning which incorporates principles of affective learning and experiential learning methodologies.

Relevant findings from cross-cultural training programs that incorporated these theoretical frameworks and which had relevant applications to social work education were described. The frameworks form the theoretical basis for the design of the exploratory project described in the next section.

CHAPTER II

DESIGN OF PROJECT AND IMPLEMENTATION

Introduction

This is a report of an exploratory study of the use of experiential methodologies in fostering the development of affective learning. The focus of the project was on the development of cultural self-awareness and cultural sensitivity in graduate social work students through a course on "Social Work in the Urban Community," a required course in the social work curriculum at the Hunter College School of Social Work.

The elements of experiential learning methodologies for this project were: 1) direct experience or interaction with members of ethnic/cultural/racial groups other than one's own; 2) reflective observation on the experience or interaction; 3) conceptualization and integration of this experience with previous learning, and; 4) application of learning to new experiences.

The affective learning objectives included the development of feeling and emotions contributing to awareness, understandings, appreciations, and valuing

related to content on cultural self-awareness and cultural sensitivity - characteristics that have been identified in the social work literature as essential for effective social work practice in cross-cultural or multi-ethnic settings.

Participants in this project were approximately sixty-five graduate social work students enrolled in three sections of Social Work 712 (Social Work in the Urban Community) during the Fall, 1982, semester at the Hunter College School of Social Work. The course content and assignments remained unchanged except that semester experiential assignments were standardized among the three sections. In two of the sections the experiential assignments had been previously used by the instructors with minor variations.

The experiential assignments generic to all three sections were: 1) participation by students in out of class small discussion groups over a five week period; and 2) class presentations by each group, in a format of its choice, of themes or learning derived from the discussion experiences.

The evaluation strategy for the project was an associational design incorporating precourse and postcourse measures of the experimental group and two contrast groups, one consisting of °social work students.

Both formative and summative measures were included in the design, but but the emphasis is on the former.

This chapter is divided into two sections. Part I describes the design of the project. Part II describes the implementation of the project design.

Part I: The Design of the Project

This section describes the project design in detail. The topics discussed in this section include underlying assumptions, timeliness and appropriateness, goals, scope of design, feasibility, practice principles to be tested, anticipated difficulties in implementation, and evaluation strategies.

Assumptions

1. Cultural self-awareness and cultural sensitivity have been identified as important competencies for social work practice in multi-cultural settings and particularly in ethnic minority settings. (Review of the Literature in Chapter I of this project report) Cultural self-awareness refers to the ability of the practitioner to perceive herself as a product of a particular culture having beliefs, values, and attitudes which affect thinking, feeling, and behavior toward cultural groups that differ from that of the practitioner. Cultural sensitivity

refers to the desired responses from the practitioner to the important differences in the cultural patterns of client or consumer groups. These include an awareness coupled with an appreciation of and a respect for these patterns. These responses also include an ability and a willingness to take these differences into account in communicating with members from other cultural groups, and when participating in design and delivery of services to these groups.

2. Learning associated with the development of Cultural Self-awareness and Cultural Sensitivity has a significant affective component. (Review of the Literature in Part I; Harrison, 1966) The affective component of learning refers to a "feeling tone, an emotion, a degree of acceptance or rejection." (Krathwohl, 1964)

3. The affective component to learning can be perceived as a continuum from simple awareness to more complex dimensions of appreciating and valuing. (Krathwohl, 1964; Hurst, 1980)

4. The continuum of affective learning is associated with the stages of value development within the broader framework of life cycle development. (Chickering, 1977; Krathwohl, 1964) Thus, students vary individually according to personality development, value development,

capacity and desire to develop affective dimensions of cultural self-awareness and cultural sensitivity. A program design should allow flexibility to respond to these differences.

5. There are diverse teaching methodologies for presenting content; some are more appropriate for fostering cognitive learning while others are better utilized for developing affective learning. (Krathwohl, 1964; Harrison, 1966; Kohls and Ax, 1981)

6. An experiential learning design is an appropriate model for developing affective learning related to cultural self-awareness and cultural sensitivity. (Harrison, 1966; Kolb, 1971; Knowles, 1981; Brislin, 1981). The operational components of this design are: 1) direct experience or interaction on an equal status with members of cultural groups other than one's own; 2) individual or small group reflection upon this interaction; 3) conceptualization of learning; and 4) application of learning to new situations.

7. The application of an experiential learning model for the purpose of developing affective learning outcomes related to Cultural Self-Awareness and Cultural Sensitivity comprise the substance of the proposed project design.

8. A systematic study of training programs or methodologies to develop Cultural Self-awareness and Cultural Sensitivity is still in its beginning stages. Therefore, it is important in the program design to include both summative evaluation procedures to measure outcomes as well as formative evaluation procedures to measure how individual and groups react to techniques or methods used in developing affective behaviors. (Bloom, 1977)

Timeliness and Appropriateness

1. The literature on cross-cultural issues and on ethnic minority content in social work education has evolved from descriptive, normative articles to the construction of models of curriculum content. It is appropriate and timely that the assumptions of these models be tested in practice.

2. The Council on Social Work Education, the accreditating body for social work programs, has consistently mandated and encouraged the inclusion of content on diverse ethnic,cultural,racial groups in social work education. It is appropriate to evaluate the usefulness of these efforts in particular programs, and within these programs, in specific courses.

3. Hunter College School of Social Work is the sole graduate social work program under public auspices in the metropolitan New York area - a region noted for its diverse and many ethnic,cultural,racial groups. The majority of its graduates remain in the New York area to practice social work. Thus, efforts to experiment with and evaluate approaches to presenting cross-cultural content in the curriculum can be seen as one of many approaches taken to improve social service delivery to ethnic groups.

Moreover, the Hunter College School of Social Work has an expressed commitment to making graduate social work education accessible to ethnic minority group members as well as making continuous efforts to assess and improve the quality of content and methodologies in the teaching of cross-cultural issues related to social work practice. It has developed innovative curriculum structures (e.g., the One Year Residence Program), and has sponsored innovative programs (e.g. the Puerto Rican Student Exchange Program). In summary, the Hunter College School of Social Work has administrators, faculty, and students who have strong interests in the development of cross-cultrual and more specifically, ethnic minority content. The school would provide a supportive setting for the implementation of this project.

4. Support has been received from the faculty members who will be teaching Social Work 712 (Social Work in the Urban Environment) to incorporate a standardized experiential learning components into three sections of this course. This support includes: a) allotment of time for the project designer to collect data on the project, and b) agreement to use standardized experiential assignments.

5. A second target group whose support was enlisted were the students enrolled in the three sections of SW 712.

6. The project was designed to require neither additional allocation of budget resources nor a reorganization of curriculum structures. This was appropriate for two reasons:

a. in a time of contracting resources, it is unlikely that additional budgetary resources would be expended for a sufficient time to institutionalize a program needing these resources; and

b. a review of past projects shows that it is unlikely that projects that require a modification of curriculum structure (e.g. lengthening of class time) will continue with the modification once the demonstration phase is over.

Goals of Proposed Program

1. Long range: to increase the number of social work practitioners sensitive, knowledgeable, and skilled in dealing with cross-cultural and specifically ethnic minority issues in professional practice.

2. Intermediate: to develop curriculum materials and methodologies that foster affective learning outcomes related to cultural self-awareness and cultural sensitivity in social work students to better prepare them for practice in minority or cross-cultural settings.

3. Specific Goals for this project:

a. to implement a learning process which incorporates experiential learning for the purpose developing affective learning outcomes related to cultural self-awareness and cultural sensitivity in social work students participating in the process; to identify, describe, and evaluate opportunities for students:

1) to interact on a peer level with members of differing culural/ethnic/racial groups centering on affective issues related to the development of cultural self-awareness and cultural sensitivity.

2) to reflect on affective learning derived from these interactional contacts. Observations of class dis-

cussion, and analysis of student logs would be used for this purpose.

3) to conceptualize awareness and understandings derived from these learning experiences within a broader framework of knowledge and experiences. Interviews with instructors, class observation, student evaluation, and analysis of student logs will be used for this purpose.

4) to apply integrated experiential learning to new situations. Use of focused class discussion, instructor interviews, analysis of student assignments, and student evaluation will be the means of achieving this goal.

b. to assess learning outcomes of project in relation to the implementation of the design. Precourse and postcourse questionnaires will be used for this purpose. Additionally, a retrospective questionnaire was designed to be administered approximately two months after the completion of the course.

c. to formulate recommendations, based on analysis of data collected from this project, regarding the usefulness and limitations of using experiential learning for developing affective learning outcomes.

Scope of the Project

The project was designed as an exploratory study of affective learning outcomes associated with experiential teaching methodologies for the development of cultural selfawareness and cultural sensitivity from participants in three sections of one course on Social Work in the Urban Community.

All three participating sections were involved in small group discussions outside of class. Students were assigned to groups of five or six persons and given the task of discussing socialization experiences they felt were instrumental in forming their own values and in the attitudes they held toward cultural, ethnic, and/or racial groups other than their own.

A second generic assignment involved each discussion group in making a class presentation of the content of their discussions. Time was allotted for class discussions after each presentation. Precourse test and postcourse test measures of students from participating sections and students from one contrast group of social work majors not enrolled in the course and one contrast group of students who were not social work majors were to be used. The precourse questionnaire was to be administered to the students enrolled in the fourth section of Social work in the Urban Community at the

completion of the course. Students in this section were not participating in the project although they were to be exposed to similar course objectives and assignments. The purpose in having these students complete the questionnaire was to control for sensitization of participating students by the precourse instrument. If the precourse questionnaire results of this fourth, non-participating section given at the end of the course, were more similar to the pretest results of the participating sections, it could be concluded that a significant degree of sensitization had taken place.

Qualitative measures were also included in the project design, for purposes of providing formative evaluation measures in the exploratory study. These included interviews with instructors regarding course content, student log of learning outcomes and process in small group discussions, and recordings of class presentations and ensuing discussions.

The purposes of the student logs, in keeping with the experiential learning model, were to assist the student to reflect on the direct experience of participating in an experiential group and to integrate this learning with other related learning. Secondary purposes of the log assignment were to identify, through analysis of the logs, student perceived learning and the components of the assignmenmt which students felt were useful or not useful.

The group presentation to the class was assigned for the purpose of the group reflecting on its experience and presenting an integrated learning to the wider class for reflection and further integration. The instructor's role was to assist students in this conceptualization and integrative effort and to assist students in formulating, when appropriate, principles for practice derived from this experiential learning process. In order to detect unanticipated findings, open-ended questions were included in the data collection procedures.

There were definite limitations in the use of this design. Internal factors of history, maturation, biases associated with the selection process, the variation in style of individual instructor, and the interaction of various learning factors within the course as well as the impact of external factors could not be controlled. Thus, any relationships found among variables study must be viewed as associational rather than causal.

While the sample size of participating students was fairly large (sixty-five students), it was anticipated that the sample size sub-populations might be small. This was based on projections from characteristics of Hunter College School of Social Work. Thus, results from data of these sub-populations would have to be interpreted extremely cautiously.

It was not possible to control for differences in individual teaching styles and the impact of these differences on students, although after the fact they can be regarded as intervening variables. Interviews with instructors concerning possible content differences, teaching styles and perceptions of student performance were included as part of their evaluation. Majority culture social work students from middle and working class backgrounds - have strong normative expectations not to admit to having racial or cultural biases, especially in Social Work. It was anticipated that this would skew their responses to these types of issues. To counteract this, emphasis on guaranteed anonymity and on the need for honesty of responses were incorporated into the data collection processes. The strength and subtleness of these expectations, however, may well limit the effectiveness of these efforts and results would have to be interpreted accordingly.

All participants for the project were drawn from one graduate school of social work located in an urban northeastern U.S. setting. Hunter College School of Social Work has the highest ratio of applicants per acceptance of graduate schools of social work in the country, adding to the uniqueness of the population. Thus, the generalizability of findings would be limited.

Feasibility of Project Design

The project was designed to be implemented with a minimum expenditure of resources. The project designer donates her time during the implementation and evaluation phases. Furthermore, the project was designed to have a minimal intrusion on instructors and students. Students were not asked to do additional assignments nor were instructors asked to significantly alter the structure of their courses.

Practice Principles to be Tested

1. Experientially based learning was an appropriate methodology for developing affective learning outcomes.

2. Affective learning outcomes related to cultural self-awareness and cultural sensitivity should be an integral part of the social work curriculum content.

Implementation

The program was designed to be implemented within a semester course structure. A tentative timetable, subject to modification in working with individual course instructors is presented below:

1. Initiation Phase: September 9-24, 1982

   + introduction of project to students

   + administration of precourse questionnaire

- introduction of semester experiential assignment

2. Program Phase: September 24 - December 15, 1982

   - experiential in-class learning
   - implementation and completion of uniform experiential semester assignment
   - students complete logs of assignment

3. Ending Phase December 15, 1982 - February 15, 1983

   - post-course evaluation questionnaire, end of semester. (Second last class session)
   - second post-course evaluation questionnaire, six weeks to two months after course completed.

The project involved collaboration between course instructors and project designer. The course instructors maintained responsibility for presenting course content, evaluating student performance, and assigning grades. The project designer was responsible for introducing the project, the collection of data, and the evaluation of data in relation to the project design.

Anticipated Difficulties in Implementation

1. Students have been socialized to expect an instruction assimilation, teacher directed, cognitive oriented approach in graduate level courses. There may be some uncomfortableness or resistance on the part of students to an experiential, student centered approach to presenting materials. It was important to clarify expectations and approaches at the beginning of the course and to explain to students differences in teaching methodologies.

2. There was likely to be a resistance on the part of some students to deal with central values and attitudes in cross-cultural encounters. It was anticipated that there would be less conflict in dealing with differences in language, food, music, or art of a cross-cultural group, and more conflict over differences in values and attitudes affecting family, sexuality, power, or status, and religious beliefs. One reason for this resistance is that social work students are expected to be non-judgemental and free of racial/cultural bias. This normative expectation makes it more difficult to admit, especially among instructors and peers, the existence of biases. In past presentations of this material, instructors have dealt with this resistance by openly discussing it in class, by establishing classroom norms

that facilitate openness and exchange of ideas and attitudes, and by de-emphasizing performance evaluation, particularly with regard to experiential learning assignments.

3. Students may have negative experiences in cross cultural encounters which may serve only to reinforce negative attitudes and stereotypes. It was possible that, not only might not significant change take place as a result of the program, but some negative learning might occur. (Orten, 1981; Brislin, 1981) Efforts were made in the implementation of the project to facilitate positive constructive cross-cultural experiences. Use of reflective observation after experiences was also to be helpful in placing experiences into a larger framework.

Evaluation

There are complexities associated with the design of an evaluation plan for this type of program. One is related to a general issue in evaluating educational or training programs, and is well summarized by Bloom (1976):

> Current student performance is used to evaluate competence with future clients, having unknown problems, possibly requiring knowledge as yet undeveloped, perhaps to obtain goals not currently sanctioned. (p. 3)

A second complexity results from a dearth of research on affective learning, particularly when compared with a sizeable body of research on cognitive learning. Krathwohl's work (1964) remains the most comprehensive review of research in this area.

Thirdly, Wight and Boyle (1978), in a review of cross-cultural training programs, indicate that there is no substantive body of findings related either to effectiveness of training design or methodologies or on valid indicators which predict inter-cultural competence.

In the absence of solid empirical evidence, this program design is based upon a set of logical assumptions derived from a review of the literature. Two tasks which occur in tandem form the basis of the evaluation plan: 1) to design an instrument to measure changes in affective behaviors; and 2) to measure the impact of an experiential learning model in developing affective learning outcomes.

For the first task, a precourse and postcourse instrument was developed as well as a retrospective questionnaire. These questionnaires consist of four types of questions:

1. Types and amount of interaction with differing cultural groups. The rationale for these items is based on Krathwhol's taxonomy of affective behaviors ranging

from passive to more active behaviors. Just as, analogously, a student with highly developed affective behaviors related to music would be expected to reach out for musical opportunities and to expend resources (time, money, etc.) on musical events, so a student developing affective behavior related to cultural self-awareness and cultural sensitivity could be expected to exhibit behaviors that indicate responsiveness to and seeking out of cross-cultural interaction.

This is not to make the quantum leap to say that persons who have this type of interaction are effective practitioners in multi-ethnic settings. Rather, what is sought is data regarding relationships between exposure to an experiential learning model in a time limited program and changes in the type and amount of interaction with members of differing cultural/ racial, ethnic groups.

2. Degree of comfortableness in interacting with members from differing cultural groups in specific situations. The rationale behind this type of question is that people place information or data about members of groups differing from their own into categories based on previous experience or on stereotypes which may be positive or negative, accurate or prejudicial. (Brislin, 1981) The categories formed may vary according to cultural groups and according to social situations. As a

result, a person may be more comfortable with members of some cultural groups rather than others. One goal of cross-cultural training programs is to expand categories by which people make cognitive/affective classification about others who differ from them. In evaluating this program, one outcome to be examined was to see whether exposure to an experiential learning model results in any changes in participants' perception about members of differing cultural groups in varying social situations. It was anticipated that the experience may have the effect of reenforcing negative categories or stereotypes. It was further anticipated, based on findings cited by Brislin that people who have been exposed to interaction with a differing cultural group through a training course, may initially have some feelings of uncomfortableness in relating to members of that group based on self-consciousness.

3. Perceived success in working in cross-cultural or multi-ethnic settings. These questions are based upon the research findings of Tucker and Benson (1979), which indicate that persons who have been evaluated as being successful in cross-cultural interactions overseas, have predicted in training interviews that they would be successful. Persons who also predicted in training interviews that they would be successful in learning a second language, in fact, were successful in doing this.

Again, cross-cultural adaptation in a foreign country is not the same as cross-cultural competence in multi-ethnic social work practice settings, but there is definite overlap in the qualities related to cultural self-awareness and cultural sensitivity.

4. Demographic data. This data is asked for comparative purposes although there are no research findings that related demographic characteristics with cross-cultural competence.

Another evaluative instrument administered to program participants was the Kolb Learning Style Inventory (Kolb, 1971) The purpose of this was to examine variation in responses to experiential learning units that may be associated with preferred learning styles.

Formative evaluative procedures, the second of the tandem tasks, include evaluation forms to be completed by participants after the experiential learning assignments are completed, and an analysis of student learning records from the experiential semester assignment. The questions to be addressed through these instruments are:

1. What kind of learning did students exposed to experiential learning identify as significant?

2. What component of the course did students find useful in relation to cultural self-awareness and cultural sensitivity?

Part II: Description of Project Implementation

Introduction of Project

The project was introduced to the three participating sections of the Fall Semester course in Social Work in the Urban Community on the first day of class. Course instructors met with their individual classes in designated classrooms. An overview of course objectives and assignments was given. Each instructor introduced the doctoral project and explained the data collection methods that would be used. Students were then asked to proceed to the auditorium for a further explanation of the project and for the administration of a pre-course questionnaire.

Once students had gathered in the auditorium, the project and data collection procedures were again presented to students. The implementation of the project, students were told, would involve: 1) the administration of precourse and postcourse questionnaires; 2) taping of group discussion presentations since all participating sections were meeting simultaneously; 3) analysis of students' written assignments for purposes of doctoral project; and 4) observation of some classes for purposes of doctoral project.

The voluntary nature of participation in these data collection procedures was explained and its separateness

from instructor evaluation processes emphasized. It was explained that students who did not wish to participate in the project need not complete project data collection forms, nor would their written assignments be analyzed.

After this explanation, the course instructors left the auditorium. Students' participation consent forms were distributed to the students who were asked to read and sign them if they wished to participate in the project. After these were collected, the pre-course questionnaire was distributed for students to complete. Students were asked to enter a code name on the pre-course questionnaire. They were asked to use the same code name on all other data forms and written assignments used in the project. Students left the auditorium after completing this questionnaire which took about twenty minutes.

During the second week of class, David Kolb's Learning Style Inventory was given to students in individual sections of the class. The pre-course questionnaire was administered to contrast social work and contrast non-social work groups. The social work contrast group consisted of eleven first-year social work graduate students enrolled in a social welfare policy course. Members of the non social work contrast group were fourteen students who, having already earned one

bachelor's degree in science or mathematics were in a special accelerated program in computer science which would lead to a second undergraduate degree. They were selected as a contrast group because they resembled the experimental group in age, and ethnic composition. Furthermore, like the social work students, they had been admitted to their program of study through an intensely competitive selection process.

Students in the participating sections of the project were, during the second week, randomly assigned to groups five or six each for the out-of-class small group discussion assignment. Groups were to begin class presentations approximately five weeks from the time of this initial assignment.

Description of Course Content

After completing the arrangements for the experiential assignment, instructors in each of the sections began in detail presenting the content of the course. Below is a summary of the content and general format of each of the experimental sections. The summaries are based primarily upon interviews with course instructors and some class observation.

1. Class Section One The instructor for this section presented and elaborated on the following concepts during

the course: ethnicity, culture, race, racism, and minority status. Each of these concepts was presented in terms of definitions, historical meanings, relation to current issues, and implications for social work practice. Under the concept of minority status, issues related to women, the handicapped, the aged, and homosexuals were introduced.

