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# Intergroup Dialogue: An Evaluation of a Pedagogical Model for Teaching Cultural Competence Within a Framework of Social Justice in Social Work Programs

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INTERGROUP DIALOGUE: AN EVALUATION OF A PEDAGOGICAL MODEL  
FOR TEACHING CULTURAL COMPETENCE WITHIN A FRAMEWORK OF  
SOCIAL JUSTICE IN SOCIAL WORK PROGRAMS

By

Mayra Lopez-Humphreys

A dissertation submitted to the Graduate Faculty in Social Welfare  
in partial fulfillment of the requirements for the degree of Doctor of Philosophy

The City University of New York

2011

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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 Philosophy.

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## **Abstract**

# INTERGROUP DIALOGUE: AN EVALUATION OF A PEDAGOGICAL MODEL FOR TEACHING CULTURAL COMPETENCE WITHIN A FRAMEWORK OF SOCIAL JUSTICE IN SOCIAL WORK PROGRAMS

by

Mayra Lopez-Humphreys

Adviser: Professor Mimi Abromovitz; DSW

A quasi-experimental, non-equivalent comparison group design with pre, post and follow-up survey data was used to evaluate the effectiveness of an intergroup dialogue intervention on bachelor of social work (BSW) students' levels of cultural competence and social justice behaviors. The sample of convenience consisted of 115 who identified as social-work majors and participated in diversity courses, 76 were intergroup dialogue participants (Site IGD) and 39 were not (Site non-IGD). Five specific questions were explored in the study.

All 115 participants completed Lum's (2007) Social Work Cultural Competencies Self-Assessment and the Confidence in Confronting Injustice Sub-Scale (Multi-University Intergroup Dialogue Research project Guidebook, n.d.) at the beginning and end of the course. Intergroup dialogue participants also completed Nagda, Kim, and Truelove's (2005) Enlightenment and Encounter scale at the end of the course, as well the Roper's Political Questions and the Confidence in Confronting Injustice Sub-Scale at the end of the course and one year later.

The students who received the intergroup dialogue model displayed significantly greater improvement in the cultural competence area of awareness than students who did not receive the intervention. Students who received the intergroup dialogue model also showed a significant increase in social justice behavioral outcomes a year after course participation. The cultural competence area of knowledge acquisition showed change scores that were greater than Non-IGD participants, although not at a significant level. Lastly, mean confidence in confronting social justice changes scores were also higher for the IGD group, although the differences were not significant.

The study offers empirical research in determining effective teaching strategies for improved cultural competence within a social justice framework, highlighting the intergroup dialogue model. The data suggests that through enhanced educational experiences with models of intergroup dialogue, levels of culturally competence and social justice behavioral outcomes among social work students will improve.

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## **Chapter 1**

### **Introduction**

The National Association of Social Workers (NASW) and the Council of Social Work (CSWE) support the assessment of effective teaching approaches that prepare students to practice in a manner that effectively engages cultural and ethnic diversity and endeavors to advance economic and social justice (CSWE, 2008; NASW, 2000).

However, much of the literature within multicultural social work education has focused on the assessment of pedagogical methods that prepare students for effective culturally competent practice for the benefit of clients (Cordero & Rodriguez, 2009; Mildred & Zuniga, 2004; Nagda & Gurin, 2007; Schlessinger, 2004). Less emphasis has been given to pedagogical approaches that prepare students for social justice practices that can support the co-constructing of just and equitable structures (i.e., institutions, culture/society, policies, and organizations; Dessel, Rogge, & Garlington, 2006; Guy-Walls, 2007; Sue, 2001).

#### **Purpose of the Study**

The purpose of this study was to investigate the relationship between an intergroup dialogue intervention, students' levels of cultural competence, and social justice behavioral outcomes. Intergroup dialogue is a pedagogical approach that can contribute to the development of an effective, common framework for teaching diversity and social justice content within social work education programs (Nagda & Gurin, 2007; Werkmeister Rozas, 2007; Zuniga, Nagda & Sevig, 2002).

This study begins with a statement of the problem, followed by a historical examination of social work's relationship to diversity, social justice and concurrent



teaching models. It then reviews the theories and conceptual foundations of intergroup dialogue and explains some theoretical linkages between intergroup dialogue, social justice, and cultural competence. The review of the empirical literature examines intergroup dialogue teaching models and outcomes related to multicultural social work education. The study then includes a presentation of the program description, which provides a thorough basis and explanation of the intergroup dialogue intervention. Next, the methodology chapter presents the research rationale and design used in this study. After this, the results of this study are presented. The study concludes with a discussion of the findings, as well as directions, for future social work education and research.

### **Need for the Study**

Demographics continue to show dramatic changes and growth within the United States' (U.S.) population. Census demographers have estimated that by 2060, the population of people of color will represent over 50.4% of the population (United States Census Bureau, 2000). Moreover, the numbers of immigrants and diverse religious affiliations are rapidly increasing and studies confirm that they will continue to increase (Kosmin, Egon, & Ariela, 2001; Sisneros, Stakeman, Joyner, & Schmitz, 2008). Along with the expanding diversity of the U.S. population, oppressive relationships and structural injustices against such diverse groups also continues to grow (Irons, 2002; Mama, 2001; Reisch, 2007). For example, despite the efforts of policies that sought to address segregation (e.g., Brown versus the Board of Education and Affirmative Action), businesses, neighborhoods, and social resources continue to be segregated and disparate (Rodenborg & Huynh, 2006). Given the values, knowledge and skills within the field of

social work, the profession is well-positioned to lead change that will address the increasing entrenchment of social inequities within the U.S. (Sisneros et al., 2008).

Social work education programs must address the implications of growing demographic changes by including effective curricula that prepare students to comprehensively engage the individual needs of diverse populations, while also addressing the social injustices that affect diverse communities (Garcia, 1995; Uehara, Sohng, Nagda, Erera, & Yamashiro, 2004). In order to prepare students to work with diverse populations, social work education has relied on the on-going development of its multicultural curriculum. Multiculturalism is an all-encompassing concept for the “study of human diversity and populations at risk for discrimination” (Fellin, 2000, p.1). Within social work education, the principles of multiculturalism have focused on the inclusion of underrepresented groups within the student body and faculty, in addition to an inclusion of content on diverse groups throughout the curriculum (Marsiglia & Kulis, 2009). Forms of multicultural curricula within social work education have varied, with conservative models excluding an analysis of power and privilege, and liberal models placing a focus on differences and respect for the individual (Kincheloe & Steinberg, 1997; Nayalund, 2006). Equally important, the theory of cultural competence has informed much of the current development of multicultural curricula (Cross, Brazon, Isaacs, & Dennis, 1989; Lum, 2005; Siegel, Haugland, & Chambers, 2003; Sue et al., 1982; Sue & Sue, 1990).

Institutional authorities within the discipline of social work support the concept of cultural competence as a response to addressing and informing the needs of diverse populations (Guy-Walls, 2007; Guarnaccia & Rodriguez, 1996; Gutierrez, Fredricksen, & Soifer, 1999; NASW, 2001). For example, the NASW Code of Ethics has issued

standards, as well as indicators, for the achievement of culturally competent social work practice (NASW, 2001). These standards include a set of criteria and indicators that address: (a) cross-cultural knowledge, (b) skills, (c) self-awareness, (d) ethics and values, (e) service delivery, (f) empowerment and advocacy, (g) workforce diversity, (h) professional education, and (i) language diversity (NASW, 2001).

Equally important, in 2008, the Council of Social Work Education established a new Education Policy and Accreditation Standard (EPAS) that requires all generalist level social work education programs to demonstrate how students achieve 10 practice competencies. These include requirements for explicit diversity content that promotes an understanding, affirmation, and respect for people from diverse backgrounds. Standards also require programs to address factors that perpetuate and uphold marginalization and oppression, as well as educating students about social justice principles and practices (CSWE, 2008). Despite the implementation of the NASW and CSWE standards, researchers contend that mandates for the achievement of competencies are vague and confusing for many schools of social work to implement (Colvin-Burque, Zugazaga, & Davis-May, 2007; Halloway, 2008; Petracchi & Zastrow, 2010).

**Social justice within multicultural social work education.** In an increasingly pluralistic and diverse nation where hostility and discrimination against individuals and groups who are labeled as different continues to grow, the CSWE has responded by establishing competencies for diversity and social justice curricula (CSWE, 2008; Neubeck & Casenave, 2001). The CSWE Commission for Diversity and Social & Economic Justice (n.d.) has identified one of its primary goals to be the promotion of social work education that includes “social and economic justice and the integration of

knowledge of how the multiple aspects of human diversity intersect” (p.1). Equally important, the EPAS stipulates that social work education programs must address core competencies that include “engaging diversity and difference in practice”, as well as demonstrating competency in “advancing human rights and social and economic justice” (CSWE, 2008, p.5). Moreover, several researchers (Nayalund, 2006; Mildred & Zuniga, 2004; Sisneros et al., 2008; Van Voorhis & Hostetter, 2006) have also underscored the importance of including an explicit *critical* multicultural framework within the development of social work education curricula. Critical multiculturalism approaches the conceptualization of cultural competence within a social justice perspective that addresses oppression, societal roles, power relations, and socio-historical constructs. This approach facilitates an opportunity for students to develop a mindset of, “critical inquiry; openness to others’ experiences; with the goal of eliminating oppressive conditions” (Van Soest, Canon, & Grant, 2000, p. 464).

Preparing students for social work practice that integrates the principles of social justice requires curricula and pedagogy that addresses the development of students’ awareness of the various forms of oppression and its impact on one’s professional behavior, attitude, and perceptions. Educators must also provide students with a comprehensive knowledge of the dynamics and results of oppressive systems and structures. In addition, educators should assist students in developing the skills to take actions that support social justice for all members of society (Cordero & Negroni, 2009; Van Soest & Garcia, 2003; Mama, 2001; Pinderhughes, 1995; Reisch, 2007).

**Assessment efforts within multicultural social work education.** The CSWE’s accreditation standard four, “Assessment”, requires social work education programs to

develop measures for evaluating the extent to which competencies have been met by students (CSWE, 2008). Accreditation standard four has made it necessary for social work education programs to develop measures that evaluate the student's proficiency with diversity and social justice competencies. However, since the inception of CSWE assessment standards, the requirements have been criticized for their vagueness with regard to designing effective tools to assess competencies (Petracchi & Zastrow, 2010). Social work research has demonstrated similar limitations. While the literature continues to develop and support a substantial number of cultural competency frameworks, research that provides rigorous assessment of a particular framework is limited (Carillo, Holzhalm, & Thyer, 1993; Spears, 2004; Williams, 2005).

Le-Doux and Motalvo's (1999) national survey provided a thorough examination of curriculum models and instructional methods of baccalaureate programs. However, the study did not assess the effectiveness of course curricula or instructional methods. A decade later, a quasi-experimental study by Guy-Walls (2007) examined the effectiveness of an undergraduate program's social work diversity curriculum by exploring how well students were prepared for culturally competent practice. Results from the pre-post-Multicultural Awareness-Knowledge-Skills Survey (MAKSS) indicated that the students were sufficiently prepared for culturally competent practice with clients whose cultures differed from their own. The research conducted by Guy-Walls is an example of how rigorous assessment of a social work education program's diversity competencies can provide outcome knowledge that can help identify effective curricula and pedagogies.

In social work education, assessment efforts can also help to further demonstrate the value of critical multicultural content that integrates social justice principles. More

importantly, rigorous assessments can serve to inform an effective, common instructional framework that also serves to enhance students' development of social justice and diversity competencies (Dessel et al, 2006; Newsome, 200; Peeler, Syder, & Dean, 2008; Sinseros et al., 2008). Although a moderate number of studies have examined students' commitment to social justice, research that assesses students' actual practice of social justice is limited (Geron, 2002; Lu, Lum, & Chen, 2001; Suzuki, McRae, & Short, 2001). Evaluating curriculum and teaching approaches that include both diversity and social justice content can ensure that the profession of social work consistently supports the needs of an increasingly diverse U.S. population (Giroux, 1996).

#### **Instructional approaches within multicultural social work education.**

Educators and scholars continue to develop numerous teaching models that can support students' learning of multicultural social work principles (Abrams & Gibson, 2007; Adams, Bell, & Griffin, 1997; Lee & Greene, 2003). Notwithstanding the growing number of multicultural social work instructional models, the literature notes that many of the models are focused on developing students' cultural competence with individual clients and/or attitude re-adjustment (Plotocky, 1997; Schlesinger, 2004; Snyder, Peeler, & May, 2008). Teaching models that support comprehensive social justice principles and practices are limited.

Within the literature on multicultural social work education, intergroup dialogue has been targeted as an effective pedagogical model to implement when preparing students for culturally competent practice that produces social justice outcomes (Hurtado, 2005; Nagda, Gurin, & Lopez, 2003; Zúñiga et al., 2002). Models of intergroup dialogue have emphasized the importance of advancing social justice through alliance building and

action planning (Gurin, Dey, Gurin, & Hurtado, 2003; Schoem, Hurtatado, Sevig, Chelser, & Sumida, 2001). During the intergroup dialogue formation process, students from distinct social identities are gathered into small peer-facilitated groups that support a cooperative learning environment. Through the exploration of social group identity, historical and structural power inequalities and conflicts that are often identified in terms of social identities (e.g., race and sexual orientation), students develop a foundational knowledge about “other” cultural histories, cross-cultural communication, and action planning skills. They also gain a critical awareness of their personal worldview while learning to understand the worldviews of others (Schoem, 2003).

Despite the establishment of CSWE mandates and NASW standards, social work literature continues to recognize an inconsistent implementation of multicultural content that is integrated with social justice principles and practices (Colvin-Burque et al., 2007; Maidment & Cooper, 2002; Sisneros et al., 2008). Additionally, researchers and educators confirm the need for rigorous evaluation of teaching models that include social justice within culturally competent content (Gurin, Nagda, & Lopez, 2004; Guy-Walls, 2007; Newsome, 2004; Nagda & Zuniga, 2003; Van Soest et al., 2000). Several researchers have identified intergroup dialogue as a pedagogical model that can prepare social work students for culturally competent practice that produces social justice outcomes; however, little assessment has been done to validate this assertion (Gurin et al., 2004; Nagda et al., 1999; Zuniga et al., 2002). Several studies have identified intergroup dialogue as a teaching model that can support the preparation of culturally competent students. However, the relationship between intergroup dialogue and students’ development of cultural competence has not been examined within social work literature.

A significant number of studies on intergroup dialogue intervention have also neglected the use of comparison groups, thereby limiting inferences derived from the study (Nagda et al., 1999). Equally important, much of the research on intergroup dialogue has focused on the assessment of participants' intellectual outcomes, and remiss in assessing social justice behavioral outcomes. Studies that examine social justice behavioral outcomes have often lacked follow-up research that investigates students' social justice actions after course participation (Gurin et al., 2004).

### **Study Questions**

Given such limitations, this evaluative study will examine an intergroup dialogue intervention within a social work diversity course and its relationship, if any, to students' pre and post levels of cultural competence; and intergroup dialogue and its relationship, if any, to students' confidence to act toward social justice and social justice actions (posttest and one year later). The two-group, quasi-experimental study addressed the following questions:

1. Do participants who receive the intergroup dialogue course intervention demonstrate greater change in overall postlevels of cultural competencies than participants who do not receive the intergroup dialogue course intervention?

a. Do participants who receive the intergroup dialogue course intervention demonstrate greater change in postlevels of the "knowledge acquisition" dimension of cultural competence than students who do not receive intergroup dialogue course intervention?

b. Do participants who receive the intergroup dialogue course intervention demonstrate greater change in postlevels of the "skills development"



dimension of cultural competence than students who do not receive intergroup dialogue course intervention?

c. Do participants who receive the intergroup dialogue course intervention demonstrate greater change in postlevels of the “cultural awareness” dimension of cultural competence than students who do not receive intergroup dialogue course intervention?