The format for presenting this material was largely experiential. In-class experiential activities during the first five weeks included role play and role reversal, and small group discussions. One technique used was to divide the class into groups on the basis of self-identified knowledge or experience. These groups were then designated as experts with the task of sharing pooled knowledge with the larger class. This technique was used after the class viewed the film by Uri Bromfenbrenner on "The Three Worlds of Childhood" an exposition contrasting early childhood socialization patterns in Russia, China, and the United States. After the film, students were asked to group themselves according to their perceived ethnic identity. The small groups then met and discussed socialization experiences and presented the results of this discussion to the class. The instructor reported that students were extremely responsive to this and continued the format for several weeks, weaving student ideas into the conceptual framework of the course. The

in-class experiental learning and the instructor's sharing of personal experiences in relation to cross cultural learning appears to have had the effect of providing students with a model for the out-of-class small group discussion assignment. Based upon classroom observation, students appear to have felt comfortable with one another and with the instructor in discussing cross cultural and specifically, interracial issues. Beginning with the eighth class session, students began group presentations. These were completed on the twelfth session. The last two class sessions were devoted to summing up themes from the group discussions, informal evaluation of learning in the course, and an integration by the instructor of conceptual and experiential material.

2. Class Section Two The central concepts presented during the first third of the course centered on those of ethnicity, race, class, sex in relation to discrimintation issues, and the impact of socialization experiences in relation to these concepts. The material was presented in the context of applications to social work practice in the urban setting. The material was presented concurrently with the out of class small group discussion.

The instructor described the format for the presentation of this material as "intellectually focused content with an experiential base." The course began with

a discussion of issues related to social problems. For example, the consequences of economic and social dislocation in urban centers was discussed. Results of research studies were used extensively in this phase to reinforce theoretical concepts. From this level of presentation, an attempt was made to formulate issues in a more personalized way. The instructor shared experiences and asked students to share experiences they had had in relation to issues discussed.

This was the general approach used with each content area. Students were not divided into small groups within this class section, nor were other types of experiential learning used. Class presentations of out-of-class discussion groups began with the seventh class session. These concluded with the eleventh class session. The remaining class sessions were used by the instructor to debrief students regarding the learning that occurred during the small group discussion assignment and group presentations to the class, and to integrate this learning with content areas of course.

3. Class Section Three. The instructor of the third experimental section of the project described the basic assumption underlying course content as "greater awareness of one's own eth-class status* and sense of identity will

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* "Eth-class" is a term coined by Milton M. Gordon (Human Nature, Class, Ethnicity, New York: Oxford University

enable professionals to be more sensitive to eth-class identity issues and their meaning for others they encounter." The instructor divided the course into the following six major content areas:

a. Learning Self-Identity. Included here are topics of socialization and social roles, ethnic stratification, social stratification, ethnic identity and individual identity, place of membership group and reference group, impact of social experiences, learning, intuition, and concepts of labelling. Through assignments and in-class exercises, the out of class small group discussion assignment, students were asked to examine their current eth-class identity and how this was derived.

b. Impact of the Physical Environment. Topics in this content area included the meaning and consequences of place of residence, cognitive mapping of the physical environment, nature and variety of neighborhoods, and a comparison of supportive neighborhoods (environments which bring people together versus those which isolate people). Students were given an assignment which involved an analysis of their community of origin. The results of this assignment were discussed in class.

Press, 1964) to describe the intersecting point of social class position and ethnic group membership. Devore and Schlesinger (1981) expanded this concept to include "identifiable dispositions and behaviors" (p. 6) that result from these intersecting factors.

c. Culture and Personality. Content was presented which dealt with various theroetical formulations of culture and personality. The theories of Benedict, Kluckhohn, Linton, Fromm, Adorno, Mead, and LeVine were presented to students.

d. Knowledge Base for Delivering Culturally Sensitive Services. Presented here was a comparison of ethnic belief systems and professional belief systems regarding health problems and their appropriate solutions Cultural barriers to the use of professional services, and in particular, professional social work services, were discussed.

e. Content in these areas focused on circumstances under which professionals encountered ethnic and other status differentials.

f. The concluding section of the course content presented guidelines for applying knowledge to practice situations.

The methodologies used to present this content consisted of lecture-discussions, use of films, in-class experiential learning in the form of small group discussions, and class presentations by small groups formed for the out-of-class discussion assigments. These class presentations began with the seventh class session

and were completed with the eleventh class session. Some course material was formally presented and a film shown between class presentations. The last three class sessions after the small group presentations were used to complete the presentation of course content and to summarize learning experiences of the class. Thus, while the three instructors presented similar concepts in their course, and gave students identical experiential assignments, the organization of conceptual material and the mode of presenting it to students was unique to each instructor. Instructors in Section One and Section Two consciously used modeling techniques to help students personalize content and to share experiences in class and in the small group discussion assignment. All three of the instructors integrated class presentations into the conceptual framework of their courses and spent time debriefing student experiences in the discussion assignment, and summing up learning experiences at the end of the course.

At the second last or thirteenth class session, students were given a postcourse questionnaire to complete. A follow-up questionnaire was given to students at the beginning of the Spring Semester in late February.

This section completes the description of the project design and the implementation of projects. A description

and analysis of the experiential programming are presented as a part of the next chapter.

CHAPTER III

QUALITATIVE AND QUANTATIVE RESULTS

Introduction

The three class sections participating in this study presented a unique opportunity to gather data on an unusually large sample of sixty-five students. The measurement instruments were accordingly, designed with purposes broader than this dissertation project. Consequently, not all of the data collected is recorded in this study. An analysis of the following sets of data is presented:

1. Demographic and Descriptive information - age, sex, ethnicity, student status, MSW specialization, life experiences that may have brought students in contact with cross-cultural groups, learning expectation identified by students at the beginning of the course, and the results of a Learning Style Inventory;

2. Analysis of student learning Logs of small group discussions;

3. Analysis of class presentations by discussion groups;

4. Description and Comparison of precourse and postcourse levels of types of cross-cultural interaction;

5. Description and comparison of precourse and postcourse scores on critical incidents;

6. Description and comparison of precourse and postcourse perceptions of success in cross-cultural interactions;

7. Analysis of evaluation questions given in the postcourse questionnaire to the three experimental class sections which dealt with perceived cross-cultural learning and satisfaction with learning and satisfaction with learning experiences.

Before beginning the description and analysis of collected data, it is worth repeating again that this project is an exploratory study seeking information useful in generating hypotheses for further study. There are known and unknown intervening variables that have not been controlled for in this project. For example, the impact of personality and teaching styles upon student learning is not assessed in this study. The instructors for the three experimental sections were all male. One was a member of an ethnic minority group; the other two were

white ethnic. The ages of these faculty members ranged from thirty-seven to sixty-four. Each instructor organized course content somewhat differently and used varying methodologies to present content. (cf. pp. 59 - 65) This study focuses on the experiential learning that all three classes had in common. This includes the out of class small group discussion and class presentations related to the discussion groups.

An attempt was made to determine whether the administration of the questionnaire had sensitized the experimental group. The questionnaire was given to a fourth section of the Social Work Practice in the Urban Community course, which section was not a part of this project. This was done at the end of the course. It was intended that the scores of this control group for the critical incidents would be compared with the precourse and postcourse scores of the experimental group to see which experimental group scores the control group scores most closely approached. The results of this comparison were inconclusive. The precourse and postcourse scores of the experimental group were closer to one another than the control group scores were to either of them. In fact, the scores for this fourth section had far greater linearity than the experimental group.

Demographic and Descriptive Data

Of the eighty-four students enrolled in three participating sections of Social Work in the Urban Community, sixty-five students (77.4%) completed both precourse and postcourse questionnaires and learning style inventories. They constitute the sample for this project report. They are described in this section in terms of characteristics of age, sex, ethnicity, previous cross-cultural interaction, and expectations for the course. A measure of their learning style using Kolb's Learning Style Inventory is also included.

Age: The mean age of project sample is thirty-two years. Students ranged in age from twenty-four to fifty-three years. The mean ages for both contrast groups were also thirty-two years.

Table 1: Mean age and range of ages for experimental and contrast groups.

	Experimental	Contrast Social Work	Contrast Not Social Work
$\bar{x}$	32	32	32
range	(24-53)	(25-44)	(26-38)

The mean age of social work students is consistent with the School of Social Work's policy of admitting students who have had several years of work experience.

Sex: Women predominated in both the experimental group and the contrast groups. They represented 78.5% (N=51) of the experimental, 90.1 percent (N=10) of the contrast group of social work students and the entire (N=14) contrast group of non-social work students. (Cf. Table 2.)

Ethnicity: On the precourse questionnaire, students were asked to identify their ethnic background according to one of five categories: Asian, Black American, Puerto Rican, White American, and Other (please specify). Students who identified themselves as "Other Jewish" were reclassified as White American since it was clear that many Jewish students had identified themselves in this way. A hand check of the questionnaires of the remaining three students in this category revealed that all three identified themselves as Hispanic. The variable relating to ethnicity was collapsed into two values: a) Persons of Color consisting of Black American (3), Asian American (5), and Puerto Rican-Hispanic (6) and b) White Ethnic (51). There two reasons for doing this were: first, to have a large enough category of minority students for

Table 2: Sex, Ethnicity, Student Status, and MSW Specialization of students by number and percent.

Characteristic	Experimental Group N (%)	Social Work Contrast Group N (%)	Non-Social Work Contrast Group N (%)
1. Sex			
a. Female	51 (78.5)	10 (90.9)	14 (100)
b. Male	14 (21.5)	1 (9.1)	
2. Ethnicity			
a. Majority Culture (white ethnic)	51 (78.5)	10 (90.1)	11(78.6)
b. Minority (persons of color)	14 (21.5)	1 (9.1)	3 (21.4)
3. Student Status			
a. Second year	47 (72.3)		n/a
b. First year		11 (100)	n/a
c. OYR	14 (21.5)		n/a
d. Other	4 (6.2)		14 (100)
4. MSW Specialization			
a. Casework	50 (76.9)	8 (72.7)	n/a
b. Other	15 (23.1)	3 (27.3)	n/a

comparison purposes; second, to protect the identity of minority students who were few in number. Similar procedures were followed for the contrasts groups. The contrast group of social work students was composed on one person of color and ten white ethnic persons. Of the

fourteen persons in the non-social work contrast group, three (21.4%) were identified as persons of color and eleven (78.6%) as white ethnic persons.

Student Status: Forty-seven students (72.3%) in the experimental group stated they were second year graduate students. Fourteen students (21.5%) indicated they were One Year Residence students, and four responses (6.2%) were missing. All eleven students in the Social Work contrast group stated that they were first year graduate students.

MSW Specialization: The majority of students in the experimental group (76.9% of sixty-five students) and a majority of students in the Social Work contrast group (72.7% of eleven students) identified their specialization as Casework. The remainder (23.1% of experimental group and 27.3% of contrast group) identified a variety of other specializations including group work, administration,, and community organization. This question was not applicable to the non-social work contrast group.

Prior Cross Cultural Experiences: Eight questions on the precourse question sought information on the type of opportunities respondents had had for contact with persons of cultural/racial/ethnic groups other than their own. These opportunities relate more to adolescent and adult experiences than to early childhood socialization

experiences. With the exception of the variables related to work, the variables deal with voluntary experiences. A summary of student responses to these terms as contained in Table 3.

The first question sought information about membership in social organizations, (e.g. church, social clubs, sport teams). Students were asked whether they identified themselves as belonging to an organization. If they did they were asked to estimate the percentage of members of that organization belonging to cultural groups other than their own. A large number in each of the groups indicated they did not belong to any social organization. Forty percent (N=26) of the experimental group, 27.3 percent (3) of those in the social work contrast group and 35.7% (5) of those in the non-social work contrast group stated they held no social organization membership.

Of those who indicated membership in social organizations, the majority of students in the experimental group and in the social work contrast group described the percentage of members of cultural groups other than their own as less than twenty-five percent of the total membership. Students in the social work contrast group who held social club memberships divided evenly between belonging to organizations with twenty-

five percent or more memberships of persons from cultural, ethnic groups other than their own and those with less than twenty-five percent of such memberships. Relatively few students had lived in a foreign country or participated in international or domestic volunteer or exchange programs which promoted understanding and communication among cultural groups.

In the experimental group 10.8% (N=7) have spent more than three months living abroad; 10.8% (7) of the students had participated in an international volunteer/exchange program and 10.8% (7) of the students had participated in an domestic volunteer/exchange program. The proportion of students in the contrast groups were similar.

The fifth question in this cluster asked whether students possessed conversational skills in a second language. One half, 50.8% (33) of students in the experimental groups responded in the affirmative. Approximately one half of these, however, identified the second language as that of their own cultural/ethnic group, e.g. Chinese, Spanish, Hebrew, Yiddish. The other half of these participants had a knowledge of a language other that English or the language of their own cultural group.

The last three questions in this cluster reflect potentially less voluntary experiences than the previous questions. They reflect adult opportunities of cross cultural encounters. Students were asked if they had completed a course or an in-depth study of an ethnic/racial group other than their own. Over half of the students (58%) stated that they had completed this type of course. The percentages for both of the contrast groups were smaller. Only one student out of eleven in the contrast group of social work students and three students out of fourteen in the contrast groups of non-social-work students responded positively to this question. The higher percentage of positive response in the experimental group may reflect more educational opportunities than were had by the first-year graduate students in the contrast group.

The majority of students in the experimental group had work experience and/or field placement assignments in which they had a supervisor of an ethnic group other than their own and where clients from differing ethnic groups comprised one third or more of the work population. Of the sixty-five students in the project sample, 64.6 percent (42) reported having a work supervisor from an ethnic group other than their own where as 35.4 percent (23) reported not having this experience. More of these students, 86.2% (56) indicated that they work in settings

where more than a third of the clients or consumers of services were from cultural groups other than their own.

A cross tabulation of these two variables - cross-cultural work supervisor with cross-cultural clients - shows that 58.5 percent (38) of students in the experimental group had both a cross-cultural work supervisor and cross-cultural clients or consumers of services from their agencies. Also, 33.8% (22) had one of these experiences. These twenty-two students were more likely to have worked with clients from other cultural groups (81.8%, N=18) than to have been supervised by someone from a different cultural groups (18.2%, N=4).

Another way to review the data from these variables is to examine the number of "yes" responses given by individuals. As the histogram below (Figure 2) for the experimental group shows, "yes" responses range from one "yes" to a positive response to six of the eight variables.

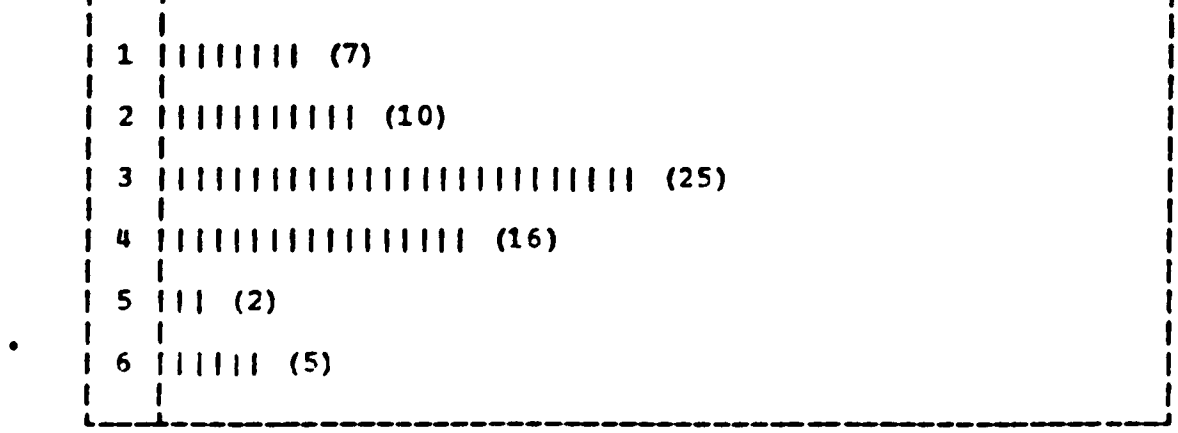
Table 3: Cross-cultural interaction experiences of students by number and percent.

Interaction	Experimental Group N (%)	Social Work Contrast Group N (%)	Non-Social Work Contrast Group N (%)
1. Membership in social organization			
a. < 25% cross-cultural	25 (38.4)	4 (36.4)	9 (64.2)
b. > 25% cross-cultural	14 (21.5)	4 (36.4)	0 (0)
c. no membership	26 (40.0)	3 (27.3)	6 (35.7)
2. Lived in foreign country			
a. Yes	9 (13.8)	1 (9.1)	2 (14.3)
b. No	56 (86.2)	10 (90.9)	12 (85.7)
3. International Volunteer program			
a. Yes	7 (10.8)	0 (0)	1 (7.1)
b. No	58 (89.2)	11 (100)	13 (92.9)
4. Cross-cultural Exchange in US			
a. Yes	7 (10.7)	0 (0)	1 (7.1)
b. no	58 (89.2)	11 (100)	13 (92.9)
5. Speak Second Language			
a. Yes	33 (50.8)	5 (45.5)	5 (35.7)
b. No	32 (49.2)	6 (54.5)	9 (65.3)
6. Course on cross-cultural issues			
a. Yes	38 (58.4)	1 (9.1)	3 (21.4)
b. No	27 (41.5)	10 (90.9)	11 (78.6)

Table 3: continued.

7. Worked under Cross-cultural Supervisor			
a. Yes	42 (64.6)	4 (36.4)	10 (71.4)
b. No	23 (35.4)	7 (63.6)	4 (28.6)
8. Worked with Cross-cultural Clients			
a. Yes	56 (86.2)	7 (63.6)	9 (64.3)
b. No	9 (13.8)	4 (36.4)	5 (35.7)

Figure 2: Number of cross-cultural experiences reported by members of experimental group.



The majority of students, 78.4 % (N=51) responded "yes" to two, three, or four variables. Students were least likely to have responded affirmatively to one, five or six of the variables. No student responded positively to seven or

eight variables. Students were most likely to report that they had cross-cultural contact through learning a second language, to have taken a course centered in cross-cultural issues, or to have had cross-cultural supervisory or client experience. They were least likely to belong to a social organization with a cross-cultural membership of more than twenty-five percent, to have lived in a foreign country, to have participated in an international or a domestic exchange or volunteer program whose main purpose was to foster intercultural understanding.

School and work places appear to be significant areas for adult cross-cultural experiences for this student population. Responding to questions about these experiences students gave responses similar to those answering the precourse questionnaire which asked students to identify previous cross-cultural experiences which they felt to be important. Sixty-eight percent (N=44) of sixty-five persons making a total of eighty-three responses (some students identified more than one experience) related to work or educational experiences.

Learning Expectations

Students were asked to state their desired learning expectations for the course at the beginning of the semester. Among eighty-nine responses from the sixty-five students that comprised the experimental sample (some

students identified more than one expectation), twenty-nine (44.6%) of the students indicated an expectation of cognitive knowledge as a result of participation in the course, nineteen (29.2%) had an expectation in the area of self-awareness regarding one's own values and prejudices; eight of the students (12.3%) reflected expectation of learning through peer interactions in class, five students (7.7%) dwelt on awareness and understanding of other cultural groups.

A relatively high number of students (20%, N=13) indicated either no expectation or unclear expectations for the course. The remaining five responses are scattered.

Students, therefore, began the course with a variety of learning expectations. There was a balance of responses between those reflecting knowledge based or cognitive expectations and those indicating experientially based learning expectations related to the development to cultural self-awareness and cultural sensitivity.

The number of responses indicating either no or unclear expectations may reflect students reactions to participating in a required course or ambiguity regarding the expectations of the course.

Learning Style Inventory

Students were given Kolb's Learning Style Inventory during the second class meeting to determine whether a discernible association existed between measured learning style and satisfaction with experiential learning. The Learning Style Inventory is designed to measure proneness to a particular mode or style of learning based on experiential learning theory. This theory, described above at page 22 is a model of learning processes that recognize the important role of experience in learning. Kolb (1971) differentiates four cycles of this learning process: 1) Concrete Experience (CE); 2) Reflective Observation on the experience (AC); Abstract Conceptualization of the experience (AC); and 4) Active Experimentation (AE) in which the learner uses principles derived from previous stages to formulate new experiences.

Kolb notes that these components are present in each individual learner, although one mode may predominate.

The instrument consists of nine sets of our words. These words correspond to descriptors of learning cycles. Students were asked to rank the words in each set in order characterizing their preferred learning style. Tabulating the raw scores, a total of six measures are derived. Four of these leated to the individual's preferences for a particular style of learning: Concrete

Experience (CE), Reflective Observation (RO), Abstract Conceptualizaiton (AE), and Active Experimentation (AE). Additionally, one measure relates ot the degree that a person favors abstractness over concreteness in learning (AC-CE), and the extent to which the person prefers action over reflection (AE-RO).