2. With regard to learning about social justice, will participants who receive the intergroup dialogue course intervention identify the intervention as the most important aspect of the course content?

3. Will participants who receive intergroup dialogue course intervention demonstrate a greater level of confidence to act toward social justice than participants who do not receive the intergroup dialogue course intervention?

4. Among participants who receive the intergroup dialogue intervention, what is the overall level of confidence to act toward social justice outcomes a year after course participation?

5. Among participants who receive the intergroup dialogue intervention, what is the overall level of social justice actions a year after course participation?

### **Definition of Terms**

Definitions are included because there is little common language around diversity and social justice education. Therefore, these definitions are used to help clarify the researcher’s understanding and application to the study. *Diversity*: Intersectionality of multiple factors including age, class, color, culture, disability,

ethnicity, gender, gender identity, expression of immigration status, political ideology, race, religion, sex and sexual orientation.

*Social justice:* Includes actions which promote and establish equal rights, opportunities, and liberties within a society and its institutions. Inherent within this definition is the right to have a voice in society (Bell, 2010).

*Multiculturalism:* Informed by its ideological context, it is a philosophical movement and position that asserts the need for a pluralistic society to reflect the diversity of social identities (e.g., race, ethnicity, gender, sexual orientation, religion, and social class), in all of society's structures and institutions (Banks, 1997; Sisneros et al., 2008).

*Critical multiculturalism:* Focuses specifically on deepening consciousness of diverse social groups that have experienced oppression while also examining the systems that foster the oppression. Systems that maintain and perpetuate inequality are analyzed, "with the presumption of a commitment to egalitarianism through action" (Sisneros et al., 2008, p. 3).

*Cultural competence:* An on-going process that involves continual learning to maintain mastery of cultural awareness, knowledge acquisition, and skill development (Lum, 2003). It includes cross-cultural learning that enhances the practitioner's commitment to advocacy for social justice (Sue, 2001).

*Social justice education:* Through personal awareness, expanding knowledge and supporting action, social justice education seeks to transform societal conditions and work for greater equality and fairness (Bell, Washington, Weinstein, & Love, 1997).

*Diversity education:* Curriculum that affirms culture as a source of strength by integrating cross-cultural competency with commitment and skills to change oppressive and unjust systems (Bell et al., 1997; Freire, 1968; Van Soest & Garica, 2000).

*Dialogic education:* The experiences, knowledge and ideas of both students and teachers as fundamental to the learning process (Freire, 1968).

*Social justice behavioral outcomes or actions:* Undoing oppression work through a cycle of changes, including *intrapersonal* (i.e., change in what a person believes about himself or herself), *interpersonal* (i.e., changes in how we assess others and the world we live in) and *systemic* (i.e., changes in positions, system, structures, thinking, and assumptions; Harro, 2000).

*Culture:* The skills, ideology, religious and political behaviors, arts, habits, customs, values, and technology of a group of individuals in a particular time (Barker, 1995).

*Institutional oppression:* Policies, laws, rules, norms, and costumes enacted by organizations and institutions that disadvantage some social groups and advantage other social groups (e.g., religion, government, education, law, the media & healthcare system; Hardiman & Jackson, 2005).

*Structural & Cultural oppression:* Social norms, roles, rituals, language, music and art that reflect and reinforce the beliefs that one group is superior to another (Hardiman & Jackson, 2005).

*Intergroup dialogue:* a small group of participants from distinct social identity groups gather for a series of peer-facilitated, face-to-face meetings.

Participants of intergroup dialogue engage in critically reflective open communication about injustices that persist through institutional structures. Participants are also required to identify specific strategies for social change that support a more just society (Schoem 2003; Nagda et al., 1999, p. 434).

### **Dissertation Outline**

History and theory related to this study are the focus of chapter two, highlighting social work education and its relationship to diversity and social justice. Also presented here are the theories and conceptual foundations of the intergroup dialogue pedagogical model. Additionally, the empirical literature will provide current culturally competent teaching models that integrate social justice principles and their relationship to intergroup dialogue. Chapter 2 ends with a review of current models of intergroup dialogue and learning outcomes related to knowledge, skills, awareness, and social justice.

Chapter three focuses on the methodology used in this study. This includes explanations of the study's hypotheses, study questions, and the study sample. This chapter contains details of the study design, procedures for data collection, study measures, the instrumentation, and the analyses undertaken. Chapter four contains a description of the program and teaching model used in the study, including: the goals and learning dispositions of the intergroup dialogue diversity course, the study's intergroup dialogue teaching stages, objectives, structured activities, the four-stage design of intergroup dialogue, and the goals of peer-facilitator education.

In chapter five the results of the study are presented. Chapter six is an overview of the study's findings, and examination of the findings that failed to support, or only partially supported the hypotheses. Strengths and limitations of the study's results are addressed. Implications for social work education and social work practice are also reviewed. Lastly, recommendations for future research are discussed.

## Chapter 2

### Literature Review

The profession of social work includes a long tradition of working with diverse populations. Despite this rich practice, the field of social work did not require education about diversity within its curricula until the early 1970s. The following historical review of social work's relationship to diversity and social justice covers three models of social work education: the “assimilationist model,” the “cultural sensitivity model,” and the “multiculturalism model.” This literature review also examines the theories and conceptual foundations of the intergroup dialogue pedagogical model, followed by an elucidation of theoretical linkages between intergroup dialogue, social justice, and cultural competence and its relevance to the study’s program theory. The empirical literature discusses current teaching models that focus on enhancing cultural competence with social justice principles and their relationship to intergroup dialogue. The review will conclude with an empirical review of current models of intergroup dialogue and learning outcomes related to knowledge, skills, awareness, and social justice.

#### Historical Literature

**1890s-1965: Social work education and the assimilation model.** During the early 1900s, the practice of social work primarily focused on understanding poor European immigrants and Native American families for the purposes of facilitating successful assimilation within dominant society. Simultaneously, a purported understanding of African-Americans was generally utilized to support the rationalization for segregated services (Schlesinger, 2004). Major social service entities, including settlement houses and the Charitable Organization Society, were active participants in

developing segregated social services for African-American communities in the North (Weaver, 1992).

Within social work literature, there is an overwhelming consensus that diversity content within the academic curriculum was minimally addressed until the 1960s (Brainerd, 2002; Guy–Walls, 2007; Newsome, 2004). The era prior to 1965 is identified as the era of the “assimilation model.” This model labeled ethnic and racial minorities as nonconforming groups and focused on encouraging such groups to adapt to the norms of White middle class society (Plotocky, 1997). For example, Black women who violated “normative” constructs of exclusive mother-child bonding by adopting female-centered care networks to address childcare needs that were frequently the result of long hours at exploitive, low-wage jobs, were often identified as women who made “choices” that contributed to a “lag” in Black families (Blum & Deussen, 1996).

*Social justice within the assimilation model.* The criteria for legitimacy within social work education reflected both the strands of Richmond’s (1917) emphasis on developing a systematized knowledge base and Adams’ focus on social reform (Devore & Schlesinger, 1999). During the assimilation model era, tensions emerged about the degree of participation that social workers should invest in reforming social injustices and the need to develop a scientific and theoretical base for direct practice (Schneider & Netting, 1999). Flexner’s (1915) criticism of the legitimacy of social work as a profession and the emergence of the psychiatric model were significant influences in social work in the early 20<sup>th</sup> century. “...becoming so preoccupied with the inner life as almost to lose touch with the outer reality and the social work factors with which social workers were most familiar” (Gordan Hamilton cited in Goldstein, 1995, p. 1948).

*Assimilation, curriculum development, and instructional approaches.* The preoccupation with legitimacy as a science and as a marketable occupation informed the professions' inclination toward social work education that would primarily address personal change and growth (e.g., psychological and therapeutic interventions) rather than activities that were directed toward social reform (Abramovitz, 1993; Specht & Courtney, 1994). This resulted in social work education that was generally taught from an ethnocentric perspective of the dominant European-American culture, utilizing Freudian-influenced theories and methods that were viewed as culturally neutral and therefore could be universally applied to all populations (Devore & London, 1993; Pinderhughes, 1989). Despite the prevalence of the assimilation model within the curriculum of social work education, individual endeavors to provide knowledge about culture and race were made by several academic institutions. For example, in 1919, the Saint Louis School of Economics developed a more formalized effort to address minority populations within its social work method courses by integrating lectures on racism and minority issues (Fox, 1983).

**1965-1985: Social work education and the cultural sensitivity model.** In the 1960s, the collective influence of the Civil Rights Movement, The War on Poverty and the Women's Rights Movement generated attention about the concerns of disenfranchised populations (Piven & Cloward, 1971). As schools of social work sought to respond to the advocacy efforts and needs of disenfranchised groups, the lack of literature available to educate students became a significant limitation. In response to the paucity of research, the Council of Social Work's (CSWE) primary focus was directed toward developing curriculum for "ethnic sensitive practice" (Dumpson, 1970).



*Standards and assessment of the cultural sensitivity model.* Ethnically sensitive practice supported the development of culturally specific concepts, knowledge, and skills with particular groups (Mama, 2001). The CSWE began the development of contemporary multicultural social work in the 1970s by establishing five task forces to represent each of the largest minority groups in the United States (American Indian, Asian Americans, Blacks, Chicanos, and Puerto Ricans). The purpose of the task forces was to “identify the criteria for determining what content on each minority group should be included in the social work curriculum” (Dumpson, 1970, p.66).

In 1973, the CSWE approved Standard 1234A which stated that “a school must make special, continual efforts to enrich its program by providing racial, ethnic and cultural diversity in its student body and at all levels of instructional and research personnel” (CSWE, 1973, p.1). The CSWE’s development of diversity standards for enrollment and curriculum served to establish the first imperative for schools of social work to address issues of gender, race, and ethnicity (Schlesinger, 2004). A significant emphasis was placed on the representation of certain ethnic groups on the faculty, the staff, and the student body. Yet, from the inception of the CSWE’s diversity standards, the particulars on how schools of social would integrate diversity content within their curriculum was limited and ambiguous (Brainerd, 2002).

By the early 1980s, the cultural sensitivity model gave way to an expansion of populations identified as “minority” and “ethnic.” These terms expanded representation to groups who experienced homophobia, heterosexism, and sexism (Steiner & Devore, 1983). The expansion of recognized minority populations increased inclusivity and pluralism of knowledge and skills within social work education, however, the standards

delineating the inclusion of diversity curriculum remained ambiguous (Procter & Davis, 1983; Steiner & Devore, 1983). More & Irsherwood (1988) highlight the lack of clarity in a study that followed the release of the CSWE's 1982 Curriculum Policy Statement. The study found that while social work programs acknowledged that curriculum should be sensitive to the "special needs" of minorities, there was no clear understanding about the needs of minority groups and what skills should be utilized when working with such groups. With only minimal standards to guide schools of social work, and a lack of formal assessment, CSWE site reviewers, Horner & Borrero (1981) identified considerable inconsistencies in how schools were integrating and evaluating content on minority groups in the curriculum.

*Cultural sensitivity and instructional approaches.* Inconsistencies within curricula were compounded by the limitations of faculty who taught diversity content. Within the Task Force Reports of the 1970s, both the Puerto Rican task force and the Asian task force underscored a need for faculty development programs that would serve in preparing instructors to teach about diverse populations more effectively (Miranda, 1973). The need for preparation of faculty was further substantiated by Horner and Borrero's (1981) study, which documented a lack of knowledge and clarity about approaches for including content about minority groups in the curriculum. Equally important, the Asian Task force recommended faculty training programs that would assist educators in extending beyond culture-sensitive concepts by providing educators with the knowledge and skills necessary to implement institutional change within minority communities (Murase, 1973). Although newly established diversity standards and Task Force Reports influenced some social work programs to add separate courses on minority

populations, Gallegos & Harris (1979) describe the inclusion of and the investment in minority curriculum as largely “remedial and compensatory” (p.30).

**1990-Current: Social work education and the multicultural model.**

*Expansion of terminology.* The broadening from ethnic sensitivity to multicultural practice evolved in the early 1990s. The rapid growth and increasing visibility of minority, ethnic and racial groups challenged schools of social work to educate students for multicultural practice (Schoem et al., 2001). Use of the term multiculturalism extended the dialogue on diverse populations to include groups other than ethnic and racial minorities (e.g., people with disabilities and rural populations). The broadening of recognized groups in multicultural practice also emanated the term “diverse populations.”

Researchers responded to the increase of diverse populations by contributing to a knowledge base that addressed how social workers could practice with populations that shared diverse identities. Examples of knowledge development included publications such as Barresi and Stull’s (1993) *Ethnic/Elderly and Long-Term Care* and Canino and Spurlock’s (1994) *Culturally Diverse Children and Adolescents*. Despite the development of language to define expanding identities, as well as an increase in scholarship about the needs and concerns of diverse groups, the literature revealed a minimal number of social work journal articles that addressed multicultural and ethnic content in educational programs. For instance, a study conducted by Lum (1992) followed the number of articles that integrated multicultural content within three major social work journals. Although Lum confirmed an increase of articles, he assessed the following: “The investigation revealed that multicultural concerns were addressed in eight percent of the

three leading social work journals....Our overall conclusion is that cultural diversity has been largely neglected in practice and professional journals over a 25-year period” (Lum, 1992, p. 36).

When referring to social work practice with diverse populations, use of the term “cultural competence” became a more universal term in the late 1990s (Miley et al., 2001; Switzer, Scholle, Johnson, & Kelleher, 1998; Weaver, 1998). Within the discipline of counseling psychology, the term “cultural competence” was first introduced by Sue et al. (1982) in a position paper on cross-cultural competencies. Cultural competence was conceptualized as specific attitudes and beliefs, knowledge, and skills necessary for successful cross-cultural practice (Sue et al., 1982). Psychology and multicultural counseling informed social work’s preliminary conceptualization of cultural competence.

The profession of social work initially related cultural competence to a “set of procedures and activities” that develop ethnic competence (Gallegos, 1984, p.4). Social workers were required to develop self-awareness about their professional and personal values, knowledge about the cultural traditions, history and values of minority groups, and skills in communicating and engaging minority groups. In the last 10 years, several researchers (Garcia & Van Soest, 1997; Lum, 2007; Zuniga et al., 2002) have approached the concept of cultural competence within a social justice perspective that addresses the roles of social power, oppression, structures, and the intersections of the multiple aspects of human diversity (e.g., ethnicity, class, age, gender, disability, sexual orientation).

***Social justice within the multicultural model.*** The CSWE established a Curriculum Policy Statement in 1992 that affirmed social work education’s commitment to social justice. “The statement solidified social work education’s commitment to

prepare students to understand the dynamics and consequences of oppression, and to work toward social justice in relation to specific oppressed populations” (Van Soest, 1995, p.7). Nonetheless, the practice and content of courses within social work education continued to demonstrate considerable neutrality toward social justice content (Gutiérrez et al., 1999). Researchers began to highlight the contradictions between the CSWE’s Curriculum Policy Statement and the actual integration of social justice principles within multicultural social work education. Lynch and Mitchell (1995) posited that in order for practitioners to avoid becoming enablers in systems that propagate injustice, social workers needed better preparation in addressing the inner workings of political systems. Equally important, literature that highlighted interventions for social change was limited. McMahon and Allen-Meares (1992) substantiated this limitation in their review of multicultural curriculum within four major social work journals. Their research concluded that most of the articles, which addressed multicultural content, focused primarily on interventions for practice with individuals. Overall, the critique about the current state of multicultural social work and its integration of social justice in the 1990s can be summarized by Plotocky’s (1997) statement about social work education:

Social work curricula in the United States currently includes strategies aimed at increasing students’ understanding and acceptance of other cultures, and increasing their competence in cross cultural work. This focus should be expanded to include increasing students’ sense of personal and professional responsibility for combating ethnocentrism, assimilationism, prejudice, and racism. (p.5)

Resistance (passive or aggressive) regarding multicultural education and the integration of social justice content continues to require an open scholarly discourse and new learning about how to integrate social justice principles within an expanding multicultural social work curriculum (Newsome, 2004; Van Soest et al., 2000). To this end, in 2006, the CSWE and its Commission for Diversity and Social and Economic Justice developed a proposal to establish The Center for Diversity and Social and Economic Justice (CDSEJ). The CDSEJ mission is to “help promote, develop and sustain social work leadership, teaching, research, curricula, knowledge building, and institutional arrangements that foster the achievement of diversity and economic and social justice as a central priority” (Abramovitz, 2006, p.1). Although the CDSEJ is still a work in progress, the members of its Commission have conducted surveys to assess the kinds of curriculum, programs, and activities currently implemented in schools of social work. These assessments have gathered important information about schools of social work and content related to diversity and social and economic justice. For example, in a survey that included 195 schools of social work education, only 11% of the faculty reported engaging in scholarship that related to diversity and social and economic justice issues. The need for research and scholarship that can inform the development of diversity and social justice curricula is a significant area that the CDSEJ plans to support.