The Learning Style Inventory has been tested for validity and reliability (Kolb, 1978). For comparison purposes a normative population has been assembled which consists of 1933 adults ranging in age from eighteen to over sixty. Two thirds of this group are college educated and represent a variety of occupations. Furthermore, normative scores for the Learning Style Inventory have been established for a variety of occupational groups. (pp. 15-22; Kolb and others, 1982) Because of the interdependence of the four learning cycles of the learning process, history and maturation are significant factors in reliability of scores. Scores as a group are more stable than individual scores. The Learning Style Inventory indicates how a person perceives himself/herself as a learner. Kolb cautions that the results of the Learning Style Inventory should not be used for predictive purposes; rather it should be used in conjunction with other measures to assist a students in identifying a learning style.

In evaluating the results of the Learning Style Inventory it is useful to compare student score with the normative scores described above. (Table 4) Students in

Table 4: A comparison of Kolb's Learning Style Inventory scores of the experimental group with normative percentile scores.

	Experimental Group		Normative Percentile Scores
Learning Component	Mean	Standard Deviation	
1. Concrete Experience	16.4	5.2	65th
2. Abstract Conceptualization	16.1	8.1	42nd
3. Reflective Observation	15.2	5.3	42nd
4. Active Experimentation	13.5	4.8	18th

the sample scored highest in Reflective Observation (70th percentile) and lowest in Active Experiementation (18th percentile) A high score in Reflective Observation indicates that students are "tentative, impartial, and reflective" in learning. They rely on observation in making judgments and prefer learning situations where they can be objective observers.

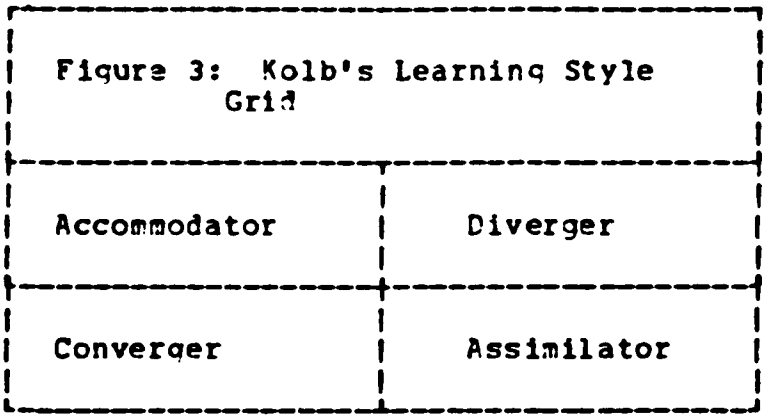
This style is in contrast with that of Active Experimentation where the emphasis is on becoming involved in activities.

Students also scored higher in Concrete Experience (65th percentile) as opposed to a learning style favoring Abstract Conceptualization. High scores on Concrete Experience indicate a "receptive, experienced based approach to learning" which emphasizes judgment based on feelings. Kolb states that persons who prefer this style are: a) less likely to be satisfied with theoretical orientations and prefer instead case studies; and b) more likely to prefer learning environments in which there is a great deal of peer interaction in the form of feedback and discussion and less intervention by authority figures.

By contrast, students scores lower on the Abstract Conceptualization which stresses logical thinking, rationality, and authority directed, impersonal situations.

Since each person has all elements of these learning modes, Kolb suggests that a more accurate picture of an individual's learning style may be secured by combining all four scores into a single data point. This is done by constructing two scales, one measuring abstractness over concreteness (AC-CE) and one measuring action over reflection (AE-RO). These scales are placed on a grid

(AC-CE on the vertical axis and AE-RO on the horizontal axis.) This forms four quadrants which represent four learning style of statistical significant. These are labeled Accommodator, Diverger, Converger, and Assimilator.



When the means of the raw scores of students in the sample were placed in the normative grid (Figure 3), the scores intersected well within the quadrant labeled Diverger. This quadrant represents learners who have strong preferences for Concrete Experience and Reflective Observation (RO) as learning modes. Characteristics of this type of learner include a high degree of creativity and imagination, emotional involvement in learning, ability to generate ideas, and a strong orientation toward interacting with people. Kolb reports that research has shown that Divergers tend to be learners who have broad cultural interests. This learning style is characteristic of counselors, social workers, and personnel managers.

Small Group Discussion Assignment: Analysis of Content and Process

Introduction: For this part of the analysis, logs were separated (based on internal indicators) into logs representing persons of color and logs written by white ethnic students. Those logs which were written by the white ethnic students were further subdivided into the following categories: a) logs which reflected student participation in homogeneous white ethnic groups; b) logs which indicated the presence of one person of color in the discussion group of the writer; and c) logs which indicated the presence of more than one person of color in a discussion group. (Table 5)

The purposes for dividing the logs in this manner is to examine the content and process of group discussions in dealing with ethnic minority issues and in sensitizing students to these issues.

Repeating an earlier caution, it is important to remember the limitations of this type of data. The logs reflect subjective impressions and topic selection bias on the part of their authors. They do not necessarily reflect what actually transpired in the group but rather the particular student's perception of what occurred. Not all logs indentified every member of the group discussed.

Table 5: Distribution of logs according to student participation in small groups involving persons of color.

Number of logs analyzed = 39
Total number of students in study = 65

Student Population	N	% of Logs	% of Total Students
1. Respondents in groups with more than one person of color			
a. persons of color	5	12.8	7.7
b. white ethnic persons	11	28.2	16.9
2. Respondents in groups with only one person of color			
a. persons of color	3	7.7	4.6
b. white ethnic persons	13	33.3	20.0
3. Respondents in groups with no persons of color			
a. persons of color	n/a		
b. white ethnic persons	7	17.9	10.8

* Not all students submitted logs to be analyzed for the purposes of this doctoral dissertation.

Although each of the instructors emphasized to students that the logs would not be graded for academic purposes, nevertheless, students wrote the logs knowing they would be reviewed by their instructors. Some students may have

felt compelled to write what they considered to be the right thing. Finally, there is the factor of selection bias on the part of the analyzer of the logs. Reading the logs several times at intervals of at least one day was done to improve reliability in extracting information from the logs. Despite the limitations of this type of data this analysis defines the identification of variables that may be useful in further study.

The following topics are examined in this analysis: 1) substance of group discussion, 2) students' perception of discussion of topics related to minority culture issues, and 3) students' perception of the usefulness of this assignment in helping them to develop cultural self-awareness and cultural sensitivity. This section ends with general comments on extrinsic factors that may have affected group process. As in the previous section, excerpts from students' logs are used for illustration. To ensure confidentiality, identifying information from these excerpts has been deleted, including in most cases, the specific ethnic identity of the student.

Substantive Content Reported in Logs The purpose here is to give a range of topics discussed by groups as perceived by individual log writers. Every log reported discussions of particular socialization experiences of group members and the group's preparations for a class presentation.

1. Logs written by persons of color (N=8). Those students who identified themselves in their logs as persons of color reported the following range of topics discussed within their respective groups:

- cultural variation in methods of disciplining children
- impact of education on socialization
- influence of religous traditions and beliefs in the socialization of children
- reverse discrimination
- social class differences versus racial differences
- stereotyping and prejudice

In reviewing these logs for type of content, there is a general sense that persons in this group reported on topics in a dialectic framework of majority culture versus minority culture perspective.

2. White ethnic students reporting from groups in which there was more than one person of color. A summary of substantive topics from this grouping of logs include:

- Black experiences in a white society
- cultural stereotypes
- differences in role of individual in a small informal group versus role of individual in larger society
- difficulties of a person of color in hiding identities in contract to white ethnics who could pass for member of another group or blend in larger society
- discrimination against persons of color

- ethnocentrism
- impact of relocating into a different cultural environment
- influence of family violence in childhood socialization
- influence of formal education in childhood socialization
- influence of larger social systems on childhood socialization
- influence of religious traditions and beliefs in childhood socialization
- interracial marriage
- middle class values
- professional social work identify versus ethnic identity
- prejudice and issue of gentrification

3. White ethnic students in groups with one person of color. The topics discussed by these students included:

- black experiences in a white society
- class versus culture issues
- cultural stereotyping
- ethnocentrism
- Influence of formal education as a socializing influence
- the holocaust and its impact on childhood experiences and the Jewish identity
- interracial marriage
- issues related to women
- religious values, beliefs, and tradition in relation identity formation and socialization

4. White ethnic students whose logs reflected the absence of persons of color in their discussion groups. Subjects reported to be discussed by members in these groups were:

- animosity of black community toward Jews
- class versus cultural differences
- the father as a transmitter of culture
- holocaust and its effect on formation of ethnic identity
- how racism manifest itself in mixed neighborhood
- mealtime rituals: cultural differences
- music: cultural differences
- parent/child communication and socialization within the family unit
- prejudice
- religous values, beliefs, and cultural traditions as an important socializing influence
- self esteem
- values: sources and differences
- issues pertaining to women

There are several points noticeable about the range of topics discussed by various groups. One is the relative absense of discussion of racial issues by the white ethnic homogeneous groups compared with the groups in which there was at least one person of color. When issues of race were discussed by homogeneous groups it

appeared from the reporting in the logs to be done in a more abstract, distant manner as opposed to an interactive manner. For example, a topic discussed by a homogeneous white ethnic group concerned tensions between Blacks and Jews in New York City. The discussion evolved from the perspective of each group member who interpreted this phenomenon. The viewpoints included those of a white non-Jewish member, members who identified themselves as culturally but not religously Jewish, and religiously observant Jews. Missing from the discussion was the perspective of anyone from the Black community.

Similarly, in a discussion by a white ethnic homogeneous group on living in racially mixed neighborhoods, the discussion centering on members' reactions to this experience and to what they perceived to be the experience of minority group members in the neighborhood. Again, there was no member of a minority group to reflect his or her experience back to the group.

Also noticeable in the review of content of the logs of respondents who participated in white homogeneous groups was that more topics related to issues other than racial or ethnic minority concerns. This would seem to be consistent since the topics for discussion in large part flowed from members sharing of their relevant socialization experiences.

The topics in white ethnic homogeneous groups appeared to be of a more impersonal nature and perhaps less threatening than those of other groups. For example, differences in food, music, death rites were discussed in considerable detail in these groups, as opposed to such topics as cultural bias, stereotyping, economic and social problems experienced by minority culture persons which were more prevalent in mixed groups.

In summary, the greatest variation of reported content appears to be between those logs written by persons of color and those written by participants in homogeneously white ethnic groups. There are also differences between logs of participants in ethnically and racially mixed groups and those of participants in homogeneously white groups.

Sources of Discussion Topics:

In most cases the sources for the discussion topic reported in the log appears to flow from an individual's sharing of socialization experiences. The cultural and/or religious identification of the majority of the participants' Judaism and the coinciding of the commencement of group meetings with the important Jewish celebration of Rosh Hashanna and Yom Kippur seemed to contribute to the discussion of religion in value and attitude development. There were other indications that

external events prompted the introduction of a discussion topic.

Finally, since the groups frequently met immediately after class, the content of the day's class or group presentation appeared to have been a source of topics for continued discussion.

Analysis of Logs: Processes and Indicators of Helpfulness

Processes refers to the kind and quality of interactions that occurred among small group discussion participants. The focus of this analysis is on those interactions which related to cross-cultural communication. As in the previous section, the logs were grouped for analytical purposes.

1. Persons of Color. Of the eight persons of color whose logs were analyzed, three had met in groups that had more than one person of color and five had met in groups in which they were the only person of color. All students in this category reported discussions pertaining to ethnic minority issues. The logs of six of these reflected a centrality of discussion of those issues. Seven students reported that groups experienced difficulty in discussing issues relating to racial bias and discrimination. Six of the eight students indicated they felt some degree of discomfort in being placed, in many cases by default, in

the role of spokesperson for a particular ethnic minority group. Four persons reported that they felt that discussions of ethnic minority issues in their groups were superficial and dealt with externals. The logs of two students were reported in an objective detached manner that gave no clues as to the writers reactions or feelings.

There are several possible explanations for the discomfort experienced by these persons of color. One is that one of the underlying assumptions of the course is that majority culture students need to be sensitized both to cross-cultural issues and the impact of personal and insititutional racism. The analogous assumption underlying the course for persons of color is not as clear. Thus, persons of color in small groups tended to discuss issues in terms of minority/majority issues. There was one instance described in the log in which the person of color expressed surprise that another ethnic minority person had been socialized to be biased and discriminate against members of the reporter's ethnic group.

A second explanation is that in achieving the goal of a course of this type, interactions between majority and minority culture students have the potential to be a very constructive learning experience especially for the

majority culture students. This places the persons of color in a double bind. If they, in their small group discussions, did not accept the role of an interpreter of their culture to the majority culture group, they were sometimes perceived as resistant or withdrawn. If they did share their experiences, particularly at the feeling level, they were perceived as defensive or aggressive and their shared experiences were often viewed by the majority culture students as ideosyncratic. This discomfort and ambivalence of persons of color to assume the role of interpreter of their ethnic background to majority culture students is exemplified in the following excerpts from students' logs.*

> I felt the weight of being a spokesperson, feeling the need to explain to myself and my culture to others. I agonized over having to explain because in some ways I felt apart and different from others in the group .... (persons from my culture) .... have experienced much discrimination and prejudice. This sense of history in me brought out feelings of mistrust. At times I closed up or tried to fade from the woodwork unconsciously. Other times I was defensive. Meanwhile, people in the group sought my participation and would feel upset when they thought they had said something wrong to me.
>
> I (a person of color) identified myself as a middle class person. The response of two members of the group to my middle class status was that of disbelief and surprise... As the group progressed, I found myself defending my middle class status because some members felt that this was in a sense turning against the masses of poor

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* Because extensive efforts have been made to preserve the anonymity of respondents, it is impossible to acknowledge the individual contributions of students.

> persons of my ethnic group, and they wondered if I had any conflicts about it. The underlying assumption was that being (a person of color) meant being poor.
>
> I guess I am always surprised by how little (majority culture) people really know about people of color and their cultures, customs, history, etc. and I found myself growing just a little tired of having to do the 'educating' regarding my ethnic group.
>
> I also realized that there was a lot of tokenism involved as far as including certain groups during discussions. I wondered if the group members would ever mention my ethnic group as much as they did in the course if I had not been there...

Most of the log reflections focused on majority culture/minority culture communication. In at least one instance, however, there appeared to be some effort to deal with cultural misunderstandings among differing groups of persons of color.

"I was a little annoyed when this (person of color) asked me (a person of color) a question based on a stereotype of my ethnic group..."

Persons of color, in summary, played critical roles in the discussion groups both in enabling issues related to racial bias and discrimination to be brought up for discussion, and in sensitizing other group members, both through a sharing of experiences and through confrontational exchanges. Those persons of color who chose not to actively engage in interpreting their ethnic experiences to members of their discussion groups seem to

have been instrumental, by their presence, in stimulating the group to explore ethnic minority issues.

2. White ethnic students in mixed discussion groups - more than one person of color. Of eleven logs analyzed under this grouping, eight reflected a central role played by persons of color within discussion groups. Three logs indicated that the persons of color had a more passive and less central role in group discussions.

Students whose logs reflected the central role played by ethnic minroity students in their groups also noted the difficulty groups experienced in discussing issues of racial bias and discrimination.

> (Group members) still expressing considerable discomfort in a racially mixed group talking about race.
>
> (The group experience) ...taught me not to take for granted that just because people were in touch with their feelings that they were open to and ready for criticism from others. It reminded me to be sensitive to these issues, and not to take for granted that just because we are social workers that we can discuss anything.

In some groups, this conflict led to some type of resolution and expressed learning - although at times the process was described as painful:

> ...I have been forced to confront in myself the fact that I have not been as open and accepting of others as I had immagined.
>
> As open-minded and nonjudgmental as we like to think we were, this discussion proved that we had in fact internalized those (about persons from other groups) early lessons. We chipped

> away at each others' sophisticated intellectualization and exposed the central core of fear and anger within all of us. It was only by exposing our fear, anger, and jealousies that we were able to meet each other eye to eye...

Students in groups that achieved what they perceived as a high level of communication reported a level of trust and openness had developed among group members.

> ... What I really appreciate about this group is the openness with which everyone seems to respond to each other. Although stereotypes still exist within the consciousness of group members, we've all been patient with each other...
>
> It seems to me that an important first step toward unlearning fear and towards narrowing distance between us all, is to have the kind of open interchange which our group engaged in...

Some of the groups did not develop to this degree of openness. In these cases, it seemed to be expressed in one of two ways. Some students spoke of their group's inability to establish a framework in which serious discussion could take place. In other descriptions, when confrontations between majority and minority culture viewpoints, group members sometimes became angry and defensive and were not always able to work through these feelings within the group.

> Despite (or more likely because of) the wealth of personal experience our group members had had with the issues we were to discuss, they seemed to avoid at all costs almost any references to how their own attitudes had been shaped by this... I was becoming angry at our group's deflection of anything personal into the realm of the general and polemic almost immediately...

> I feel that the group was being naive about the 'progress' we were making; ...I believe that it is great that we are engaging in a dialogue with one another, but we are merely scratching the surface....unless we are conscious of this and truly commit ourselves to delve deeper, we are only fooling ourselves about the miraculous gains we are supposedly making...
>
> It has become evident to me that our group is becoming increasingly more resistant to issues of race...When discussions center around our class differences the anxiety level decreases; when we talk about other races and our preconceptions about them, walls and fences get erected.

In two of the logs, the angry aggressive, or confrontive behavior (as perceived by the majority culture writers) of the person of color was interpreted in terms of personality differences. One student reported being more responsive to the ideas and expression of one of the persons of color in a group because this person had a sense of humor and conveyed an attitude of openness. This seems to suggest that differences in style of communication may be an important factor in achieving cross-cultural awareness.

White ethnic students indicated awareness of the dilemmas persons of color faced in discussion groups.

> I sense in this group that the minority members will have the responsibility of defending their cultural groups in discussions ...
>
> (commenting on reaction of person of color student)... one thing she did resent - people

> expecting her to be representative of her community ...She found when there has been mention of (her cultural group) in other classes she senses that everyone is looking at her, waiting for a statement.

Two students reported that their experience in group discussions had been generally negative. They attributed this to the group's inability to establish cohesion and openness.

The rest of the students in this category reported overall reactions to participation in the group discussions ranging from moderately positive with reservation to very positive.

The type of experiential learning reflected in these logs is best exemplified by the following log excerpt:

> (a student)...brought into my awareness more fully how educational and career opportunities are not equal for (persons of color) even today. Nor is the minority middle class comparable to the white middle class. My smugness was taken away when I realized how true it is the blacks can not live where they choose to, whereas I enjoy all these freedoms and experience them as natural ... From our group discussions I was able to feel this (cognitive knowledge) on a gut level and therefore it has made a strong impression upon me...

3. <u>White ethnic students in mixed discussion groups with one person of color</u>. The experiences reported by these students were similar with several exceptions to those reported by white ethnic persons in groups with more than one person of color. Of the thirteen students

in this group, the logs of seven reflected a pivital role played by the person of color in focusing group discussion on racial and discrimination issues whereas in six of the logs the person of color was less central.

Ten respondents reported moderately positive to very positive experiences in their group discussion. Two students reported that they were moderately dissatisfied with their groups primarily because of the group's refusal to discuss racial issues.

> (On reluctance of group to discuss racial issues.) We began to articulate some of this resistance: the difficulty of identifying and admitting such facors being present in our upbringing; the fear, if when admitted, we will be thought of as still incorporating such feelings; and the reactions of such admissions on black peers.

Topics not directly related to majority/minority culture issues occupied more space in these logs in comparison with those of white students in groups with more than one person of color. These subjects included religion, class, and aspects of socialization. Thus, having one person of color in a discussion group made an impact in terms of discussion issues of race and dicrimination, but not to the extent that it did in groups where there were more than one person of color.

4. <u>White ethnic students in groups with no persons of color</u>. Seven of the logs, representing 17.9% of logs

analyzed and 10.8% of the study sample (N=65) were written by students who participated in homogeneous white ethnic groups. In these seven logs, there was no report of discussion of issues relating to ethnic minority concerns. Four respondants felt that their group experience had been negative. The reasons they gave were: a) personality clashes b) resentment about participating in the assignment, and c) lack of involvement of members in completing requirements for the assignment.

Students who expressed positive experiences in groups attributed it to the openness of group members. The enhancement of self-identification from group participation was identified as a significant outcome of the group process. While students felt they grew in appreciation of cultural differences of other groups members, they dwelt more in their logs on issues of self-awareness.

"Thinking it over, weighing it all out, I feel I learned more about myself than about others in my group. I came away with a better understanding of my identification with being Jewish both from the readings and from points people brought up in the group."

Interestingly, positive feelings toward participation in the group were attributed to the sharing

that took place but also from a lack of conflict. As one person who enjoyed participating in a group noted:

"...I think there was little or no hostility that developed within any of the sessions. Perhaps since there weren't other people with different key identifications, other than being Jewish that people were't forced to confront their racist thoughts or feelings..."

Perhaps this in itself is a cultural expression of an attitude that in interpersonal interaction, there should not be confrontation or conflict.

Students who were in homogeneous majority culture groups, in summary, did report learning experientially. The small sample suggests that there was more disharmony within groups, less commitment to take discussion groups seriously, and more focus on self-identity issues.

General Comments of Group Processes

The final part of this section on student logs discusses external factors and group process factors which were identified in logs as affecting group functioning.