***Standards and assessment of the multicultural model.*** In 1991, a study examined the integration of multicultural content within the curricula of baccalaureate social work programs (Mokuau, 1991). Only 25% of social work schools responded to the questionnaire with the majority of those that did reporting one course that addressed 75%-100% of its diversity content (Mokuau, 1991). In 1992, the CSWE responded to the

minimal integration of multicultural content across social work curricula by issuing a general curriculum policy statement that required accredited social work programs to offer substantial diversity content that related to race, ethnicity, gender, age, religion, ability, and sexual orientation throughout social work courses. The CSWE's curriculum policy statement served to establish an on-going commitment to the development and expansion of multicultural content; however, the inclusion of such content was a slow-moving process (Fellin, 2000).

In the late 1990s, a modest number of frameworks for evaluating multicultural content were developed (Garcia & Van Soest, 1997; Lum, 1999; Nakanishi & Rittner, 1992; Van Voorhis, 1998). For example, Lum (1999) developed a cultural competent practice model that describes cultural competence as a performance related outcome goal. Performance attainment is related to mastery of cultural awareness, knowledge acquisition, skill development, and inductive learning. Additionally, Van Voorhis (1998) created a framework for culturally relevant practice that addressed the psychosocial impact of oppression, which includes an evaluation of practice interventions. Both models have contributed to the development of empirical validation for multicultural practice.

In addition to the development of evaluative frameworks, outcome studies that focus on performance have also expanded within social work multicultural education (Carrillo et al., 1993; Manoleas, 1994; Nagda et al., 1999). For instance, Van Soest (1996) conducted a pretest and posttest involving 222 MSW students from two universities. The study examined the impact of an *Oppression and Cultural Diversity* course on students' belief about "just world ideology" and commitment to social justice.

Results demonstrated that students' self-reported advocacy behaviors increased. The study by Van Soest provides important implications for social work education, including the significance of students' belief systems and their inseparability from attention given to social justice issues. The study is also an example of how outcome studies can contribute to the empirical validation of multicultural education and performance outcomes.

*Multicultural social work education and instructional approaches.* During the 1990s, many instructors of diversity content focused their pedagogical practices on students' development of theoretically based skills, self-awareness, and cultural sensitivity (Nakanishi & Rittner, 1992). Although the cognitive aspects of cultural sensitivity, and knowledge acquisition were substantially addressed, researchers began to observe that students also needed to develop the affective dimensions of engaging diverse populations (Bonwell & Eisen, 1994; Chau, 1990; Weaver, 1998). Chau (1990) noted the need for social educators to expand their teaching approaches beyond the cognitive dimensions of students' learning:

often value-laden and evoked emotions, and traditional didactic formats are useful only to impart factual and descriptive content. Teaching approaches that help students get beyond cognitive learning, including approaches that are focused on affective processes and skill development, are generally more useful in helping students deal with diversities and biases of the kind normally encountered in cross-cultural situations. (p. 3)

As the affective facets of teaching diversity content gained attention, approaches to addressing such needs developed. Several researchers cited experiential learning



techniques that moved the student from knowledge attainment to action, followed by reflection as essential components to learning multicultural social work education content (Adams et al., 1997; Saddington, 1992; Weaver, 1998). Examples of experiential learning within diversity courses included immersion experiences (e.g., trips to ethnic neighborhoods and visits to families from diverse groups).

Experiential models that focused on students' understanding and consciousness of bias through small group interactions were being practiced in courses that included content on diversity and social justice (Nakanishi & Rittner, 1992). Notably, the intergroup dialogue model gained attention as a pedagogical method that allowed students from different social identity groups to engage in specific group dialogues that explored cultural identity and differences (Nagda et al., 1999). The process of intergroup dialogue "...fosters a deeper understanding of oppression and privilege, and building alliances for social change" (Nagda et al., 1999, p. 433). Early evaluations of intergroup dialogue programs demonstrated modest achievements. For example, Lopez, Gurin & Nagda (1998) evaluated an intergroup dialogue intervention with a group of 50 bachelor of social work students enrolled in a *Cultural Diversity and Justice* course. Results indicated that 80% of students who completed the course indicated the importance of constructive collaboration and social action.

As pedagogical models in multicultural social work education grew, concerns regarding faculty' knowledge and competence to teach diversity content also emerged within the literature (Gutierrez et al., 1999; Guys-Walls, 1997; Schmitz, Stakeman & Sisneros, 2001). A primary concern was the limited knowledge base of many faculty teaching diversity content. With the on-going development of foundational content in

multicultural social work education, instructors often found themselves moving quickly to attain the latest texts and literature, while deepening their own knowledge base, and simultaneously teaching diversity courses. In a national study of diversity content in 11 social work graduate schools, Diggs (cited in Guy-Walls, 1997) reported that faculty expressed a lack of training on how to deliver multicultural content. Moreover, in a recent study sponsored by the CSWE's Commission on Diversity and Social and Economic Justice, 195 schools of social work education were asked to identify activities related to diversity and social justice, only 28% of the schools reported offering faculty training that related to diversity and social justice content (Abramovitz, 2008).

In 2001, the CSWE established an Education Policy and Accreditation Standard (EPAS) that mandated accredited social work programs to incorporate significant curriculum content on human diversity, populations at-risk, and social and economic justice. Changes continued in 2008, when the CSWE established a new EPAS that requires all generalist level social work education programs to demonstrate how and to what degree students achieved the 10 identified practice competencies. In addition to curriculum that promotes self-awareness, an understanding, affirmation and respect for people from diverse backgrounds, the new EPAS includes competencies that require an explicit curriculum that educates students on the factors that perpetuate and uphold marginalization and oppression, and engages students in social justice practices (CSWE, 2008).

This historical overview of social work literature documents how both scholars and educators have long criticized the lack of specificity in meeting the CSWE's multicultural recommendations and standards. Within schools of social work, there has

also been an inconsistency in the implementation of multicultural curriculum that is integrated with social justice principles (Dessel et al., 2006; Garcia & Van Soest, 1997; Newsome, 2004). There continues to be a plethora of pedagogical models for multicultural content that “share the same goals but differ in strategies used to attain them” (Abrams & Gibson, 2007, p.149). A more rigorous assessment and evaluation of pedagogical interventions can serve to develop an effective, common framework for teaching multicultural curriculum within a social justice perspective across social work education programs. Equally important, the literature shows a limited number of studies that provide empirical evaluation of students’ level of cultural competence and its relationship to social justice outcomes (Carillo et al., 1993; Dessel et al, 2006; Guy-Walls, 1997; Mildred & Zuniga, 2004; Plotocky, 1997).

### **Theoretical & Conceptual Framework**

The aim of this study was to investigate the relationship between an intergroup dialogue intervention within social work diversity courses and participants’ precultural and postcultural competency levels; as well as intergroup dialogue and its relationship to students’ confidence to act toward social justice and students’ social justice behavior outcomes (posttest and one year later). The researcher hypothesized that participants who received the intergroup dialogue intervention would have greater change in their levels of cultural competence. Secondly, the researcher hypothesized that participants who received the intergroup dialogue intervention would identify course activities from the intergroup dialogue intervention as the most important aspects of their learning of macro social justice (e.g., structural inequality and social change). Lastly, the researcher hypothesized that participants who received the intergroup dialogue intervention would

have greater confidence to act toward social justice, as well as a greater number of social justice actions. The major construct of the study was the intergroup dialogue intervention. Dependant constructs included cultural competence and social justice. This section presents theories and concepts that are related to these constructs.

This study suggests that much of the diversity content in social work education is taught from a multicultural perspective that precludes a critical dialog about power relations, privilege and mechanisms of oppression (Cordero & Rodriguez, 2009; Dessel et al., 2006; Sisneros et al., 2008; Werkmeister Rozas, 2007). In order to prepare social work students in a manner that addresses the professions' commitment to social change and social justice, educators need to approach diversity content with a *critical multicultural perspective*. Sisneros et al. (2008) defines this perspective as one that: "focuses specifically on raising consciousness of social groups that are or have been oppressed and the systems that foster that oppression. It involves an analysis of the systems that maintain and perpetuate inequality, with the presumption of a commitment to egalitarianism through action" (p. 6). In addition, Uehara et al. (2004) asserts that a critical multicultural perspective "occurs through a social process that is essentially dialogic" (p.119). Several researchers have underscored the importance of intergroup dialogue as a pedagogical intervention that addresses the goals of critical multicultural social work education (Nayalund, 2008; Plotocky, 1997; Uehara et al., 2004). Participants of intergroup dialogue engage in critically reflective open communication about injustices that persist through institutions and structures. Participants are also required to identify "socially just actions" for social change that support a more just society (Schoem, 2003; Nagda et al., 1999, p. 434).

## **Intergroup Dialogue Overview**

In this study, intergroup dialogue was examined as a bridging mechanism through which social work students “can engage with people in conflict to advance advocacy, justice and social change” (Dessel et al., 2006, p. 304). Primarily implemented within academic institutions, intergroup dialogue gathers a small group of participants from distinct social identity groups (e.g., race, ethnicity, gender, sexual orientation, religion, and social class) for a series of peer-facilitated, face-to-face meetings (e.g., one hour weekly meetings over 10-14 weeks). The curriculum often entails readings, experiential exercises, and reflective papers. A cooperative learning environment is paramount to fostering constructive open dialogue; therefore, participants should carry “equal status.” Equal status is often addressed by including more than one participant of each social identity within the group. Intergroup dialogue follows a stage model curriculum (Schoem, 2003). The following four-stage framework outlines the essential practices of intergroup dialogue: (a) forming and building relationships, (b) exploring experiential differences and commonalities, (c) dialoguing and exploring controversial topics, and (d) action planning and coalition building (Zuniga et al., 2002) (for a descriptive explication of the intergroup dialogue intervention please see Program Description: Chapter 4) .

Participants who are from different social identity groups, with a history of power differentials that are perpetuated by structural inequalities, engage in deep meaningful sustained dialogues about controversial, challenging, or conflict-ridden issues. For example, dialogues can explore a range of topics including: Black-White relations, immigration, hate crimes against gays, police relations with people of color, job discrimination, current public policy changes, and group conflicts within an academic

institution (Schoem, 2003; Zuniga et al., 2002). Through the intergroup dialogue process, personal experiences are shared. Information regarding each others' culture is exchanged and critically examined within the context of privilege and structural oppression (Dessel et al., 2006). Intergroup dialogue processes also establish the basis for continued collaborative engagement via action projects that promote social change (Schoem & Hurtado, 2001). Overall, the goals of intergroup dialogue entail: (a) understanding social identities and the role of social institutions and structure in establishing and maintaining and inequity, (b) developing approaches to work through cross-cultural conflicts and cross-cultural interpersonal communication skills, and (c) planning and enacting collaboration and plans for action (Schoem, 2003).

### **Social Engagement Foundations of Intergroup Dialogue**

**Intergroup contact.** Intergroup dialogue incorporates various tenets of interrelations theory, including intergroup contact. Beginning after World War II, social scientists theorized intergroup contact as an effective strategy for improving intergroup relations (Allport, 1954; Watson, 1947; Williams, 1947). Intergroup contact theory was initially informed by studies that included Deutch and Collins' (1951) examination of a racially segregated housing project in Newark and desegregated housing project in New York City (as cited in Pettigrew & Tropp, 2006). The study discovered that White housewives who resided in desegregated housing expressed a high regard for Black neighbors and were supportive of desegregated housing. In contrast, the study found that segregated housewives identified Black communities in a negative stereotypical manner (e.g., "rowdy" and "dangerous") and were not supportive of desegregation. Results demonstrated that "contact and perceived social climate tend to reinforce each other when

their influence operates in the same direction, and to cancel each other out when the influence works in the opposite direction” (Winter et al., 1955, p. 106 as cited in Pettigrew, 1998).

Early field research on desegregation served to inform Allport’s (1954) theorizing of intergroup contact in *The Nature of Prejudice*. A social scientist with a commitment to connecting social science with practice, Allport critiqued the assumptions that intergroup contact in itself was effective in reducing prejudice (Tropp & Bianchi, 2006). Allport argued that intergroup contact experiences could only reduce intergroup prejudice when four optimal conditions were addressed: equal status within the experience, cooperation, common goals and authority sanction. The conceptualization and application of equal status has varied. In general, a focus has been placed on individuals with different social identities “expecting and perceiving equal status” within the intergroup experience (Pettigrew, 1998, p. 66). Reduction of prejudice through intergroup contact also requires a dynamic goal-orientated endeavor (i.e., common goals), that must be addressed cooperatively and without intergroup competition (Allport, 1954). The success of intergroup contact situations that reduce prejudice was predicated on the absence or presence of optimal conditions.

As intergroup contact theory expanded, additional conditions were posited as potential factors for optimal intergroup contact. Pettigrew’s (1998) reformulation of intergroup contact theory identified *friendship potential* as a fifth condition that facilitates “close interaction that would make self-disclosure and other-friendship developing mechanisms possible” (Pettigrew, 1998, p. 76). The reformulation of intergroup contact distinguished between conditions (i.e., equal status within the experience, cooperation,

common goals and authority sanction) that inhibit or support the process of facilitation and conditions (i.e., friendship potential) that mediate intergroup contact processes.

Reformulation of the four optimum conditions as supportive and not direct mediators of intergroup process, led to Pettigrew's assertion that successful intergroup contact experiences may occur even when aspects of four optimum conditions are absent.

More recently, concerns regarding growing social inequities (e.g., re-segregation of public school systems) have led scholars to examine innovations to intergroup relations that recognize current societal changes (Massey & Denton, 1993; Nagda & Gurin, 2007). Consequently, a closer examination of the saliency of social identity and status and how it relates to intergroup communication processes has emerged (Nagda, 2006). For example, an empirical investigation of the mediating processes in an intergroup education initiative conducted by Nagda, Kim, and Truelove (2004) examined whether it was a friendship-building process or an alliance-building process that mediated motivation to bridge differences. Friendship implies personal intimacy and is often based on similarities. Alternatively, alliance-building implies a conjoint commitment toward diversity and social justice learning and action in the context of differences and inequalities (Nagda, 2006). The distinction between friendship and alliance building is in the contextualization of intergroup connections within larger systems of social inequalities. The contextualization of intergroup relations within a larger system has influenced several intergroup dialogue interventions to apply Allport's optimum conditions (i.e., equal status within the experience, cooperation, common goals and authority sanction), as well as Nagda et al.'s (2004) alliance building conditions, for the purpose of working towards a goal of social change—*not* prejudice reduction (Nagda,



Tropp, & Paluck, 2006). Similarly, the intergroup dialogue intervention within this study applied intergroup contact for the purposes of participants working towards the goal of social change.