1. External Factors: Location and time appeared to be two important issues referred to in a number of logs.

Regarding location, all sections for the course met during a time period expending from 11 am to 1 pm on Tuesdays. When the discussion group assignments began, many of the groups decided to meet immediately after class on the school lunch room and combine discussion with lunch. The lunch room provided an atmosphere of informality. As group discussions became more serious (usually this occurred during the second or third session), the lunch room became a less appropriate place. Students reported spending a great deal of time in trying to find a place more conducive to informal, serious discussions, or of trying unsuccessfully to carry on the discussions in the lunchroom. Students were not able to find alternative places to meet. Several groups met in the school garden. One group tried a room in the library; other students met in private homes or apartments. The importance of finding a suitable meeting place is expressed in this excerpt:

"The atmosphere is very light. The major focus of discussion has been largely factual....The meetings have taken place in the cafeteria over lunch and it is my feeling that there seems to be something lacking. No one has really seemed to open up emotional aspects of their lives."

Time for group meetings was a problem mentioned by log respondents. There are several facets to this concern expressed by students. One was the schedule of the One Year Resident (OYR) students who were only at the School of Social Work on Tuesdays. Many of these students were taking three classes each of which met for two hours. Some of these students expressed resentment that the group assignment detracted from scarce free time.

A more subtle complaint regarding time was reflected in several student comments about "having to spend time as a group outside of class." Other difficulties included finding a common time to plan group presentations.

Another aspect of time was duration of meetings. Many considered five one hour sessions too few to engage in the required indepth discussion.

"Perhaps people don't want to or perhaps it takes members a longer period of time to (share feelings). Five meetings did not appear to be enough time for our group to open themselves up emotionally."

A few students reported that their groups had telescoped their time into longer periods that met less often, but this was noted as unsatisfactory.

"I enjoyed the group meetings but felt I would have liked to meet on a regular basis in order to establish an intimacy which may have allowed for more personal feelings to be expressed." (Group had met less often for longer periods.)

2. Group Process Factors. Several group process issues centering around group formation, contracting, appropriate self-disclosure, leadership, and the establishment of norms were identified in students logs.

Students were randomly assigned to discussion groups at the beginning of the course, to have them interact with people they did not know well and hence, about whom they might have preconceptions. This was not always satisfactory. Because of the small numbers of persons of color in each class section, some groups had far less heterogeneity that was desired. Several students, however, commented on what they perceived as beneficial aspects of randomization of group assignment.

"We all agreed that we were glad we were thrown into this situation (small group discussion) since in the past we've wanted to talk to people of different ethnic and racial backgrounds, but would not want it to appear forced or unnatural..."

Regarding usefulness of randomly assigned groups: "increased my sense of risk in being open to group, but

it also forced me to think about the socializing influences in my background carefully enough to communicate them to people who do not already know...; and also, "The relative absence of preexisting lines of communication and alliances bulit upon shared experiences (made) the diversity in our cultural and ethnic backgrouds more quickly underscored."

A number of persons reported that their groups experienced a great deal of difficulty in getting started. This was attributed to lack of clarity and understanding the purpose of the assignment. One result of confusion as to purposes and goals of the group discussion assignment was that students from several groups reported what they perceived as inappropriate or premature discussion of intimate personal histories early in the group process.

"There was an astounding amount of sensitive material revealed and we discussed confidentiality. In a later session, several people said that they felt awkward, embarrassed and pressured to make reciprocal revelations."

This appears to differ from the pattern typically found in groups where after a deep personal sharing by members, there follows a period of withdrawal to assess what had happened. In the excerpt above, the intimate

material was shared during the first session before group members had the opportunity to know one another and before the group was able to establish norms for appropriate self -disclosure. Members of this group did not recover from the premature sharing of personal experience, according to the student reporting, and a level of trust was never established. Discussion after the first session was guarded and remained superficial.

In contrast, other students reported that their groups dealt with issues of self-disclosure and confidentiality in the first session. Members of at least one group explicitly contracted around group expectations and norms for sharing of sensitive information.

Several students felt that more structured groups would have been beneficial.

"In general, I think the concept of forming small groups to exchange experiences of culture and class is a good one, however ....(it) may be more effective if the groups are more structured."

"The bottom line is that the group needs to contract around why we are even in this group together. The original goals, except to do a group project, were really never specified."

A second factor identified in the logs as affecting group processes dealt with the level of commitment of members to the assignment. Were group members going through the motions of the group assignment in order to fulfill course requirements or did they decide to actively engage in the group? There were variation among individuals and these decisions impacted upon the group. In some cases, group members discussed this and agreed to become actively involved in the assignment.

"We eventually decided it was meaningful and that we shouldn't just 'get it over with'."

In other instances, the refusal of some to become engaged prevented the groups as a whole from working effectively.

"I had regrets that the group expressed resentment about the project because it seems to have had a negative effect on the feelings of rewarding experience..."

Another student said,

> On the whole, the group discussions did not produce the intended results. My participation in the group in no way let to my greater understanding of myself as a cultural person. Nor did it help me develop more awareness about persons from cultural backgroundss other than my own, except for some marginal pieces of information....Basically, there were a few problems impeding the group interactions. There seemed to be a lack of interest among some members of the group. People got together not that much for learning about people of other

> cultural backgrounds but for fulfilling the course requirements....Although the nature of the assignment was good, the atmosphrer for learning seemed to be missing....Most of the converstions tended to be superficial in nature, focusing on some trivial matters without much analysis of past experience...

Personality conflicts impacted upon group processes particularly where conflicts were not dealt with in the group context. In some student records majority culture students attributed difficulties in communicating with ethnic minority students to personality clashes when it appeared to be more a difference in style of communication that the majority culture person was unable to accept.

In summary, critical factors in facilitating group discussion process as identified in student logs were appropriate meeting place, adequate time, commitment of group members to engage in serious discussion, clarity of purpose of assignment, implicit or explicit contracting around expectations and norms, understanding of differences in styles of communication, and the groups ability to establish a level of trust. This section ends with a spectrum of student reactions to participation in discussion groups.

"About the only thing we agree on was that the group experience had been an unpleasant one, and that we were all angry and frustrated with each other..."

"None of us appeared to have any remorse about this group ending."

"It seemed to me that what happened in our group is exactly what happens every day to people as they confront these issues. We all responded in characteristic personal ways, based upon our individual subjective experiences, to a situation that made us uncomfortable, angry, upset, and which raised a lot of intense, very painful emotions."

"I was very impressed and pleased with this group experience. There was a great deal of intelligence, diversity, sensitivity, and cooperation from everyone. It is a real pleasure to work with other people in a common effort as opposed to competing against them."

"I was sorry to see the meetings come to an end.... the meetings helped me to become aware of different ethnic groups and their values."

"My group project has been a growing experience for me. I have been enlightened in several ways about traditions practiced by people who are different from me."

Learning Outcomes in Relation to Ethnic Identity and Ethnic Composition of Discussion Groups

In extrapolating from data described in the previous sections on explicit learning outcomes identified in student logs, it is interesting to examine this data with respect to the ethnic identity of respondents and the ethnic composition of the groups in which they participated. (Table 6) Two factors are noteworthy. One is that a relatively high percentage of persons of color did not identify any explicit learning outcomes.

Of eight respondents in this category, three (37.5%) did not identify any explicit learning outcomes. The other factor is the number of explicit learning statements per individual student is much lower for both persons of color (1.3%) and for white ethnic persons who participated in discussion groups in which there were no persons of color (1.6%) than for white ethnic persons who participated in ethnically/racially mixed groups. This may suggest that persons of color perhaps assumed or were designated roles of interpreters of their cultural/ethnic group and sensitizers of the group rather than that of learners. It also suggests that perhaps ethnically/culturally mixed groups provide more stimulating learning environments for white ethnic persons than do homogeneous groups.

Table 6: Student logs: Explicit Learning statements by ethnic identity and ethnic group composition.

Number of logs analyzed = 39
Number of explicit learning statements = 72

Learning Statement by Category	Group A (N=8) n (%)	Group B (N=24) n (%)	Group C (N=7) n (%)	Total	% of % of Logs	State-ments
1. Self-awareness: stereotyping	1 (12.5)	10 (45.8)	5 (71.4)	16	41.0	22.2
2. Cultural sensitivity: awareness of perspectives and values of members of groups differing from one's own	3 (37.5)	11 (45.8)	2 (23.6)	16	41.0	22.2
3. Self-awareness: impact early childhood socialization	1 (12.2)	12 (50.0)	2 (28.6)	15	38.5	20.6
4. Cognitive learning statements	2 (25.0)	6 (25.0)	1 (14.2)	9	23.0	12.5

Table 6: continued

5. Learning related to group processes	0 (0)	8 (33.3)	1 (14.2)	9	23.0	12.5
6. Skills in interacting with persons from differing ethnic groups	0 (0)	5 (20.8)	0 (0)	5	12.8	6.9
7. Other						
8. No identified learning indicated or explicitly not indicated	3 (37.5)	3 (12.5)	0 (0)	6	15.4	n/a

Group A: Persons of color in discussion groups with white ethnics
Group B: White ethnics in discussion groups with one or more persons of color
Group C: White ethnics in discussion groups with no persons of color

Class Presentations

Class presentations were the culmination of the small group discussion experiences. In this section, the nature of the assignment and issues relating to the collection of data are discussed. A synopsis of each presentation by class section is next presented. Each synopsis contains an analysis of the group presentation and class discussion which has the following elements: brief description of type of presentation, themes of discussion, role of instructor, and comments on tone of discussion i.e., whether it was light or serious in nature, whether cognitive or affective or mixtures of both of these types of learning occurred.

The Assignment.

Students in the discussion groups were given the following directions for the group presentation:

"Prepare a group presentation for the class of the outcomes of your discussion. The presentation must represent the collective efforts of the group. Innovative and creative presentation are encouraged. Group presentations will begin sometime in early November."

The focus of class presentations, then, was to be on themes and learning outcomes of the small group

discussion experience. In two of the class sections, groups were allotted an entire class period for the presentation. In the third section each group was given on hour or half of the class period, but time was extended when needed. Each section had five presentations.

Data Collection Issues

The entire population of students enrolled in three sections of the course were involved in the group presentations. This is approximately twenty-five percent more than the study sample of sixty-five students, and should be kept in mind when comparing this data with data from other sections of the report.

Since all sections met at the same time, group reports were tape recorded for later analysis. Two difficulties were encountered in taping group presentations: technical problems, and some student resistance to tape recording.

Mechanical failure of equipment on one occasion prevented taping of a session. Student volunteers, recruited from class sections, sometimes forget to turn on the tape recorder or to flip the tape over for the second half of the class period. The recordings picked up not only voices but also the hum of the classroom

ventilation system. The hum combined with soft voices on several tapes diminished greatly the quality of the recordings.

The taping of presentations was a feature of the project presented at the initial meeting with students. Instructors in each section reminded students before the first group report that sessions would be taped. The doctoral student met with each group before their presentations to secure the consent for taping.

Several groups in one section declined to be taped recorded. The reasons they gave were sensitivity of material presented and issues of confidentiality. In discussion with students later in the course, a third more subtle reason emegered which related to resistance to the assignment on the part of some students, and a focus on the taping as an expression of this resistance. For the three reports that were requested not to be taped, observational notes were taken.

Class Presentations: Section One

First Group: This group was composed of six white ethnic women who described themselves as middle class. They chose to make a panel presentation on various women's issues. Those included the impact of the women's movement on issues affecting women's bodies, specifically

reproduction, some fears women experience, employment problems, health issues, and the impact of the media on shaping societal images about women. This last presentation used audio-visual effects; the other reports were orally presented in a more formal way.

During the course of making their reports, members of the group described how they came together as a group. They initially identified themselves as middle class women. After some initial sharing of socialization experiences during the first meeting, members described feelings of resentment in doing an assignment of this type and also some fear of sharing feelings. At the third meeting, members as a group were able to process their feelings and establish a focus for discussion. They recounted developments within the group which led to a bond forming among them. These included establishing a level of trust and atmosphere of openness. They reported that they met more frequently than the assignment required and felt that they had become a support group for one another.

There were questions and comments during the presentation particularly relating to issues raised with regard to abortion. The presentations took up the entire class period. No time was left for general comments or discussion. Due to the length of the presentations, the instructor limited his role to occasionally adding

clarifying statements and at the end integrating material presented with previous concepts that had been presented during class.

The tone of the class was thoughtful and serious. The presentations were primarily cognitive in orientation. There was, however, some sharing of experiences both by group members (e.g. in describing the processes by which they formed as a group.) and the rest of the class.

Second Group: This group presented a skit on the theme of stereotyping of people on the basis of race, class, and/or sex. The discussion after the presentation developed the theme of stereotyping and, specifically, the concerns of minority students in the school of social work. The instructor played a major role in conceptualizing issues and experiences students raised referring to previous lectures and written materials in the bibliography. For example, the subtleties of racism in organizational settings were discussed. Students commented on the degree of comfortableness they felt in sharing deeply held beliefs. The instructors discussed levels of commitment needed to address racism and pointed out that awareness was not enough and that active involvement fighting racism must occur at personal and institutional levels. It was a good example drawing

students on an affective continum of learning from passive awareness to a more active value commitment.

The tone of the discussion, like the previous group report, reflected humor, openness, and serious discussion. Comments and expressions of feelings appeared to be directed towards issues rather than interpersonal exchanges.

Group Three: Not recorded due to defective machinery.

Group Four: A skit was presented by this group portraying a handful of persons differing in race, sex, and ethnicity, who were the lone survivors of nuclear war. They were gathered in a park when God appeared to them as a Jewish woman. Discussion ensued as to what kind of world the survivors wanted to establish, and what things of the past would they wanted to change. Discussion topics by presenters and class included the nature and expressions of prejudice, racial prejudice and the gentrification of urban areas, and the early socialization of children into developing racial biases. The instructor affirmed and legitimated expressions of feelings and provided an historical perspective to the discussion of prejudice. Students commented on the helpfulness of instructor in sharing his personal experiences.

Group Five: A skit entitled "What's My Lineage?" adapted form the concept of the panel show "What's My Line?" was presented by this group. Group members were dressed in costumes reflecting racial, sexual, and class stereotypes. Through a combination of audience and "planted" questions, the true identities of these costumed persons were to be identified. The process took over an hour. It generated a great deal of humorous response and class participation.

Approximately one half hour remained for discussion after the presentation that had in designed questions that separated true psychological or factual differences from differences based on erroneous perceptions. This was especially true when discussing majority/minority cultural racial issues. Class members gave examples of stereotypical responses they had received based on their skin color, sex, age, and ethnicity.

One group member observed that in preparing questions, members had neglected their own perceptions and projections and that this had been a subject of discussion within their group. Another group member explained that while the game was obviously enjoyable, the purpose was to develop a heightened self-awareness of stereotypical thinking. It was an attempt, she stated, to combine "intellectual and emotional learning."

The instructor reinforced student comments and cited a need more content of this type in other areas of the curriculum. There was a great deal of humor expressed followed by serious discussion and sharing of personal experiences related to stereotyping.

Summary of Group One Presentations.

The group presentations in this section were well prepared, though-provoking and creative. It was evident that a good rapport and sense of openness had developed among students and between students and the instructor. Discussion, questions and sharing of experiences were directed more toward a particular issue rather than dialogue among members. There was little evidence of conflict or differences of opinion among members. The instructor played an active role in these classes in several ways: legitimizing and affirming the sharing of experiences, providing a role model for sharing of personal experience in relation to specific topics, summarizing at the end of a class session, and integrating the particular material that was the focus of class presentations and discussion into the general theoretical framework of the class.

Class Presentations: Section Two.

Group One: This group presented a dramatic and powerful role play of a troubled family. The family problem centered on a long term unemployed father and depressed working mother. The immediate crisis has been precipitated by behavioral problems of the older child in school. To complicate the dynamics, the father is a Jewish survivor of Nazi concentration camps; his wife is the daughter of a camp guard. The son resembles the mother and is rejected by the father.

Discussion after the role play began with a discussion of appropriate therapeutic interventions. Then, after approximately ten minues of this discussion, an ethnic minority student suggested that the focus should be on the family's concrete needs. In the ensuing discussion it was observed that had the family been a minority family, the family tension would be perceived as normal and the family would not necessarily be a target for "therapeutic" intervention.

The question was raised: What do you think would be the difference if a black family and a Jewish family with the same presenting problems came to an agency seeking help. This led into a discussion of prejudice.

A white student commented that while it is true that ethnic minority clients frequently get labeled as maladaptive, middle class persons with problems do not get identified and as a result, their problems remain hidden without treatment. This comment resulted in a spirited discussion of priority issues for social work as a profession: addressing needs of poor and those who experience discrimination or placing these concerns within a broader framework of people who have problems which includes middle class persons.

The instructor intervened by framing this issue in conceptual terms. He stressed the importance of recognizing feelings may be the same among different group but to justify feelings we are socialized to find reasons. The task is to understand the differences of experience not to superimpose our own feelings. He then shared examples from his own socialization experiences.

Class participants shared socialization experiences around racial conflicts within their families.

The role play was dramatic and effective. The level of discussion that followed it was thoughtful and serious. The persons of color in the class shifted discussion away from clinical issues raised by the role play by contrasting dynamics discussed in this role play with a hypothetical discussion similar dynamics in an

ethnic minority family. The instructor pulled themes together, clarified issues, and shared personal socialization experiencs as a way of illustrating conceptual ideas.

Group Two: This group also presented a well performed and dramatic role play. The skit focused on the difficulties encourntered by a Puerto Rican male and Chinese female, each the first in the family to attend college, each marrying against parental wishes, when the woman becomes pregnant. The woman is disowned by her family and she and her husband are forced by poverty to move in with his family. Effects of employment and communication difficulties were portrayed. Following the presentation, the initial questions dealt with Chinese and Puerto Rican cultures.

Examples were given of how early socialization formed racial attitudes. A student noted that people tended to first classify themselves and others on basis of skin color.

The instructor discussed the interplay of social and economic forces which foster bias and discrimination.

Several students commented that the type of learning experienced in this course should be available during the first year of school. Another student commented that as a person of color, she was assigned to work with her own

ethnic group for field placement. Another student commented that her field instructor followed a psychoanalytic model and would not discuss cultural differences in socialization terms.

The tone of this class was relaxed but serious. The dynamic role was a stimulus for class discussion, and resulted in a probing of attitudes. Students felt comfortable in expressing differences. The instructor mediated conflict and assisted the class in placing the discussion in a conceptual perspective.

Group Three: Members of this group role played their discussion group for their class presentation. They protrayed the difficulties they had in establishing goals, and in discussing inter-ethnic issues. Finally, they portrayed their resolution of these conflicts. A lively, emotionally charged discussion followed which focused on conflict issues group members raised. Much of the discussion centered on differences of expectations between majority culture and minority culture students.

Group Four: This session was similar in format to the previous class presentation except that this group had not yet resolved their conflicts and presentd tquhis to the class. The class as a whole began tc prccess this conflict. Individual class members reflected back to other individual members their difficulties in

communicating and understanding. A majority culture member expressed resentment that much class time focused on ethnic minority issues when there were other problems as well. The problems this person identified were ageism, sexism, and bias against the handicapped. In response, an ethnic minority student expressed anger at the failure of majority culture students to understand the extent of discrimination based upon skin color. The instructor intervened to help students analyze the process taking place and to generalize the discussion to issues of social work practice.

Group Five: (not recorded due to technical problems) This was a presentation by six majority culture women on issues related to sexism.

Summary of Class Section Two The groups in this section reflected a progression in depth of discussion. The first two class presentations, through the use of well conducted and dramatic role plays, generated the discussion of issues related to perceived cultural differences and intergroup conflict that results from these differing perceptions. The second role play, raised issues about perceived cultural differences between two minority groups. The third and fourth class presentations, by focusing on difficulties each group had incompleting the discussion group assignment, reslulted

in class discussions related to intergroup conflict. The instructor utilized these discussions to synthesize content content and to assist students in generalizing to practice principles.

Minority and majority culture students both contributed to the productivity of class discussions by insisting that controversial issues be addressed in an honest and forthright manner.

Class Presentations: Section Three

Group One: (Requested session not be tape recorded, but permitted note taking.) This group composed of white ethnic students presented two role plays on the theme of religion and childhood socialization. In the first role play, they portrayed their parents' attitudes toward religious values and practices. Their own attitudes toward religion were portrayed in the second role play. After the role plays, the issues raised were discussed by the entire class. The discussion focused mainly on contrasts between Catholic and Jewish observances. Members of class shared some experiences of influences of parental belief upon their own, and the impact of beliefs on their adult lives. A "liberal" and "traditional" Catholic exchanged opinions and feelings about radical changes that had taken place within the Catholic Church during the past two decades. Cognitive comments were

made on the psychology of socialization. The instructor added comments at the end of the discussion relative to religion, value development, and socialization. Most of the questions and comments during the discussion were cognitive in nature.

Group Two: (This group declined to be taped, but permitted note taking.) Group Two chose the theme of music across cultures for their presentation. This group was also composed of white ethnics. The presentation followed that of Group One during the second half of the class session.