### **Dialogic Foundations of Intergroup Dialogue**

**Dialogic education.** The educational model of Friere (1968) has had a significant influence on intergroup dialogue models. His model of education critiqued the traditional power orientated roles of teacher as the authoritarian expert of what is known, and students' as unknowledgeable empty containers that need to be filled. Friere's model of dialogic education views the experiences, knowledge, and ideas of both students and teachers as central to the learning process. Beyond the integration of diverse perspectives, the model defines a critical inquiry process (i.e., reflection) that analyzes unequal power relations for the purposes of excavating subjugated voices, while examining the oppressive forces that subjugate marginalized populations. The model's critical inquiry process provides students and teachers with a better understanding of diverse social identities, varying perspectives of social realities, and rationale for a person's behavior. Dialogic education is not solely a dialogic, reflective process that can raise consciousness about social identity, it also has implications for power and the perpetuation of oppression within a socio-cultural-historical context. The model can only become a fully emancipatory process when student and teacher collectively engage in praxis that challenges the oppressor within, as well as the oppressive forces within one another and society. Intergroup dialogue incorporates many of the tenets of dialogic education. Nagda et al. (1999) describes the process of intergroup dialogue as "learning that builds on participant's experiences; it acknowledges personal experiences as valid knowledge and

content for discussion” (p. 440). Moreover, intergroup dialogue aims to raise participants’ consciousness of their role in the propagation of oppression, while encouraging participants toward a collective praxis (i.e., action planning & alliance building) (Zuniga et al., 2002).

### **Social Justice Foundations of Intergroup Dialogue**

This study sought to evaluate the relationship between an intergroup dialogue intervention and confidence to act toward social justice, as well as social justice actions. The literature continues to support intergroup dialogue as a viable intervention through which groups, from different social identity groups, can advance social justice (Garcia & Van Soest, 1997; Werkmeister Rozas, 2007; Schoem & Hurtado, 2001):

Thus, the culminating goal of intergroup dialogues is social justice: a fundamental restructuring of social relationships that recognizes that all people have positive contributions to make and fundamental right to participate in decision making in the larger society. Intergroup dialogues underscore the fundamentally political and social nature of education and attends to the processes that make education a truly democratic experience. (Vasques Scalera, 1999, p. 37)

The purpose of intergroup dialogue is not only to transform the way participants think about themselves and social issues, but also to help them take action to transform society.

Miller’s (1976) analysis of *dominant-subordinated relationships*, theorizes that the dynamics of domination and subordination characterize all relations. Within society, dominant groups hold the power and define how subordinates operate within society.

Models of intergroup dialog apply a dominant-subordinate analysis by exploring the importance of socially constructed identities in conjunction with issues related to power relations and oppressive outcomes (e.g., marginalization, powerlessness, exploitation, cultural imperialism, and violence) (Adams et al., 1997; Zuniga et al., 2002). As participants dialogue about controversial topics (e.g., racial profiling), the significance of a participant's social identity and the character of dominate-subordinate relations is kept central to how each participant experiences societal inequalities.

Participants involved in the intergroup dialogue process often share divergent experiences with structural forces, which can often lead to conflict and emotive responses ranging from anger to shame or guilt (Hurtado, 2001). Through the intergroup dialogue process, students can “build bridges” that constructively address such conflicts and provide an opportunity to accept the “challenge of undoing destructive ways of working across differences” (Nagda et al., 1999, p. 439). The process of building bridges supports the sustainment and development of alliance building for personal and social change (Nagda, 2006). Participants build alliances by working through differences and conflicts, questioning stereotypes and biases, and developing commitments to social justice. These “alliance building” behaviors work to undo relational disparities within the group, while simultaneously supporting participants in joining together to act against structural oppressive forces that perpetuate the enactment of inequalities. Equally valuable, the process of alliance building strengthens participants' aspirations to bridge differences outside of the intergroup dialogue experience (Nagda, 2006).

Harro's (2000) cycle of liberation theory illustrates a “critical transformation” process that incorporates intergroup dialogue's engagement of bridge building. The cycle

of liberation shows an identifiable pattern of events that “occur in most successful change efforts, which can lead to some degree of liberation from oppression for those involved” (p.464). Within this process, individuals who commit to undoing oppression work through a cycle of changes, including *intrapersonal* (i.e., change in what a person believes about oneself); *interpersonal* (i.e., changes in how we assess others and the world we live in; and *systemic* (i.e., changes in positions, system, structures, thinking and assumptions). Intergroup dialogue can facilitate bridge building interactions that guide participants through a transformational dialogue process which can subsequently foster: consciousness raising, questioning assumptions, renaming reality, formulating action plans, and creating social change (Dessel & Rogge, 2008). Notably, Werkmeister Rozas (2007) found that intergroup dialogue participants reported outcomes related to interpersonal, intrapersonal and systemic change. One participant described systemic changes in her fervor to act: “It’s like I finally got it. Bad things just don’t happen to Black people, they happen to them because they are Black, and we have to stop that” (p. 18). Another participant expressed interpersonal changes: “The more I am aware of disadvantage, the more I see disadvantage, the more I can put that out there” (Werkmeister Rozas, 2007, p. 20).

**Social justice actions.** Research on social work education continues to support multiculturalism curriculum as a means for achieving social justice outcomes (Uehara et al., 2004, Van Soest, 1996; Gurin, 2004)). Within earlier discourses of social justice, Perlman (1976) noted that the value of social justice has “small worth, except as it is moved, or is movable, from believing into doing, from verbal affirmation into action” (p. 381). However, the exposition of what defines actions that contribute to social justice

outcomes is conflicting and at best limited. This study sought to evaluate the relationship between an intergroup dialogue intervention and confidence to act toward social justice, as well as students' social justice actions. McClintock's (2000) Action Continuum was applied to the study's conception of social justice actions. The action continuum conceptualizes responses to social justice as encompassing:

a range of possible responses—from participating in the oppressive behavior to working to prevent structural injustices: Social justice actions refer to a range of activities that fall under the following action continuum:

- (1) *Educate Oneself*- to learn more about what is behind the oppressive behavior.
- (2) *Interrupt Unjust Behavior*- expressing your disapproval of a behavior.
- (3) *Interrupt and Educate*- expressing your disapproval of a behavior and explaining what is oppressive about the behavior.
- (4) *Support Others Proactive Responses*- supporting the efforts of other people to educate or take action against injustices.
- (5) *Initiating Proactive Responses*- taking some kind of action that mobilizes people to educate or take action against injustices.

(McClintock, 2000, p. 484)

Literature has often identified social justice actions as behavior that can entail signing a petition, participation in a protest, and writing a letter to a senator or congress person (Adams et al., 1997). However, the continuum identifies social justice actions that encompass both personal change actions and the more commonly recognized social change actions. For example, reading about “discriminatory practices toward Muslims

after the attack on the World Trade Center” provides a greater knowledge and consciousness about religious bigotry, which in turn can facilitate an individual’s capacity to “name the problem” (Freire, 1968). Therefore, education is an essential action in working towards social justice outcomes. Lum (2003) substantiates the importance of having a continuum of social justice actions by underscoring how students’ responses to social justice learning often begins with initial steps towards social justice (e.g., talking with family and colleagues). These steps can gradually lead to more comprehensive actions. Within this study, McClintock’s action continuum provided a framework for categorizing the typology of students’ social justice actions (see table 2 in Methodology chapter).

### **The Social Work Foundation of Intergroup Dialogue**

**Cultural competence.** The study seeks to evaluate the relationship between an intergroup dialogue intervention and students’ prelevels and postlevels of cultural competency. Social work literature has generally defined cultural competence as the integration of the following three areas: (a) *self awareness*—the exploration of one’s own cultural identities and experiences with “other” cultural individuals/groups; (b) *knowledge*—of demographics and history of culturally diverse populations, critical thinking perspectives on cultural competency, strengths of people of oppressed populations, culturally diverse values; and (c) *skills*—interventions and communications that are culturally appropriate (Cross, Brazon, Isaacs, & Dennis, 1989; Lum, 2003; Siegel et al., 2003; Sue et al., 1982; Sue & Sue, 1990; Sue, 2001). Cross et al. (1989) expanded upon early conceptions of cultural competence by incorporating macro level specifications, which they define as, “a set of congruent behaviors, attitudes, and policies

that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross-cultural situations” (p.13).