Two of the six presenters chose ethnic themes: one the Italian music of the 1950s and 1960s and one regional folk music from her country of origin. One presenter used a medley of popular songs to portray stereotypes of women in music. The theme of the three remaining presentations centered on the theme of class conflicts. In one case, the presenter described herself as coming from a working class family and had rejected the family values and left home early. Now, some years later, upon reflecting on this, she identified values from her family that have remained a part of her.

In another presentation, the student described his parents' union activities and played for the class, union songs he had grown up with. The student described how

values expressed in these songs had shaped his own outlook. The speaker in the third presentation related to class issues, described growing up in an affluent middle class suburb, She now feels disconnected from the value system which she had absorbed as a child, and identifies more with working class people.

Due to time limitations, class discussion was relatively brief. One student commented that all of the songs in the presentation on the stereotyping of women through song had been written by men.

Instructor commented that many of the songs The in the presentations relating to class issues dealt with political values and beliefs. He stated that he would not have predicted this from the reading of individual logs of persons in these groups. He concluded that the presentations may well have differed from the content of group discussions.

Group Three: Participants in this group report shared socialization experiences in schooling. A Black woman began with sharing her experiences in attending segregated and integrated schools in the Midwest and described mainly positive experiences that she had had. She cited supportive teachers and her own family's value of a good education as contributing to this positive experience. It was as she grew older that she became

aware that she was different because of her skin color. The student recounted her experiences in attending a segregated school for nurses' training. By the time her own children were in school, she realized that things were different. She felt she had to act much more of an advocate with the school system to ensure that her children received quality education. At the end of her presentation, she read the words from the Negro National Anthem as a way of expressing her feelings.

The second presenter of this group described growing up in a white middle class affluent liberal family and attenting integrated schools in the suburbs. Gradually, she became conscious of class differences within her school. A critical incident for her was being told by a teacher not to associate with a black schoolfriend because they were from different social positions. Those feelings of being different have persisted, she has had to consciously deal with them.

An Asian student next described the experiences of being an immigrant student in America. He referred to the tremendous psychological pressures on an Asian immigrant student to achieve success. For him, this resulted in what he described as a "Mickey Mouse Syndrome" where he tried to appear happy and please everyone. He described overcoming language barriers and

cultural differences. He spoke of receiving subtle signals to identify with white persons and not to associate with Blacks and Hispanics. Gradually, he has able to become more critical of American society and particularly of discriminatory practices.

The stereotyping effects of being misplaced in a slower learners class in elementary school was the school socialization experience described by the fourth student. Although the placement was eventually corrected, the student feels that this experience had had a major influence on her attitude toward schooling and her desire to pursue graduate studies.

The last student in this group spoke of her parents and grandparents having most of their family killed during the Holocaust. She then described the impact of taking a course on social welfare for Holocaust victims on her understanding of her family.

The presentations were quite moving. They took over an hour to present, leaving little time for discussion since another group was to present during the next class hour.

Group Four: (This session was not recorded due to mechanical failure.)

Group Five: (Students requested that this session not be recorded, but note taking was permitted.) The general topic of the group presentation dealt with how racism is handled in the Human Behavior and Policy courses within the School of Social Work. Students reported that they had had difficulty in discussing racism in their small groups. A black student read a report on the historical development of racism and on the need to focus on "strengths" rather than "weaknesses" in describing minority groups. Students noted that ignorance, lack of trust, fear, and guilt on the part of minority and majority culture students acivate ego defenses which inhibit productive discussion of racial issue. As a result, students about to graduate know very little about differences. The school of social work presents a psychoanalytic framework as adequate for working with all populations. The assumption is that social workers are free of prejudice.

The general discussion that followed centered on prejudice and avoidance of discussion of racial differences at the school of social work. Definitions of prejudice and racism were offered by another presenter. This student noted that both individual and school have a responsibility in dealing with racism. Power and prejudice and power and professional social work practice was the theme of the third presenter. A student

commented that special courses on Black or Puerto Rican life styles should not have to be offered. Rather, this material should be integrated in the regular curriculum. Also, students should study some group other than their own in order to sensitize them. The instructor's role was not described.

Summary of Class Section Three. Many members of this class expressed reluctance to have presentations tape recorded. All of the groups in this section selected individual presentations around a common theme as a format for class presentations. All observed and recorded presentations were delivered as reports. The presenters in the group that had a theme of music included tape recorded music. These individual presentations were in contrast to group presentations in the other two class sections. In these sections, the majority of groups utilized a unified and more experiential mode such as a skit or role play to convey the results of their discussions to other members of the class. The role of the instructor was similar to that of the instructors of the other two class sections: that of integrating themes of presentations and class discussion within the overall framework of the course.

Attitude Change Toward Members of Groups Other Than One's Own

Feelings of Comfortableness and Predictions of Success

In the precourse and postcourse questionnaire, students were presented with a series of four critical incidents which dealt with their feelings of comfortableness with persons from differing cultural groups in selected situations. The situations involved choosing a medical doctor in a crisis, being assigned a college roommate, bringing a friend to a family picnic, and hiring ing a person for personal child care.

After reading each of these vignettes, students were asked to rate their feelings of comfortableness on a five point Likkert scale with regard to the selection of persons from each of the following groups: Asian American, Black American, Puerto Rican, and White American.

Three other variables in this section sought precourse and postcourse information on students' prediction of their successful interaction in three different situations: being interviewed for a work position by a member of a cultural, ethnic, racial group other than one's own; 2) serving a client/consumer group other than one's own; and 3) learning a second language for work purposes.

The purposes in asking students in the experimental group to respond to these critical incidents were:

1. to see if there were any change between precourse and postcourse perceptions;
2. to ascertain if the differences between precourse and postcourse scores differed from those of the two contrast groups; and
3. to determine if there were differences in scores, and if so, in which direction were the changes taking place.

Several steps were taken to organize the data collected in order to explore these issues. For the the incidents relating to feelings of comfortableness, each respondent's ratings were summed. The responses with regard to her or his own ethnic group was subtracted, leaving a score that represented the rating of comfortableness in relation to members of groups other than one's own. A similar procedure was used in summing respondents' scores in relation to feeling of success in interacting with members of their cultural groups in certain situations and prediction of success in learning a second language.

In each of these cases, the sums of individual scores were standardized by converting them to Z-scores (means of zero and standard deviations of one).

Scatterplots were then generated for each of the two clusters of scores - one relating to attitude changes expressed in feelings of comfortableness and one dealing with attitude changes expressed in predictions of successful interactions. (Appendix, Figures 4 through 9)

In visually examining the scatterplots of the precourse and postcourse comparisons for each of the clusters of variables described above, those of the experimental group appear to be more dispersed and hence, have less of a linear relationship than those of either of the two contrast groups. To examine this more precisely, a goodness of fit test (Pearson's r-squared) which gives the total amount of explained variance, was applied to each of the scatterplots to test the strength of association between precourse and postcourse measures of the variables. If there were perfect linear associations, r-squared would equal one and it could be said that the scores of the precourse test for the variable would be a perfect predictor of the score of the postcourse measures. If the r-squared were equal to zero, it would indicate that there would be no linear assoication between precourse and postcourse scores. When the scatterplots of the experimental groups are compared with those of the two contrast groups, it is evident that the strength of association is significantly weaker for this former group.

In reviewing scatterplots of the variables of precourse and postcourse attitudes or feelings of comfortableness with members of cultural groups other than one's own, the r-squared = .623 for the contrast group of non-social work students which suggests a strong level of linear association. For the contrast group of social work students, the degree of linear association is weaker (r-squared = .539). Significantly lower, however, is the level of association between precourse and postcourse scores for the experimental group (r-squared = .219). This indicates that a significant amount of change occurred between the precourse and postcourse measures of this variable for the experimental group. The small sizes of the two contrast groups cast a dark shadow on the meaningfulness of these results.

Similar results were found in applying the goodness of fit statistic for the cluster variable of scores reflecting attitudes or feelings of success in response to selected critical incidents. For the contrast group of non-social work students, r-squared = .422 on the difference between precourse and postcourse measures; for the contrast group of social work students, r-squared = .606. This statistic applied to the experimental group, however, yielded a r-squared = .153 or a nearly complete absence of linear association between precourse and postcourse measures.

It should be emphasized that these measures refer to predictive capabilities not causal associations. The findings suggest that further statistical analyses of these variables and further research in this area may be beneficial.

In analyzing the direction of attitude change, each scatterplot was divided in quadrants based on lines drawn on the horizontal and vertical axes. Those scores in the upper right hand and lower left hand quadrants reflect strong or predictive levels of linear association between precourse and postcourse measures. Thus, the upper right hand quadrant reflects high scores on precourse and postcourse measures; the lower left hand quadrant reflects low precourse and postcourse scores. For both of those groups there is relatively little change. What is of interest is the lower right hand and upper left hand quadrants. The former indicates relatively high scores on precourse measures and lower scores on postcourse measures indicating a change in the negative direction. The latter indicates change in a positive direction, i.e., movement from lower precourse measure scores to higher postcourse measure scores.

Scatterplots in the experimental group showed that postcourse measures shifted in both positive and negative directions. There is less of a trend of this occurrence in the contrast groups even after taking into account the smaller number of students in these samples. Again

caution is used in that causal factors are not predicated of these results.

It would be desirable to be able to identify a set of characteristics which correlated highly with attitudinal change. Accordingly a new variable was constructed consisting of two values: those responses which indicated in a positive direction, and those responses which reflected no change or change in a negative direction. This new variable was then cross tabulated with selected other variables to determine whether there were any measures of significant association. These study variables were: age, sex, ethnicity, MSW specialization, student status, and class section. If any of these cross tabulations had produced a measure of association, then a t-test would have been performed to measure the significance of the association.

None of the cross tavbulartions produced results which indicated a significance of association. One explanation for this is that the change represents a complex of phenomena not linearly attributable to a single variable. Furthermore, the meaning of change is complicated by the fact that some students did not differentiate on scores on the precourse measures (for example, they gave the highest ranking for each ethnic group for each critical incident). In some of these cases change in a negative direction occurred, but this

could represent a sensitization of students and could be viewed as a positive outcome. The results are consistent with research findings discussed earlier (Brislin, 1980) which suggested that intergroup contact may result for some people a shift to more negative attitudes as well as more positive attitudes. Further analysis of these findings is suggested to investigate the reasons for the dispersion of scores and to account of the changes of direction of scores between precourse and postcourse measures.

Student Perceived Learning Related to Cultural Self-Awareness and Cultural Sensitivity

Students in the experimental groups were asked four questions on the post-course questionnaire which related to their perceptions of developing and/or reinforcing existing cultural self-awareness and cultural sensitivity toward groups other than their own. There were slightly higher affirmative responses to questions dealing with self-awareness. (cf. Table 7.)

Thirty-eight students (58.5%) stated that they perceived their participation in the course resulting in changing in a significant way their thoughts and feelings about themselves as culturally influenced persons. Twenty-seven students (41.5%) felt that this did not happen to them. Forty-three students (66.2%) perceived

Table 7: Student perceived affective learning.

Student Perception	Number	Percent
1. New awareness of self as culturally influenced person		
a. Yes	38	58.5
b. No	27	41.5
2. Reinforced existing awareness of self as culturally influenced person		
a. Yes	43	66.2
b. No	22	33.8
3. New awareness of ethnic, cultural, and racial groups other than one's own		
a. Yes	37	56.9
b. No	27	41.5
c. No response	1	1.5
4. Reinforced existing awareness of ethnic, cultural, and racial groups other than one's own		
a. Yes	32	49.2
b. No	32	49.2
c. No response	1	1.5

the course as reinforcing existing cultural self-awareness. Conversely, twenty-two students (33.8%) replied that the course had not resulted in a reinforcement of existing self-awareness.

Slightly more than one of half of the students in the sample, thirty-seven (56.9%) expressed that participation in the course had changed in significant

ways how they felt or thought about persons of ethnic, racial, cultural groups other than their own whereas twenty-seven (41.5%) felt that this result did not occur. The least amount of change appears to be in relation to students perceiving that the course corroborated or reinforced in a significant way existing attitudes towards persons in cross-curtural groups. Thirty-two students (49.2%) responded "yes" to this question; and equal number responded "no"; one student response was missing.

In order to get a more accurate picture of the range of awareness and sensitivity perceived by students, the table below indicates the number of variables the responded "yes."

Table 8: Number of categories receiving positive responses

Responses	Number	Percent
One variable	9	13.8
Two variables	15	23.1
Three variables	11	16.9
Four variables	20	30.8

Ten students (15.4%) had no affirmative responses to any of the four variables. This means that they felt they neither developed new self-awareness nor new sensitivities nor did they perceive the course as reinforcing or corroborating existing self-awareness and attitudes. Nine students (13.8%) responded "yes" to all of the four variables.

Thus, 52.3% of the thirty-nine students identified self-awareness or cultural sensitivity in two or fewer of the four questions focusing on this learning. Eleven students (16.9%) responded positively to all four variables pertaining to perceived growth in cultural self-awareness and cultural sensitivity. Twice as many students, twenty (30.8%) of the sample, replied positively to all four variables than answered negatively to all four variables (ten students or 15.4% of the sample). The vast majority of students, fifty-five or 84.6% identified growth in at least one of the four indicators described above.

Student Perception of Helpfulness of Course

The information sought in one part of the postcourse questionnarie dealt with student perception of usefulness of course in preparing them tc work with clients/consumers of ethnic, racial, cultural groups other than their own. Students were asked to rate

usefulness of course on a seven point Likkert Scale. The scale was collapsed into three groupings: a minimal rating for students who rated the course a 1 or 2; a moderate rating for students who rated the course 3,4, or 5; and a maximal rating for students who rated the course a 6 or 7.

Of sixty-five students in the sample, twenty-seven (41.5%) rated the course as maximally useful; twenty students (30.8%) considered the course moderatedly helpful, and seventeen (26.2%) of students responded that the course was of minimal benefit.

Student Perception of Helpful Course Components

Seven distinct activities of the course were identified which treated cultural awareness and cultural sensitivity. There were: 1) class lectures; 2) assigned readings; 3) logs of small group discussions; 4) films; 5) general class discussions; 6) inclass experiential learning activities; and 7) small group discussion assignment. An eighth component, a cognitively oriented final paper, was not assigned in all sections For this reason it is not included in the rankings. Students were asked to rank the above described cultural self-awareness and cultural sensitivity. A rating of "1" represented the most useful; a rating of "7" indicated least useful. Thus,

any one of the above learning activities had a range of possible rankings from 1 to 7.

For reporting purposes, this spectrum was collapsed for each component into these categories: 1) Most Useful: a ranking of 1 or 2; 2) Moderate Useful: a ranking of 3,4,5 and 3) Least Useful: a ranking of 6 or 7. Some students elected not to assign a ranking to all components; others ranked several components equally. Thus, the number of rankings of each component does not always equal the number in the student sample.

It should be noted that the findings presented below do not reflect on the intrinsic merits of each of the components. Rather, they suggest relationships among components in terms of student perception of usefulness in developing cultural self-awareness and cultural sensitivity.

As shown in Table 9, Students tended to rank experiential activities as most useful and cognitively oriented activities, in the form of assigned readings and lectures, as least useful.

The small group discussion assignment received the highest ranking. Forty-five (69.2%) respondents ranked this experience as Most Useful; thirteen (20.0%) as Moderately Useful; and only one (1.5%) as Least Useful.

Table 9: Results of ranking course components regarding usefulness for developing cultural self-awareness and cultural sensitivity.

Course Component	Most Useful N (%)	Moderately Useful N (%)	Least Useful N (%)	Missing N (%)
1. Discussion groups	45 (69.0)	13 (20.0)	1 (1.5)	4 (6.2)
2. Experiential Activities (Class presentations)	37 (56.9)	17 (26.2)	3 (4.6)	8 (12.3)
3. General class discussion	22 (33.9)	35 (53.8)	4 (6.2)	4 (6.2)
4. Keeping logs	21 (32.3)	22 (33.8)	17 (25.1)	5 (7.7)
5. Assigned readings	12 (18.4)	30 (46.2)	20 (30.8)	3 (4.6)
6. Class lectures	11 (16.9)	36 (54.4)	15 (23.1)	3 (4.6)
7. Films*	8 (12.3)	14 (21.6)	25 (38.5)	18 (27.7)

* One course section viewed two films; two course sections viewed one film only. Student absences on the particular day that the film was shown may account for the large number of missing responses to this item.

In-class experiential activities which included discussion group presentations, were ranked as Most

Useful in thirty-seven (56.9%) of responses; as Moderately Useful by seventeen (26.2%) of responses; and as Least Useful by three (4.6% of the responses. General class discussion was also ranked by a significant number of respondents as highly useful or moderately useful. This component was assigned a high ranking by twenty-two (33.9%) respondents; a moderate ranking by thirty-five (53.8%) respondents, and a low ranking by four (6.2%) of responses.

The assignment of keeping a log of learning experiences from participation in the small group discussion drew very mixed reactions from students. While there were twenty-one (32.3%) responses in the Most Useful category, there were seventeen (25.1%) responses in the Least Useful category. Twenty-two (33.8%) of responses to the assignments ranked it in the Moderately Useful category.

Assigned readings and class lectures reflect lower rankings by students. Twelve responses (18.5%) placed assigned readings in the High or Most Useful category; thirty (46.2%) responses were in the Moderately Useful category; and twenty (30.8%) respondents classified this assignment as Least Useful. This distribution of responses was similar in the ranking of class lectures. Of the seven components, class lectures had the least number of responses. There eleven (16.9%) responses that

fell in the Most Useful range, Over one half of the sample, thirty-six (55.4%) of the responses, was distributed within the Moderately Useful range. Nearly one quarter of the responses (23.1 percent or fifteen responses) ranked lectures as least useful.

These finding appear to be consistent with the measures of student learning style reported in an earlier section (p .86) which identifies the preferred learning style of a majority of students as that of favoring experientially based learning emphasizing peer interaction and deemphasizing authority centered instruction.

These findings also appear to be congruent with the results of a retrospective questionnaire given to participating students two months after the completion of the course.

Student Perception of Related Learning

Students were asked to identify, in response to an open-ended question, learning experiences outside of the course that contributed to awareness and understanding of other cultural groups. Slightly over one half of the responses (52.8%) identified their field placement assignment as contributing to related learning. Six of the responses (9.2%) identified courses and student events sponsored by the School of Social Work. Eight of

the responses (12.3%) indicated related experiences through activities not sponsored by the School of Social Work. There were no responses from eighteen respondents (27.7%). (Cf. Table 10.)

Table 10: Learning experiences outside of Social Work 712 which facilitated development of cultural self-awareness cultural sensitivity, Fall, 1982.

Learning Activity	Number*	Percent**
1. Field placement assignment	35	52.8
2. Other experiences sponsored by HCSSW	6	9.2
3. Other experiences not sponsored by HCSSW	8	12.3
4. No response	18	27.7
Totals	67	101.7

* Two students listed more than one item.
** Rounded to nearest tenth.

Field placemnt assignments appear to be an important learning linkage in fostering the development of cultural self-awareness and cultural sensitivity. Relatively few students identified other coursework or school sponsored activities. The School of Social Work

is in compliance with accreditation guidelines relating to ethnic minority content. Visible evidence of this can be found in course syllabi available in the library, notices of meetings on bulletin boards, listings of activities for common day, content of special events sponsored by the School of Social Work, and listings of student organizations. There appears to be a discrepancy between what the school perceives to be offering and what students responding to this question perceive as experiencing.

Retrospective Questionnaire Findings

A retrospective questionnaire was given to forty-one of the sixty-five of the sample students in mid-February, 1983, after the completion of the course on Social Work in the Urban Community.

These students were located by surveying all sections of a required course for a second year social work students who would normally take this course after completing Social Work in the .Urban Community. Not all students who participated in the project could be found in these course sections. Some had already taken the course; others had completed studies and were not longer at the School of Social Work; still others were absent that day. Of those to whom the retrospective questionnaire was given, forty-one students matched those

who were used. This represents 63.1 percent of the sample. The findings for these students are presented below.

Students were given the three forced-choiced questions in which they were asked to identify a) the most significant learning they acquired as a result of participating in the course; 2) The most helpful aspect of the course; and 3) the least helpful aspect of the course. Table 11 summarized these findings.

Table 11: Retrospective responses to most useful and least useful aspects of the course; forty-one students reporting.

	Number	Percent
1. Most useful aspect		
a. Class presentations and discussion groups	28	68.3
b. Other (assorted responses)	13	31.7
2. Least useful aspect		
a. Class lectures	15	36.6
b. Other (assorted responses)	14	34.1
c. No response	12	29.3

In response to the question relating to their perception of the most valuable or significant learning derived from their taking the course, 60.1 percent (n=25)

of the sample of forty-one students identified affective outcomes such as "awareness", "understanding of feelings" of other groups, awareness of own biases and prejudices. Six of the responses related to cognitive learning, and ten of the responses (24.1%) were either blank or not applicable to the question. Most students who left this question blank expressed negative feelings about the course and the questionnaire.

When asked to identify the most useful and least useful aspects of the course, students selected class presentations by discussion groups and discussion groups themselves as most helpful and class lectures as least helpful.

Small group discussions and class presentations were grouped together since many students listed them jointly.

They accounted for the responses of twenty eight students (68.3%) from the sample of forty-one in response to most helpful aspect of the course. Class lectures were identified by sixteen (39.0%) respondents as least useful. The remaining responses to both of the above questions replected scattered choices. As indicated in Table 11, there were a relatively large number of no responses to the question regarding least useful experience. Twelve students (29.3%) did not respond to

this question. Nine of these students expressed overall satisfaction with the course and specifically stated that it was hard to identify a "least useful" experience.

Chapter IV

SUMMARY OF FINDINGS AND RECOMMENDATIONS

Introduction

The project examined in this exploratory study was the design, implementation, and evaluation of affective learning using experiential methodologies in a graduate social work course for purposes of helping students to develop cultural self-awareness and sensitivity. The primary emphasis in the study was on formative issues relating to methods or processes by which objectives are achieved. Findings indicate that the majority of students perceived the experiential programming as the most useful part of the course. The data from formative measures suggest that the structure of the assignments and student expectations, the handling of conflict arising within discussion groups, the role of minority students in discussion groups, and organizational variables associated with the implementation of experiential learning are important issues to be addressed in future curriculum and course planning.

The summative findings, based upon measures of learning outcomes, are more tentative. Univariate

analysis and some elementary measures of correlation of selected variables suggest that students in the experimental group did show changes in attitudes between precourse and postcourse measures and that these changes were both in positive and negative directions.

The first section of this chapter discusses findings and their implications related to processes connected with the design and implementation of experiential learning. The second part of the chapter discusses the results of summative evaluative measures. Reflections on findings from the study in relation to theoretical underpinnings are made in third part of the chapter.

Formative Findings: An Examination of Processes

Students in this study ranked experiential activities of the small group discussion and classroom presentations as more helpful in relation to other learning activities (e.g., lectures, readings). Two factors may account for this finding. One is that students in this study, based upon their scores from Kolb's Learning Style Inventory, may have a learning style preference for experiential and peer-centered learning. This suggests that experiential approaches to teaching may be appropriate for this student population in other content areas of the curriculum.

A second factor which may explain the high rankings given to experiential learning assignments is that the

affective qualities inherent in the objective of cultural self-awareness and cultural sensitivity are best developed through experiential methodologies.

Although students indicated a preference for experiential learning, qualitative data from the study suggests that the implementation of experiential learning in this project encountered several problem areas. The issues underlying these problems and their implication for future programming and curriculum design are discussed below.

1. The Design of Experiential Learning and Student Expectations. The experiential assignments were by design open ended and loosely structured in order to allow for the creative evolvement of discussion groups, class presentations, and students' reflections written in logs. The substance of the assignments - the discussion of feelings and attitudes towards members of racial, cultural, ethnic groups other than one's own, - was highly sensitive. The discomfort experienced by students is a reflection of larger societal ambivalence and reticence in the area of intergroup relations.

For the social work student, there are additional double binds. One is that professinal norms imply that social workers should be bias free. This makes ownership of prejudicial feelings difficult to ackowledge, particularly before one's peers and one's teachers.

A second difficulty for students lies in what they perceive to be conflicting expectations. Students are encouraged to be honest about their feelings and reactions. At the same time adequate performance is also expected. Although it was emphasized to students in this project that no grades would be assigned for participation in group discussions or contents of written logs, it was difficult for many students to disengage from viewing the assignments in terms of performance evaluation. Thus, for example, there was tension in several groups over their concern for preparing adequate class presentation and interest in pursuing ongoing discussions of values and attitudes. There was also a tendency on the part of some students to write logs in an expository style rather than as a reflection upon experiences.

The intent of the open ended nature of the assignment was to encourage free expression and creativity. An unintended consequence of the absence of clearer expectations appears to have been an heightening of anxiety for a number of students.

The groups to which students were assigned were leaderless and structureless. In retrospect, it seems that this added unnecessarily to the task of discussion groups. In a short period of five weeks, students had to both develop cohesive groups, agree upon a decision

making process, and address the substance of the assignment. Some groups floundered upon group process issues, (for example, in selecting a leader). Other groups became task focused and used their time planning the class presentation.

A third area where confusion of expectations appears to have interfered with the objectives of the experiential learning was in the inappropirate self-disclosure of personal experiences before group norms had been established and before a level of trust has been developed in groups. This seems to have been a factor in preventing several groups from functioning effectively. Some students, based on statements from logs, confused discussion groups with therapy groups. Several students indicated that they felt pressured by peers into dicussing personal experience when they were not ready to. By contrast, groups in which there were explicit, or at least implicit, contracting around the type and level of discussion concerning socialization experiences did not have this problem.

It is recommended in future planning for this type of experiential learning, that the course instructor clarify in detail the nature and purposes of these types of experiential learning assignments. The sensitive nature of the issues to be discussed should be presented to students and time given in class for them to express

concerns and clarify expectations. Experimentation with different types of group structure is recommended for the discussion groups. Modeling or role playing of appropriate and inappropriate self-disclosure may be of help in clarifying expectations for students. For example, students can be helped to differentiate between sharing thoughts and feelings derived from an experience as opposed to sharing very personal details of the experience itself.

2. Ambivalence Toward Group Conflicts. Affective learning related to cultural awareness and cultural sensitivity in this project was not conflict-free. Both student logs and class presentations reflected intergroup conflict among some students and within certain discussion groups. Some individual and groups were able to work through this conflict and the result was a deeper self-awareness and increased sensitivity. Other individuals and groups were not successful in processing conflicts. Some students in these instances reported feelings of resentment and anger directed both toward the group and specific members within the group. They evaluated the discussion groups as being worthless. By inference, their attitudes were unchanged by the group interaction. Other students reported consciously avoiding conflicts within their group. Still other students in their logs used the criterion of absence of conflict as an indicator of successful group interaction.

These feelings of distaste for and ambivalence toward conflict in group interactions reflect larger societal norms regarding behavior in intergroup settings. They also reflect norms within the social work professions expressed by social workers preference for the resolution of conflict rather than utilization of conflict as a process.

It is important to note that intergroup conflict does not by itself result in better understanding and acceptance. Amir (1969) observes that intergroup conflict frequently results in hardening of pre-existing attitudes and falling back upon one's own group for support.

Yet another aspect of approaches to conflict within groups may be the specific socialization experiences which shape the expression of anger, frustration, and disagreement. For example, some majority culture students tended to perceive conflict and anger expressed in an energetic manner by minority culture students as a non-normative mode of communication in discussion groups. Several minority students reported that their sharing of deeply felt feelings of anger and frustration was misinterpreted by some majority culture students. The number of students specifically addressing this issue was small and there is no attempt here to generalize from these findings. There is a sufficient suggestion,

however, to recommend that attention be given to this dynamic in future planning of this type of experiential learning.

In two instances, the discussion groups were able to present to the class the conflicts which developed within the groups. Students reported useful learning taking place in subsequent class discussions. In both instances, the instructor used these opportunities to explore the basis of intergroup conflict, and to legitimate expressions of conflict as useful parts of the learning process. The instructor used these opportunities to help students generalize from these particular situations to work and other life situations where these dynamics were likely to reoccur. Discussion then followed on how they might approach these types of conflicts in the future, and what they had learned about themselves as a result of the conflict experience. It is recommended that skills in conflict management and conflict negotiation be given more emphasis in future planning.

Lastly, timing appears to be another factor that affected the ability of discussion groups to constructively process conflict. Several groups were in the midst of processing conflict when the group sessions ended or attention turned to planning group presentation. It is speculated that increasing the period of time over

which a group meets would facilitate the management of conflict. Experimentation is recommended which would add to the number of times over a semester period a group would meet.

3. Role of Minority Students in Cross-cultural Learning. Students' logs indicate that white ethnic students who participated in the small discussion groups in which there were one or more persons of color present were more likely to identify course outcomes in terms of increased awareness and increased sensitivity than white ethnic students who participated in homogeneous white ethnic groups. This finding is consistent with policy statements and reports of the Council on Social Work Education and with research findings cited in Chapter One of this report all of which suggest that intergroup contact can be an effective way of sensitizing majority culture participants regarding their own cultural attitudes and their sensitivity toward members of groups other than their own. Minority culture students and the minority culture faculty instructor made vital contributions to the experiential learning process.

Minority culture students, however, were less likely to report learning benefits derived from the experiential learning and more likely to report on their willing and unwilling roles as intepreters of their ethnic group. Little has been written about the learning objectives for

minority culture students in cross-cultural learning. While the value of interethnic cultural contact was clearly beneficial to many of the majority culture students, it is not at all clear to what extent the learning needs of minority culture students were met. Thus, there is a risk that the sensitization of majority culture students is accomplished at the possible exploitation of minority students.

Several recommendations flow from these findings:

a. Assuming that learning centered intergroup contact between majority culture and minority culture students assists majority culture students in developing cultural self-awareness and sensitivity, support should be given to designing learning experiences of this type which specifically addresses the learning needs of all participants.

b. In more homogeneous majority culture learning environments, support should be given to providing curriculum design alternatives that would ensure learning centered interethnic contact for students. Green (1980), for example, suggests the use of minority culture neighborhood guides to introduce small groups of students (prepared beforehand) in the manner of cultural observers. Using informal contacts with minority culture staff members in field placement settings is another possibility. The standardization of social work programs

through national accreditation structures may offer another avenue of learning centered interethnic contact through the development of exchange programs.

c. Findings from this study lend support for the need to recruit minority students and faculty in order to enrich schools of social work through more culturally, racially, and ethnically balanced student and faculty populations.

4. Importance of Organizational Arrangements

Organizational arrangements appear to be an important factor contributing to a successful experiential learning environment. Organizational obstacles were alluded to by a number of students in describing their attempts to implement the small group discussion assignment. These difficulties included inadequate time and physical space available for experiential learning, and organizational difficulties encountered in integrating learning with other components of the curriculum.

Students reported difficulty finding a common time outside of class hours to meet for the discussion groups. This was an issue particularly with One Year Residence students who frequently were at the School of Social Work only one day of the week and at their worksite on the other days. Other students commuted from considerable distances which made meeting in the evening or on weekends difficult.

Once groups did agree upon a common meeting time, they frequently found themselves spending much time searching for appropriate meeting places. Many of the groups resorted to using the school lunchroom. This worked well for the initial meeting, but proved too noisy and distracting for any indepth, serious discussion of sensitive issues. Small conference rooms in the library were not always available, and were perceived, in some cases, as too formal for relaxed discussion.

The organizational arrangements of the school, as with virtually all university environments, favor cognitive instruction and individual student study. Examples of recommendations for time and space arrangements are:

a. Incorporate lab hours into the schedule for courses which use experiential learning approaches. Common meeting times could then be structured into the course from the beginning.

b. Invest in soundproof portable room dividers for the purpose of temporarily closing off smaller areas within larger student multipurpose rooms or large classrooms.

A second cluster of organizational issues centers on the ability of students to integrate learning derived from this course with other learning experiences and the organizing of curriculum educational experiences to

facilitate this. A majority of students in this project reported the development or reinforcement of cultural awareness and/or sensitivity as a result of participating in the experiential learning assignments. Approximately one half of these students when asked what other parts of the curriculum added to or reinforced this learning, identified aspects of field work. Only six of the students made as association between this learning and other coursework or school sponsored activities.

Additionally, a number of majority culture students commented during class discussions that this was the first time in their graduate school experience that they had engaged in serious discussion with minority students on ethnic minority issues affecting social work practice. These comments appeared to be initially puzzling since the School of Social Work has been evaluated as well within accreditation standards regarding the diffusion of ethnic minority content throughout the curriculum. Moreover, the school has actively encouraged the examination of ethnic minority and third world issues through sponsorship ethnic minority student associations and students organized "common" days - days set aside each semester for students to meet and discuss practice issues. Finally, the School of Social Work regularly opens its facilities to social work profesional groups to present programs on minority and third world issues.

There appears to be a number of compartmentalized learning experiences that students have had difficulty integrating conceptually and experientially.

Lowy and others (1971) addressed this problem of integrated learning in the context of cognitive learning and professional social work education. The findings of their experimental project have relevant application to the issues raised by findings related to affective learning in this study. Integrative learning, these authors found, was perceived to occur when: a) informal small group discussions among students and faculty took place; b) individual faculty were able to "integrate central concepts in a course without resorting to excessive duplication"; c) collaborative planning took place in which important concepts were "repeated in different parts of the curriculum in such a way as to reinforce ideas in different contexts"; and d) there was interaction among students which was fostered by "formal and informal opportunities for discussing concepts and ideas". (p. 248)

Lowy observes that this type of integration requires an investment of time on the part of faculty and the commitment of administrative leadership expressed in the channeling of resources to facilitate integrative learning. The school's physical layout in relations to promoting effective communication patterns is also of critical importance. (pp. 249-251)

This dissertation study has focused on the design of experiential learning for a specific course. The findings suggest, however, that individual course planning and implementation is inadequate to the larger task of integrating cross-cultural content into the curriculum. Ideally, such individual course development should occur in parallel with macro-scale collaborative planning efforts. Otherwise the well-organized and creative courses of individual instructors are at risk of being dissipated. To the extent that ethnic minority content is inserted into the curriculum in a piecemeal, haphazard manner, it will be viewed by many students as extraneous content appended to their course of study. True integration of learning in this area may require a reordering of conceptual thinking. For example, ethnic minority content in the course that was the focus of this study was part of a sequence of course content in the subject area of Human Behavior and the Social Environment. Placing this course in the second year of the curriculum obscures the seminal nature of its content. Implicitly every school of social work is making a value judgment about this content. " Not to decide is to decide." To this end, the following recommendations are made:

a. Collaborative planning structures which include faculty, fieldwork supervisors, and students are

recommended as an essential first step in reaching concensus on core concepts relating to ethnic minority content and on the systematic development, sequencing, and reinforcing of these concepts throughout the curriculum. Special attention should be given to the location of core materials with the curriculum, and the timing for the teaching for content. For example, many students observed that the contents and learning experiences of this course would have been more useful had it presented as a first year, first semester course.

b. For future program design in this area, an analysis of organizational arrangements is recommended to ensure that the integration of effective experiential learning is achieved.

c. Future planning should include the allocation of adequate resources to facilitate the integration of learning. Where cross-cultural content is the major substantive content of a course, it is important that the course be seen as an important, integral part of the curriculum. Priority should be given in assigning effective, experienced faculty over a period of semesters to ensure continuity of course development and to strenghten the liklihood of promoting integrative linkages to other parts of the curriculum.

Summative Findings and Recommendations

The summative measures used in this study to meausre outcomes were of two types: 1) measures of selected variables on the precourse and postcourse questionnaire designed to document changes in attitudes by students that might be associated with experiential learning; and 2) postcourse statements by students of perceived learning they associated with participation in the course.

1. Students in the experimental group showed much greater variability between precourse and postcourse measures relating to attitudes of comfortableness with members of groups other than one's own than did students in either of the contrast groups. The small numbers involved in the contrast group make it difficult to assess the significance of the results. However, a tentative finding is that experiential programming related to the development of cultural self-awareness and cultural sensitivity as implemented in this project is associated with change in student attitudes.

Cross tabulations of this finding with other selected variables fail to reveal any clear associations. This indicates at least that any underlying phenomena is complex.

Further analysis of study data is warranted to identify variables associated with changes in student attitudes in both positive and in negative directions.

While statistical techniques such as regression analysis and factor analysis are available, their utility is doubtful since they presume the existence of continuous variables. More appropriate measures would be those specifically designed to deal with ordinal data; for example, statistics derived from Kendal's tau which measures strength of association.

2. Students, in response to open-ended questions on the postcourse questionnaires most frequently identified increased cultural self-awareness and sensitivity as the most important outcomes derived from participation in the course. These findings are consistent with reflections on learning outcomes that were evidenced in students' logs.

Again, cross-tabulation of variables reflecting these outcomes with other study variables failed to yield any significant measures of association. It is suggested that there be further analysis of this data using statistics appropriate for ordinal data.

3. An unanticipated finding was that some students, in response to critical incidents variables, did not differentiate on the precourse measures but did on the postcourse measures, and that some students differentiated neither on the precourse nor the postcourse measures. This suggests not only that the instrument may need refinement, but also that methods of

data analysis must be explored which will be sensitive to the presence or absence of intergroup discrimination on the part of the respondent.

Findings and Theoretical Underpinnings of the Study

The program design of this study was developed within a conceptual framework of research findings and theoretical formulations from several disciplines as they related to the development of cultural self-awareness and sensitivity in preparing social work students for professional practice. (cf. Chapter I) Below are some reflections on these conceptualizations in light of pragmatic findings of this project.

1. Many issues raised by students in discussion groups, during classroom presentations, and in reflective writings, are similar to issues of cultural self-awareness and cultural sensitivity described in the social work literature and in commentaries on Peace Corps training programs. Specifically, these include the development of self-awareness as a culturally influenced person. The awareness of the impact of socialization processes, particularly in childhood, on shaping attitudes toward members of other cultural, ethnic, racial groups, and the development of sensitivity to cultural similarities and differences. Students also

affirmed the importance of intergroup contact in the learning environment to foster this awareness and sensitivity, although not all students were receptive to this contact.

Experiential learning was preferred by students and perceived as a more useful methodology than more traditional cognitive focused approaches. A minority of students, however, showed a clear preference for cognitive oriented learning environments. Future program design in this area needs to address the learning style preferences of all students.

Finally, there is a lack in the social work literature of empirical studies on crictical cross-cultural variables in the design and delivery of social services. (An important exception to this is Jenkins, 1981) The project highlights the need for more research in the practice area to complement and inform the program design efforts in social work education.

2. A continuum of affective learning objectives developed by Krathwohl and associates was described in Chapter I of this report. Judging from implicit and explicit statements by students of learning outcomes related to cross-cultural practice issues, it appears that most students achieved outcomes associated with the beginning part of the continuum. The integration of this learning and the incorporation of it into a value system,

representing the upper part of the continuum, were much less in evidence. This is of concern since the students in the project were nearing the end of their formal professional social work education. It is hypothesized that there is a significant relationship between the development of higher levels of affective learning and the degree to which cross-cultural content, specifically ethnic minority issues, is conceptualized and integrated in a conscious, systematic manner into the total learning environment.

3. Kolb's experiential learning model was presented in Chapter I of this report as a way of conceptualizing the learning process using experiential teaching methodologies. The four major components of this learning process are: direct experience, reflection, integration, and application. What became clear in this study, was that the instructors played essential roles in this learning in shaping the experiences, and in assisting students in integration and application efforts. Although the experiental learning environment is not instructor centered as it is in lecture dominant classrooms, the instructor is pivitol as the facilitator and manager of the experiential learning.

Besides adequate preparation in the subject area, teaching in an experiential learning environment requires flexibility and good managerial skills. Experiential

approaches to cross-cultural affective learning, as this project demonstrates, is highly sensitive and requires that instructors be prepared to deal effectively with emotionally charged classroom interactions. Therefore, the special qualifications needed for this type of teaching should be a consideration in the assignment of faculty.

Summary

Findings and recommendations for further research and for future program design have been presented in this chapter. This study addressed issues of affective learning related to the development of cultural self-awareness and cultural sensitivity and the use of experiential learning as an appropriate method of developing cultural self-awareness and cultural senstivity in social work students. Findings from this project suggest that this method is perceived by students as useful in achieving these outcomes. Factors which facilitated or thwarted experiential learning were identified and described. The findings also suggest that other significant variables include: student motivation to engage in this type of learning, individual student learning style, type and amount of previous intergroup contact, previous socialization experiences of students, instructor classroom management, and organizational

arrangements related to the implementation of experiential learning. Methods must be developed to translate effectively this type of learning acquired by students into effective social work practice in multi-cultural, multi-ethnic, multi-racial settings.

This dissertation has drawn heavily on excerpts from student logs for informartion about affective learning processes. It is appropriate to conclude with the following letter to the editor which appeared in Newsweek magazine (May 2, 1983) responding to an April 18 column by Meg Greenfield:

> ...I was raised by parents who held no racial prejudices and who taught me that all races are equal. But I was also raised in Malibu, Calif., where almost all of us were rich and white. If I wear a 'sickly, fixed smile' for an interracial occasion , it is the same one I wore in my early social encounters with boys. I was uncomfortable because the occasion was unfamiliar and I didn't know what was expected of me. Now my home is in a middle-class, racially mixed neighborhood where the children play together with no regard to race. There is hope for my son: I will teach him the ideal of racial equality, but he will also be able to put it into practice in the front yard.

Figure 4: This is a scatterplot comparing precourse and postcourse measures of the experimental group with regard to expressed degree of comfortableness in selected cross-cultural interactions.

Down: Postcourse Z-scores
Across: Precourse Z-scores
r-squared = .255
N = 65

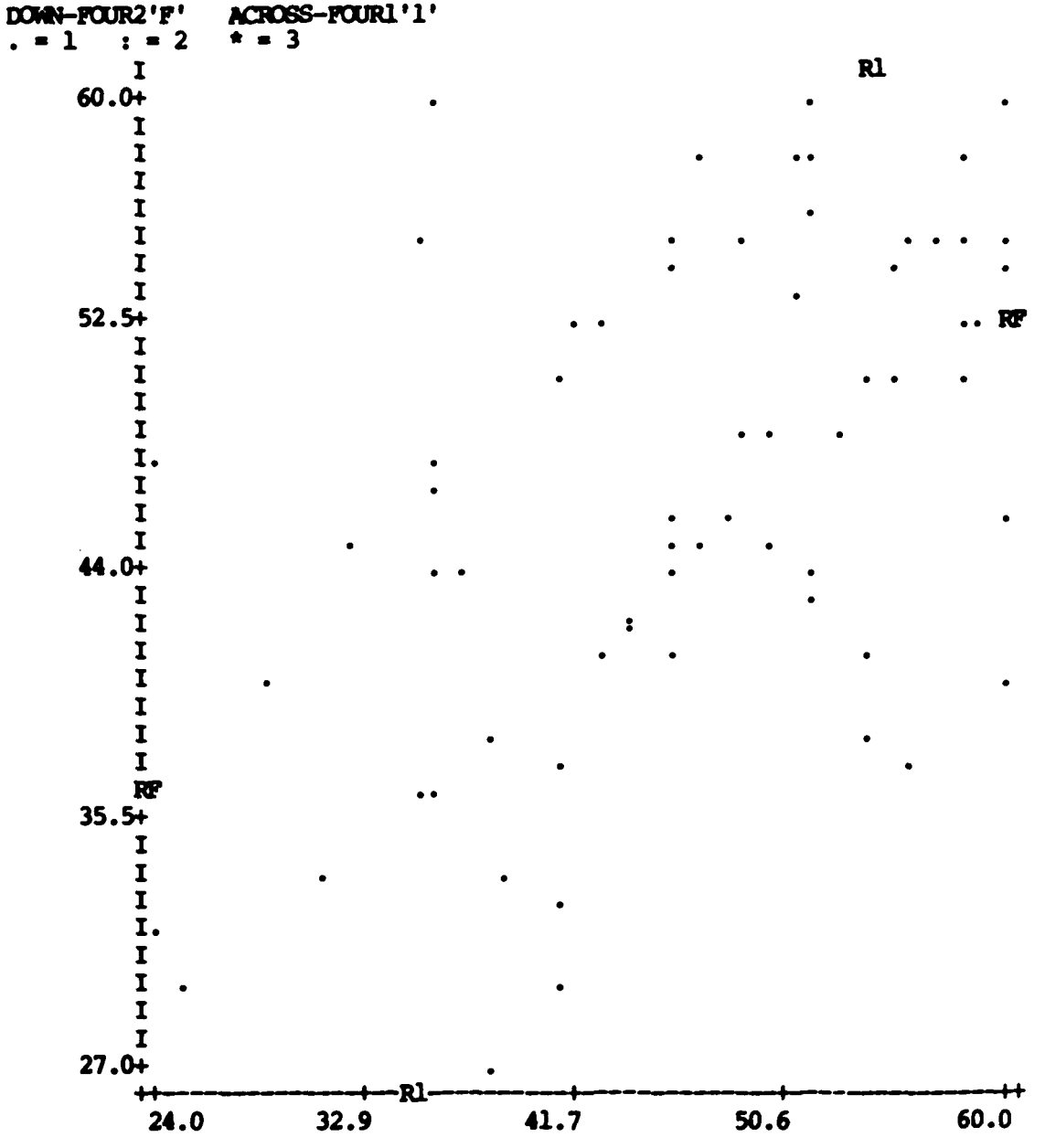


Figure 5: This is a scatterplot comparing precourse and postcourse measures of the social work contrast group with regard to expressed degree of comfortableness in selected cross-cultural interactions.

Down: Postcourse Z-scores
Across: Precourse Z-scores
r-squared = .539
N = 11

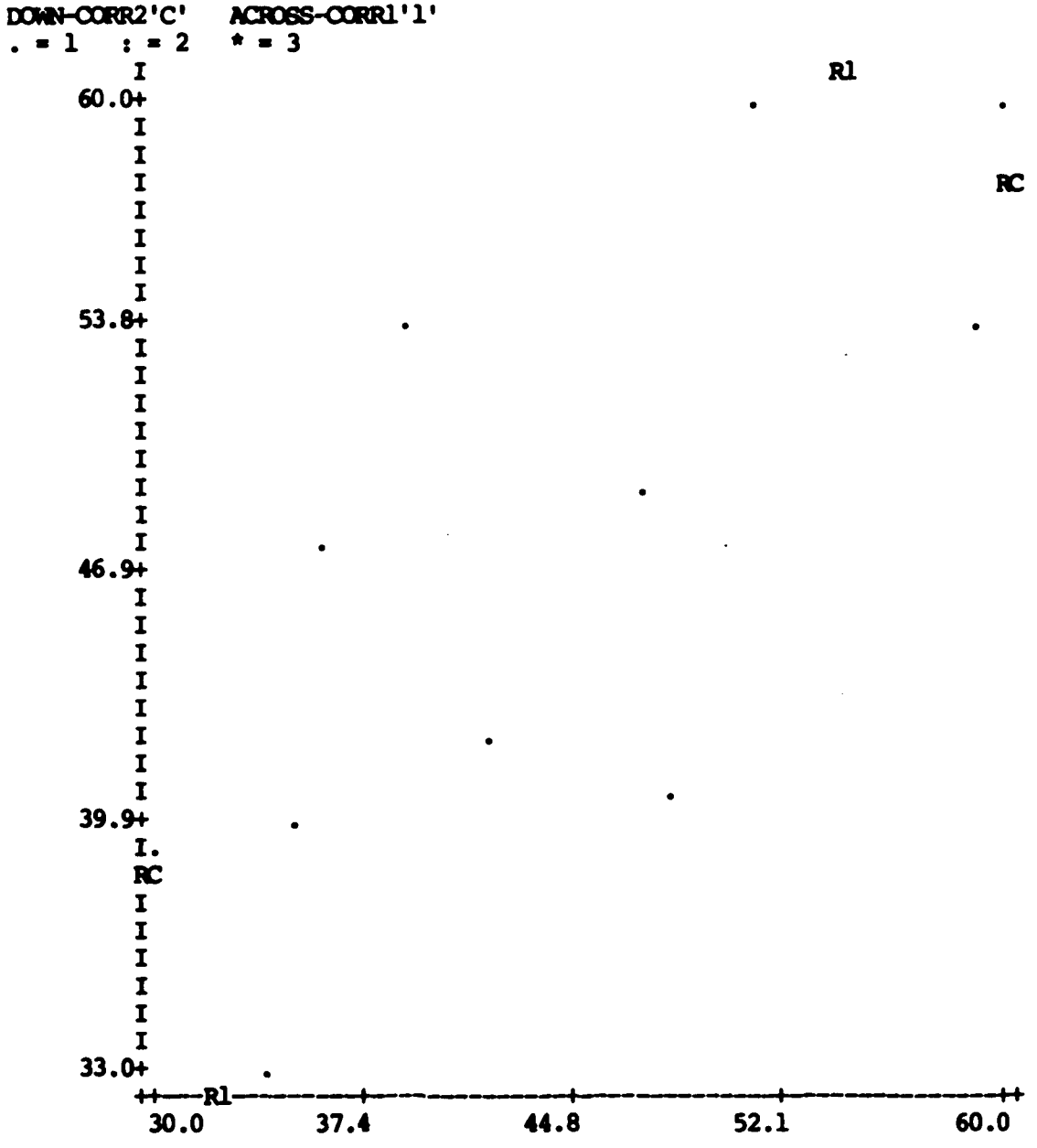


Figure 6: This is a scatterplot comparing precourse and postcourse measures of the non-social work contrast group with regard to expressed degree of comfortableness in selected cross-cultural interactions.

Across: Precourse Z-scores
r-squared = .623
N = 14

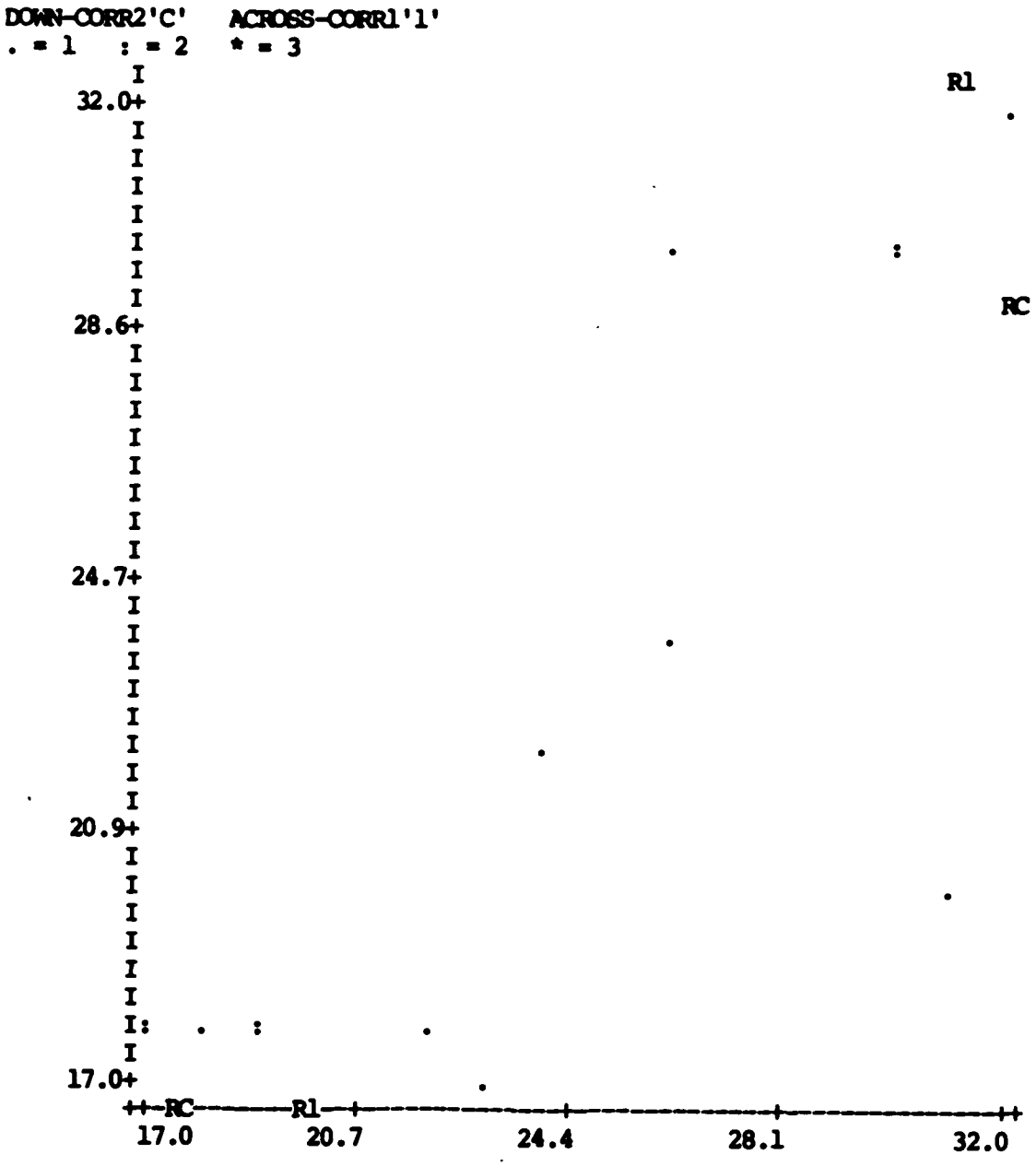


Figure 7: This is a scatterplot comparing precourse and postcourse measures of the experimental group with regard to self-prediction of success in selected cross-cultural interactions.

Down: Postcourse Z-scores
Across: Precourse Z-scores
r-squared = .171
N = 65

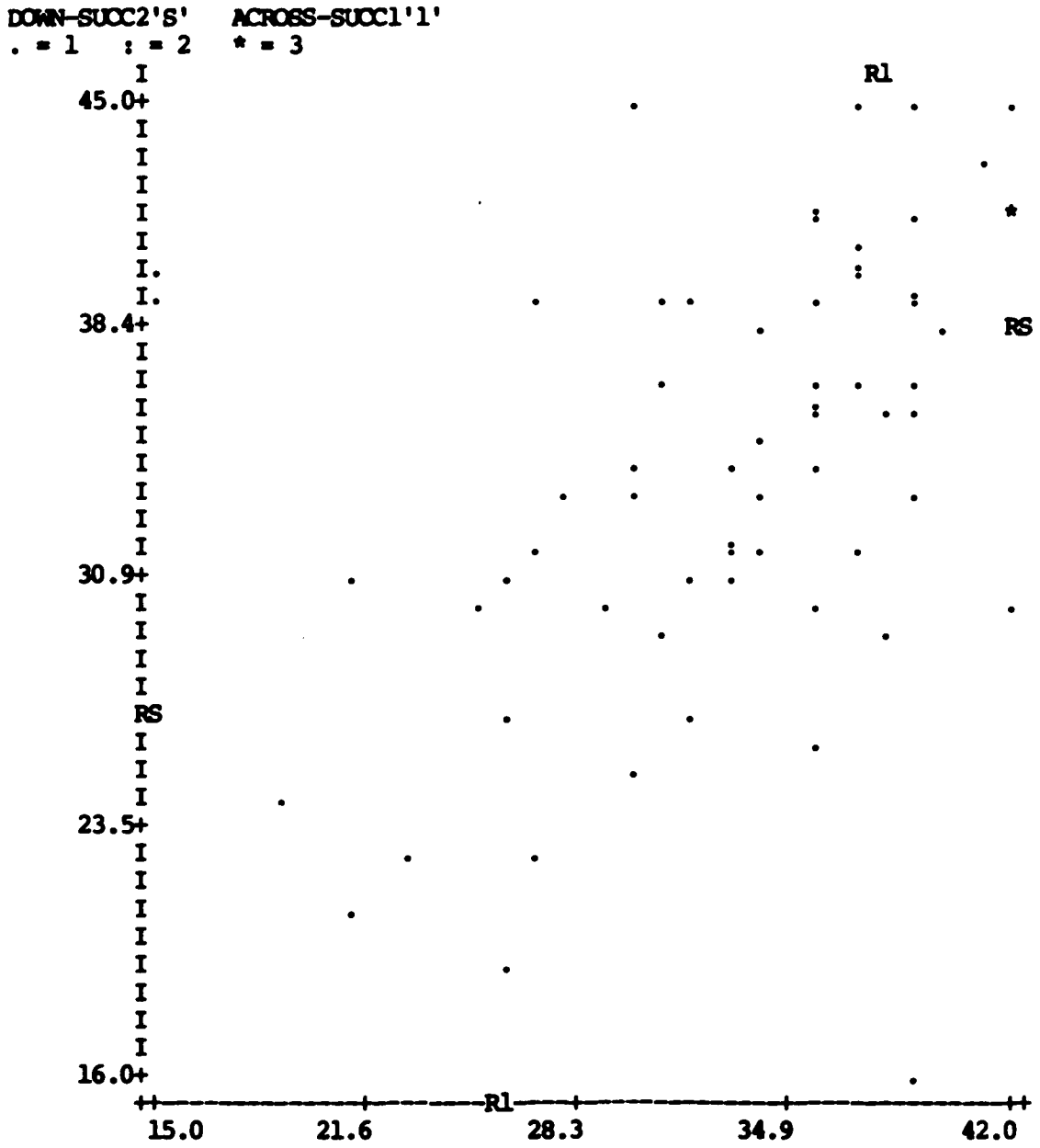


Figure 8: This is a scatterplot comparing precourse and postcourse measures of the social work contrast group with regard to self-prediction of success in selected cross-cultural interactions.

Down: Postcourse Z-scores
Across: Precourse Z-scores
r-squared = .606
N = 11

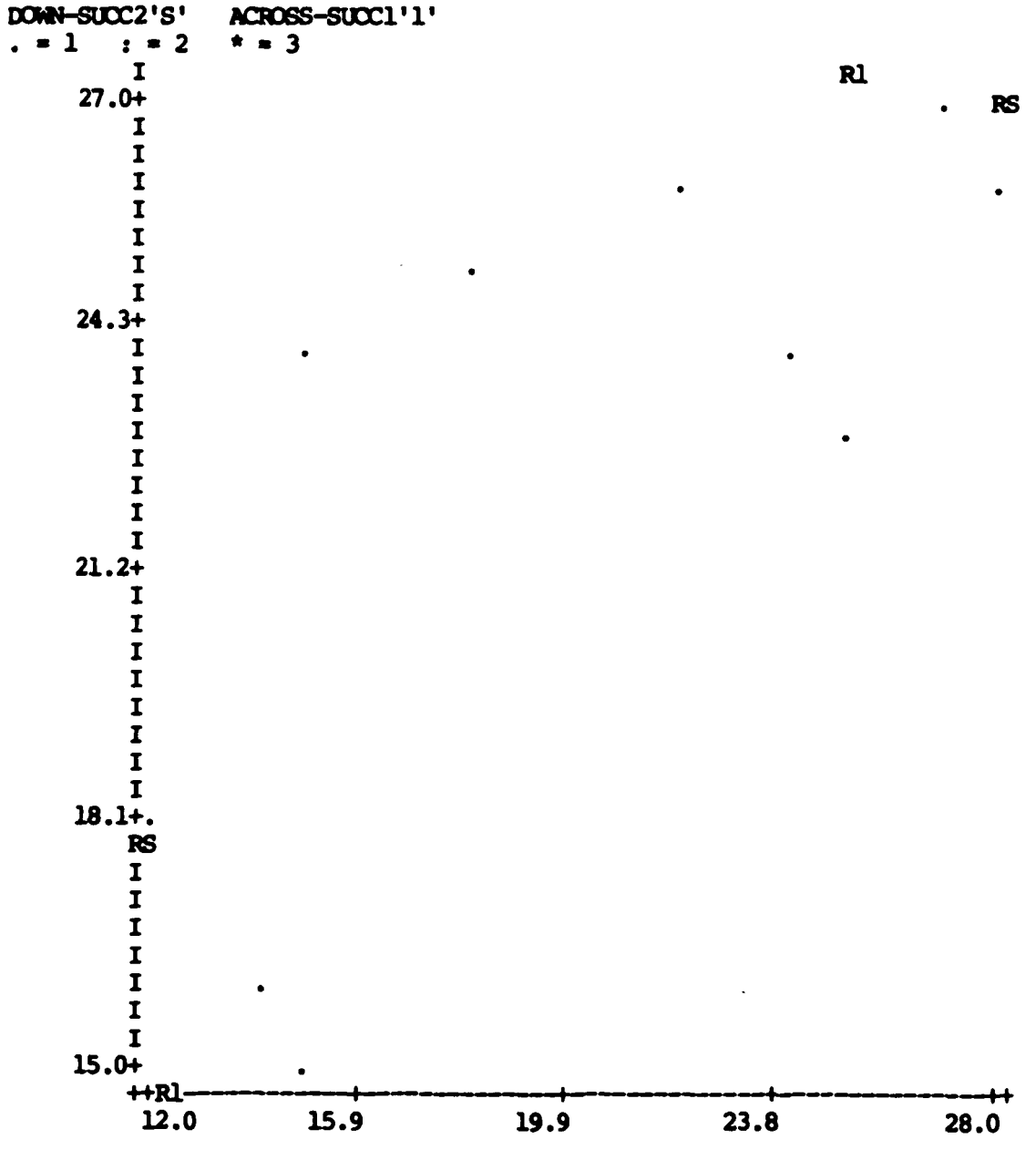
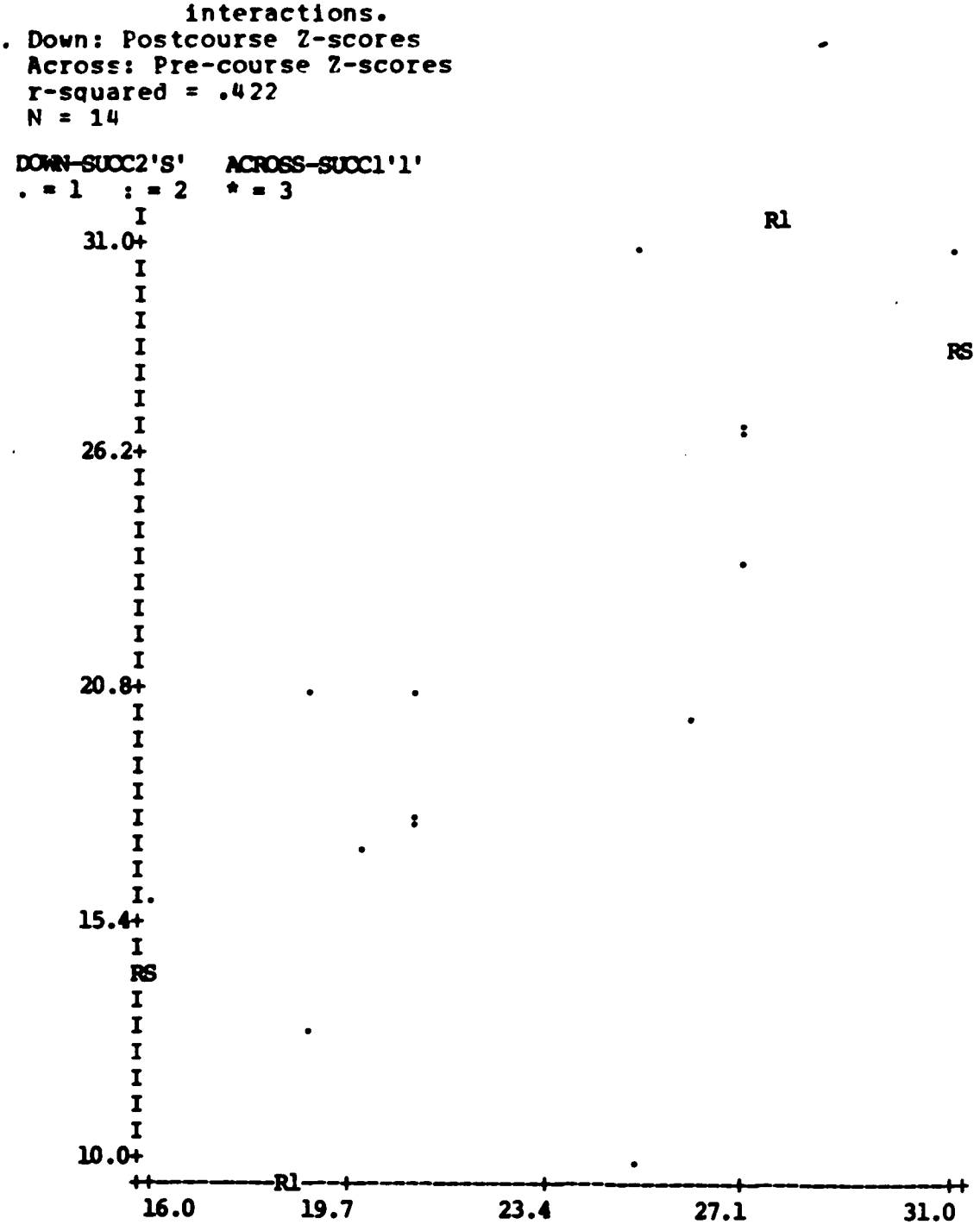


Figure 9: This is a scatterplot comparing precourse and postcourse measures of the non-social work contrast group with regard to self-prediction of success in selected cross-cultural interactions.



STUDENT PARTICIPATION FORM

A doctoral dissertation project is being implemented in selected sections of SW 712 this semester. The purpose of this project is to explore the nature and usefulness of content and teaching methodologies related to the development of cultural self-awareness and cultural sensitivity in social work students. Your cooperation and participation is very much needed for the collection of data for this project. Specifically, you are asked to:

1. complete pre- and post-course questionnaires;
2. evaluate (on written forms) teaching strategies;
3. permit your semester assignment and presentation to be analyzed for content for purposes of the project after the course has ended.

Three steps have been taken to ensure the confidentiality of your responses:

1. A coding system is used in order that your name does not appear on any questionnaire, evaluation form, or semester assignment analyzed for project purposes.
2. None of the data collected for this project will be analyzed until after the deadline for submission of grades for the Fall, 1982, semester has passed.
3. The data will be reported in a manner that will preclude the identification of any individual participant.

It is hoped that the information for the project will be of help in planning for the learning needs of future Hunter College MSW students. Your honest and thoughtful responses to questionnaires and evaluation forms will be a significant contribution to this process. A summary of the findings of the project will be available to those who wish one.

****

The nature of the dissertation project to be implemented in sections of SW 712 during the Fall, 1982 semester has been explained to me. I agree to participate in this project in the manner specified above. I understand that my responses to questionnaires and evaluation forms remain confidential as well as any analyses of my semester assignments. Furthermore, none of the data collected for purposes of this project has any bearing on the evaluation of my performance for this class.

_____
(please sign name)

____ Yes, I would like to have a summary of the results of this project.

CODE: _ _ _ _ _ _ _ _ _ _ _ _ _ _
(Middle Name) (Day of Month of Birth)

PRE-COURSE QUESTIONNAIRE

INTRODUCTION: The purpose of this questionnaire is to gather some information about you before you begin this course. The data gathered from this and other forms will be used as part of a doctoral dissertation project exploring ways of teaching cross-cultural or multi-ethnic content in a social work program.

a. Both to preserve your anonymity and to enable us to match this form with other forms you will be completing, please enter the following code in the upper right hand corner: your middle name and the day of the month of your birth. If you have only a middle initial, enter that. If you have neither a middle name nor a middle initial, enter NMN. (NMN = No Middle Name.)

b. Please answer all items. The questionnaire will take 20-25 minutes to complete.

c. Throughout the United States and especially within the city of New York, there are many and diverse ethnic/racial cultural groups. Some of the items below ask for responses that refer to any ethnic/racial group other than your own. Other items ask about specific groups. In these cases, for purposes of simplicity, four dominant ethnic/racial groups found in New York City have been used.

d. To ensure the confidentiality of your responses, the completed questionnaires will be placed in an envelope which will be sealed until after the deadline for submission of grades when the Fall, 1982, semester has passsed.

PART I

1. Which one of the following do you consider to be your ethnic/racial group? (Please check one.)

_____ Asian American

_____ Black American

_____ Puerto Rican

_____ White American

_____ Other (please name) _____

(PLEASE TURN THE PAGE)

2. Which of the following best describes the ethnic/racial composition of the neighborhood where you have last resided for at lease six months.

_____ 0-10% ethnic/racial group(s) other than your own.

_____ 11-25% ethnic/racial group(s) other than your own.

_____ 26-50% ethnic/racial group(s) other than your own.

_____ 51-75% ethnic/racial group(s) other than your own.

_____ 76-99% ethnic/racial group(s) other than your own.

If there are ethnic/racial groups in your neighborhood other than your own, please identify the dominant groups.

_____

_____

3. Think of the most important (to you) social organization to which you belong. (For example, membership in a church or synagogue, a recreation club, a sports team, a political group.) How would you best describe the ethnic/racial composition of this organization? (Please check one.)

_____ 0-10% ethnic/racial group(s) other than your own.

_____ 11-25% ethnic/racial group(s) other than your own.

_____ 26-50% ethnic/racial group(s) other than your own.

_____ 51-75% ethnic/racial group(s) other than your own.

_____ 76-99% ethnic/racial group(s) other than your own.

Please identify these dominant groups (other than your own).

_____

_____

_____ I am not a member of a social organization.

4. Within the past ten years, have you lived (as opposed to visiting as a tourist) for six months or more in any countries or territories outside the continental United States?

_____ Yes (Please name) _____

_____ No

(PLEASE TURN THE PAGE)

5. Have you participated in either of the following types of programs? (Please circle yes or no.)

Yes No International student exchange, study abroad or volunteer type program which had as a major goal the promotion of understanding and communication among cultural groups.

If yes, please describe briefly _____

_____

Yes No A study exchange or volunteer type program in this country which had as a major goal the promotion of understanding and communication among cultural/ethnic/racial groups.

If yes, please describe briefly _____

_____

6. Can you converse in any language(s) other than English?

_____ Yes (please name) _____

_____ No

7. As part of your educational experience, have you ever completed a course on an in-depth study of an ethnic/racial group other than your own? (For example, Puerto Rican Studies.)

_____ Yes, it was a required course (please name) _____

_____ Yes, it was an elective course (please name) _____

_____ No

8. Have you ever worked in a human service setting or participated in a field placement or internship program in which your immediate agency supervisor was a member of an ethnic/racial group other than your own?

_____ Yes (please identify this racial/ethnic group) _____

_____ No

9. Have you ever worked in a human service setting or participated in a field placement or internship program in which one-third or more of clients/consumers of the agency were members of ethnic/racial groups other than your own?

_____ Yes (please identify these group s) _____

_____ No

(PLEASE TURN THE PAGE)

10. During the past three months, have you read a book or watched a TV program in which the dominant theme centered on an ethnic/racial group other than your own?

_____ Yes (please name) _____

_____ No

11. During the past three months, have you attended a film or play in which the dominant theme centered on an ethnic/racial group other than your own?

_____ Yes (please name) _____

_____ No

12. During the past three months, have you attended a meeting in support of a cause of an ethnic/racial group other than your own?

_____ Yes (briefly identify) _____

_____

_____ No

13. During the past three months, have you made a donation of more than five dollars in support of a cause of an ethnic/racial group other than your own?

_____ Yes (briefly identify) _____

_____

_____ No

14. Have you attended, during the past three months, a private social event in which 25% or more of the participants were from ethnic/racial groups other than your own?

_____ Yes (please name these other ethnic/racial groups) _____

_____

_____ No

15. Have you hosted, during the past three months, a party or other private social event in which 25% or more of the invited guests were from ethnic/racial groups other than your own?

_____ Yes (please name these other ethnic/racial groups) _____

_____

_____ No

(PLEASE TURN THE PAGE)

16. During the past academic year at Hunter College School of Social Work, did you attend or participate in any program or activity that had as its subject or theme an ethnic/racial group other than your own?

_____ Yes (please describe briefly) _____

_____

_____ No

_____ I did not attend Hunter College School of Social Work last year.

PART II

Research has shown that, for a variety of reasons, members from one ethnic/racial group can experience varying degrees of comfortableness or feelings of success in interacting with members from different ethnic/racial groups. The reaction to members from different groups may vary according to the situation. Below are descriptions of different social and work situations, each followed by a list of ethnic/racial groups and a scale ranging from very uncomfortable to very comfortable or from unsuccessful to very successful. After reading each description, please circle a number on the scale after each group. Remember, there are no right or wrong answers to this. It is best to put down your first reactions.

17. You are vacationing in a distant city and break your leg in an accident. Several doctors (all board certified orthopedists) from different ethnic/racial groups are available to treat you. How comfortable are you with having doctors from the following groups treat you?

	Very Uncomfortable		Neither		Very Comfortable
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

18. You have been awarded a scholarship for advanced study at a prestigious but somewhat isolated school in North Dakota. Your roommate for the year, a scholarship winner of the same sex, is from one of the following ethnic groups. How comfortable would you feel in sharing a room?

	Very Uncomfortable		Neither		Very Comfortable
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

(PLEASE TURN THE PAGE)

19. You are going to a family reunion type picnic. It is a long distance and your relatives suggest you invite a friend along to help out with the driving. How comfortable would your family feel about your bringing a friend from one of the following ethnic groups?

	Very Uncomfortable		Neither		Very Comfortable
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

20. You are looking for a child care person for your two year old child. Several applicants from different ethnic/racial groups apply. All have good references. How comfortable would you feel hiring members from the following groups?

	Very Uncomfortable		Neither		Very Comfortable
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

21. You are invited to a dinner party where ethnic dishes will be served. You will be expected to sample all of the dishes and participate fully in the meal. How comfortable would you feel about eating each of the following types of food?

	Very Uncomfortable		Neither		Very Comfortable
a. Chinese	1	2	3	4	5
b. Asian Indian	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. Soul Food	1	2	3	4	5
e. Vietnamese	1	2	3	4	5

22. You are interviewing for an important, long sought after social work position. The interviewer, who will come from one of the ethnic groups listed below, will be paying close attention to your communication and empathy skills. How successful do you think you will be in the interview.

	Very Unsuccessful		Neither		Very Successful
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

(PLEASE TURN THE PAGE)

23. You are hired as a social worker at an agency where 75% of the clients come from ethnic/racial groups other than your own. How successful do you think you will be in working with the following groups?

	Unsuccessful		Neither		Very Successful
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

24. You are offered a social work position that meets all of your expectations. However, you must learn a second language. How successful do you think you would be in mastering the second language for conversational use?

Unsuccessful		Neither		Very Successful
1	2	3	4	5

PART III

Lastly, we would like to have some demographic information about you. Please check the appropriate space in each line or fill in the information indicated.

25. _____ Female _____ Male

26. _____ Married _____ Single _____ Divorced/Widowed

27 _____ Year of Birth

28. Estimated Annual Income of Your Family Unit.

_____ less than $10,000

_____ $10,000 to $20,000

_____ $20,000 to $30,000

_____ $30,000 to $40,000

_____ $40,000 to $50,000

_____ more than $50,000

(PLEASE TURN THE PAGE)

29. Location of Home Residence (where you have last lived for six months or more).

_____ Urban

_____ Suburban

_____ Small Town

_____ Rural

30. Student Status

_____ 1st year

_____ 2nd year

_____ OYR

_____ Non-matriculated

_____ Other (please describe)_____

31. If you are a MSW student, what is your area of specialty or concentration?

_____

_____

THANK YOU VERY MUCH ! ! !

Code: _____ ___
(Middle Name) (Numerical day of Birth)

Post-Course Questionnaire

Introduction: Approximately three months ago, you were asked to complete a pre-course questionnaire as part of a doctoral dissertation project exploring ways of teaching cross-cultural or multi-ethnic content in a social work program. We would appreciate it if you now would complete a post-course questionnaire. Thank you very much.

a. Both to preserve your anonymity and to enable us to match this form with other forms you will be completing, please enter the following code in the upper right hand corner: your middle name and the day of the month of your birth. If you have only a middle initial, enter that. If you have neither a middle name nor a middle initial, enter NMN. (NMN = No Middle Name.)

b. Please answer all items. The questionnaire will take 10-15 minutes to complete.

c. Throughout the United States and especially within the city of New York, there are many and diverse ethnic/racial cultural groups. Some of the items below ask for responses that refer to any ethnic/racial group other than your own. Other items ask about specific groups. In these cases, for purposes of simplicity, four dominant ethnic/racial groups found in New York City have been used.

(Please turn page)

Post-Course Questionnaire Page 2

PART I: One objective of this course has been to further develop among participants, cultural self-awareness and an awareness and sensitivity to cultural groups other than one's own. The questions below deal with issues related to the achievement of this objective.

Please circle Yes or No in response to each of the following statements.

Yes No Has participating in this course changed in any significant way your feelings or thoughts about yourself as a culturally influenced person? If yes please describe briefly.

Yes No Has participating in this course corroborated or reinforced in any significant way, previously existing thoughts or feelings about yourself as a culturally influenced person. If yes, please describe briefly.

Yes No Has participating in this course changed in any significant way how you feel or think about persons of ethnic/racial/cultural groups other than your own? If yes, please describe briefly.

Yes No Has participating in this course, corroborated or reinforced in any significant way, previously existing thoughts and feelings you have had about persons of ethnic/racial/cultural groups other than your own? If yes, please describe.

To what extent do you feel participation in this course prepared you or further helped you to work with clients/consumers of ethnic/racial/cultural groups other than your own.

1 2 3 4 5 6 7

MINIMAL MODERATE A GREAT DEAL

(Please turn page)

Below is a list of activities you have engaged in while taking this course. Please rank the usefulness of these experiences to you either in developing cultural self-awareness or cultural sensitivity. Place a "1" in front of the activity most useful to you; a "2" in front of the next most useful activity, etc.

_____ class lectures

_____ general class discussions

_____ in-class experiential activities, e.g. role plays, small group discussions.

_____ films, etc.

_____ assigned readings

_____ semester small group discussion assignment

_____ keeping logs for small group discussion assignment

_____ other (please describe) _____

What other learning experience or activities outside of this course, that you engaged in this semester, do you feel reinforced, supplemented, or added to the activities of this course in developing cultural self-awareness or cultural sensitivity? (For example, school events, another course, a field assignment) Please try to be as specific as possible.

Are you planning during the next semester to engage in any learning experiences that will specifically further the development of knowledge, understandings, and/or skills in social work practice with groups culturally/ethnically/racially different from your own? (For example, elective courses, independent studies, selecting assignments)

_____ Yes (please describe) _____

_____

_____ No

What is the topic of your final written assignment? (If you have a final written assignment)

(Please turn page)

PART II: In answering questions in this section, please exclude any activities which were the result of course assignments.

1. During the past three months, have you read a book or watched a TV program in which the dominant theme centered on an ethnic/racial group other than your own?

_____ Yes (please name book or TV program)_____

_____

_____ No

2. During the past three months, have you attended a film or play in which the dominant theme centered on an ethnic/racial group other than your own?

_____ Yes (please name film or play) _____

_____

_____ No

3. During the past three months, have you attended a meeting in support of a cause of an ethnic/racial group other than your own?

_____ Yes (briefly identify) _____

_____

_____ No

4. During the past three months, have you made a donation of more than five dollars in support of a cause of an ethnic/racial group other than your own?

_____ Yes (briefly identify) _____

_____

_____ No

(Please turn page)

5. Have you attended, during the past three months, a private social event in which 25% or more of the participants were from ethnic/racial groups other than your own?

_____ Yes (please name these other ethnic/racial groups)

_____

_____ No

6. Have you hosted, during the past three months, a party or other private social event in which 25% or more of the invited guests were from ethnic/racial groups other than your own?

_____ Yes (please name these other ethnic/racial groups)

_____

_____ No

7. During the past three months at Hunter College School of Social Work, did you attend or participate in any program or activity that had as its subject or theme and ethnic/racial group other than your own?

_____ Yes (please describe briefly) _____

_____

_____ No

PART III

Research has shown that, for a variety of reasons, members from one ethnic/racial group can experience varying degrees of comfortableness or feelings of success in interacting with members from different groups may vary according to the situation. Below are descriptions of different social and work situations, each followed by a list of ethnic/racial groups and a scale ranging from very uncomfortable to very comfortable or from unsuccessful to very successful. After reading each description, please circle a number on the scale after each group. Remember, there are no right or wrong answers to this. It is best to put down your first reactions.

(Please turn page)

Post-Course Questionnaire Page 6

1. You are vacationing in a distant city and break your leg in an accident. Several doctors (all board certified orthopedists) from different ethnic/racial groups are available to treat you. How comfortable are you with having doctors from the following groups treat you?

	Very Uncomfortable		Neither		Very Comfortable
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

2. You have been awarded a scholarship for advanced study at a prestigious but somewhat isolated school in North Dakota. Your roommate for the year, a scholarship winner of the same sex, is from one of the following ethnic groups. How comfortable would you feel in sharing a room?

	Very Uncomfortable		Neither		Very Comfortable
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

3. You are going to a family reunion type picnic. It is a long distance and your relatives suggest you invite a friend along to help out with the driving. How comfortable would your family feel about your bringing a friend from on of the folowing ethnic groups?

	Very Uncomfortable		Neither		Very Comfortable
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

(Please turn page)

4. You are looking for a child care person for your two year old child. Several applicants from different ethnic/racial groups apply. All have good references. How comfortable would you feel hiring members from the following groups?

	Very Uncomfortable		Neither		Very Comfortable
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

5. You are invited to a dinner party where ethnic dishes will be served. You will be expected to sample all of the dishes and participate fully in the meal. How comfortable would you feel about eating each of the following types of food?

	Very Uncomfortable		Neither		Very Comfortable
a. Chinese	1	2	3	4	5
b. Asian Indian	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. Soul Food	1	2	3	4	5
e. Vietnamese	1	2	3	4	5

6. You are interviewing for an important, long sought after social work position. The interviewer, who will come from one of the ethnic groups listed below, will be paying close attention to your communication and empathy skills. How successful do you think you will be in the interview?

	Very Unsuccessful		Neither		Very Successful
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

(Please turn page)

7. You are hired as a social worker at an agency where 75% of the clients come from ethnic/racial groups other than your own. How successful do you think you will be in working with the following groups?

	Very Unsuccessful		Neither		Very Successful
a. Asian American	1	2	3	4	5
b. Black American	1	2	3	4	5
c. Puerto Rican	1	2	3	4	5
d. White American	1	2	3	4	5

8. You are offered a social work position that meets all of your expectations. However, you must learn a second language. How successful do you think you would be in mastering the second language for conversational use?

Very Unsuccessful		Neither		Very Successful
1	2	3	4	5

(Please turn page)

ARE THERE ANY OTHER COMMENTS YOU WOULD LIKE TO MAKE ABOUT THE DESIGN OR IMPLEMENTATION OF THIS COURSE?

THANK YOU VERY MUCH !!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

(Please turn page)

SPRING SEMESTER, 1983

Dear Student,

Last semester, you participated in a course entitled Social Work in the Urban Community that was also part of a doctoral project. Now that nearly two months have passed, we would like to ask you to reflect on this learning experience and answer the questions below. Thank you very much.

Sue Wesselkamper, Doctoral Student

WHAT WAS THE MOST VALUABLE OR SIGNIFICANT LEARNING THAT YOU DERIVED FROM TAKING THIS COURSE?

WHAT ASPECT OF THIS COURSE WAS MOST HELPFUL TO YOU?

WHAT ASPECT OF THIS COURSE LEAST HELPFUL TO YOU?

WHAT CHANGES OR MODIFICATIONS WOULD YOU LIKE TO SEE IN THIS TYPE OF COURSE (e.g. content, timing, assignments, use of class time, etc.)?

ARE YOU TAKING A COURSE OR DOING A SPECIAL PROJECT THIS SEMESTER WHERE THE PRIMARY EMPHASIS WILL BE ON LEARNING ABOUT A CULTURAL, ETHNIC, RACIAL GROUP OTHER THAN YOUR OWN?

_____Yes (please describe)

_____No

COURSE INSTRUCTOR: FOR SOCIAL WORK IN THE URBAN COMMUNITY
(Please circle): Dr. Browne Dr. Burghart Dr. Weisman

YOUR PROJECT CODE: _____ _____
(middle name or NMN for no middle name) (numerical day of birth, e.g. 27, 14)

THE END ! ! !

APPENDIX

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