Equally important, Lum (1999) developed a culturally competent practice model which identifies cultural competence as an on-going performance related outcome goal.

Performance attainment is defined as “a lifelong process that involves continual learning” to maintain mastery of cultural awareness, knowledge acquisition, skill development, and inductive learning (Lum, 2003, p.7). The educational preparation of social work students continues to benefit from multicultural research that seeks to develop a more comprehensive conceptual foundation for culturally competent practice.

The conceptual foundation for culturally competent practice has continued to develop in its broadening of knowledge, skills and values that extend beyond individual clinical practice, toward an integration of learning that promotes social justice principles. Several researchers (Cordero & Rodriguez, 2009; Messinger, 2004; Mildred & Zuniga, 2004; Nayalund, 2006; Garcia & Van Soest, 1997) have underscored the importance of developing multicultural curriculum that interprets the dimensions of cultural competencies (i.e., knowledge, skills, and self-awareness) within a framework that integrates knowledge about past and present social forces and its impact on oppressed specific populations, as well the inclusion of skills for changing oppressive conditions. For example, Newsome (2004) noted that successful culturally competent practice with African-American families “... entails recognizing the role of the client’s social environment, the locus of control and empowerment” and the implementation of, “... micro, mezzo and macro practice” (p. 11).

A number of researchers have identified primary goals for social justice that encompass awareness, expansion of knowledge and social change skills (Bell, 1997; Van Soest & Garcia, 2003). For example, Van Voorhis (1998) provides a framework of cultural competence that integrates knowledge, skills, and self-awareness competencies that are related to social justice. First, knowledge competencies include an understanding the historical context and dynamics of oppression, as well as knowledge about the socio-economic impact of oppression. Second, self-awareness competencies involve an acceptance of one's socio-cultural identities and how one's status relates to power and privilege in the larger social context. Lastly, the skills dimension encompasses competencies that demonstrate the practitioner's capacity to assess the impact of oppressive conditions, intervene and change unjust social conditions, and evaluate interventions that relate to empowerment outcomes. Instructional methods that integrate Van Voorhis' (1998) framework can "... aid students to focus on solutions and avoid interventions that merely adjust clients to oppressive conditions or reinforce the client's sense of helplessness and victimhood" (p.130).

Social work literature has begun to underscore the importance and utility of intergroup dialogue as a teaching approach that can support students' development of cultural competencies that are inclusive of social justice principles (Nagda & Zuniga; 2003; Nayalund, 2006; Zuniga et al., 2002). Similarly, intergroup dialogues are often facilitated through a course structure that encourages students to develop knowledge, skills, and self-awareness competencies through an exploration of issues associated with social justice, including social group identity, historical and structural power inequalities,



social identity conflicts, action planning and coalition building (Hurtado, 2001; Zuniga, Nagda & Sevig, 2002).

Within this study the construct of cultural competence refers to the subsequent three variables: cultural-awareness, knowledge acquisition, and skills development. The variables are based on the content of the Lum (2003) textbook: *Cultural competency practice: A Framework for Understanding Diverse Groups And Justice Issues*. Lum's (2003) conceptualization of the outcomes goals of cultural competency include the following:

***Knowledge acquisition.*** The acquisition of a body of information, including terms related to cultural competence, demographics, and history of culturally diverse populations; strengths of people of oppressed populations; critical thinking perspectives on cultural competency; culturally diverse values; application of systems theory; theories on ethnicity, culture, and minority identity.

***Skill development.*** An application of what one knows within helping situations. Skill development includes the comprehension of how to overcome client resistance; knowledge of how to obtain client background; use of self-disclosure; use of positive and open communication style; problem identification; insight of problems in terms of wants or needs; explanation & excavation of problem themes; assessment of all client dimensions (i.e., micro, mezzo & macro).

***Cultural awareness.*** An awareness of the various forms of oppression (e.g., racism, heterosexism, ableism, sexism and religious bigotry) and its impact on ones professional behavior, attitude, and perceptions. Cultural awareness also includes an awareness of one's own cultural life experiences; contact with various diverse

populations; awareness of positive and negative experiences with other diverse populations; and an awareness of one's own prejudice and discrimination within the larger society.

Lum's (2003) *Social Work Cultural Competencies Self-Assessment (SWCCSA)* pretest and posttest (see Appendix A and B) define cultural competent outcome goals that are also supported by Van Voorhis's (1998) cultural competency framework. For example, the SWCCSA pretest and posttest include items that inquire about the extent to which participants have acquired knowledge about "the history of oppression and multicultural social group history" as well as participant's level of *skill*, "I know how to explain problem themes (racism, prejudice, discrimination) and expressions (oppression, powerlessness, stereotyping, acculturation, and exploitation)."

### **Empirical Literature**

**Social justice content within multicultural social work education.** Social work education continues to support multiculturalism curriculum as a means for addressing social justice. However, much of the literature on multicultural curriculum has placed a considerable focus on evaluating effective practices for the benefit of clients (Newsome, 2004). Less emphasis has been given to the assessment of multicultural curriculum for the benefit of co-constructing just and equitable structures (Mama, 2001). Given the often complex nature of teaching multicultural curriculum, content related to social justice can often be minimized. For example, in a study exploring faculty attitudes towards teaching diversity and oppression curriculum, Gutierrez et al. (1999) found that greater importance was given to teaching about values and beliefs of diverse groups, than teaching content on oppression. Moreover, numerous studies substantiate the challenges faculty

experience when including social justice related topics within multicultural social work education (Fellin, 2000; Gutierrez et al., 1999; Schmitz et al., 2001). One faculty member described the experience of teaching about oppression as “walking through a minefield” (Schmitz et al., 2001). Some of the “minefields” researchers identify include political and philosophical tensions amongst social work department faculty; discomfort and/or fear of classroom conflict; and inadequate pedagogical preparation (Mildred & Zuniga, 2004). As a result of such challenges, social justice content lacks a consistent integration within the multicultural curriculum of many social work programs (Mildred & Zuniga, 2004).

**Cultural competence pedagogical models.** Professional and academic authorities within social work (NASW & CSWE) continue to emphasize the importance of diversity content that ensures the preparation of competent practitioners who understand the dynamics and consequences of oppression, and work toward social justice outcomes (Abrams & Gibson, 2007; Garcia & Van Soest, 1997; Lum, 2003). Despite the establishment of standards and mandates, the explicit integration of social justice principles within cultural competent teaching approaches among social work educators continues to be an area of unresolved dissonance (Fellin, 2000). Consequently, the literature emphasizes the two critical challenges that social work educators face: (1) “Preparing students to work toward transforming “unjust and oppressive social, economic, and political institutions into just and nonoppressive alternatives” (Gil, 1998, p. 1 as cited in Van Soest et al., 2000); and (2) preparing students for competent practice in an increasingly diverse society” (Van Soest et al., 2000, p. 464). A number of teaching models that aim to improve students’ cultural competence have developed within social work education (Petrovich & Lowe, 2005; Ridley, Mendoza, Kanitz, Angermeier, &

Zenk, 1994; Spears, 2004). Some models have focused on enhancing the cognitive domains of knowledge and skills acquisition (Chau, 1990; Ifill, 1989). Teaching models have also addressed the learning process of cultural competence and how it can induce anxiety about exploring one's social identities and one's relationship to societal power and privilege. As a result, empirical studies have demonstrated that students can learn more effectively when, in addition to cognitive instruction, they are engaged in affective learning experiences (Gray & Gibbons, 2002; Greene, 1995; Deal & Hyde, 2004; Quinn, 1999). Affective learning domains address the impact of feelings, emotions, values, and personal perspectives on one's professional development. Comerford (2004) concludes that the use of affective learning "supports the interrogation of student and instructor assumptions, biases, attitudes, and experiences that result from living in a diverse and inequitable world. Such interrogation is critical if students are to develop the capacity to engage a broad range of clients with varying constellations of social identity" (p. 183). Additionally, Hurtado (2001) identified several important factors that support students' learning of cultural competence. Her study concluded that students who engaged in experiential learning via interaction and sharing of social identity with a diverse set of peers, were better prepared for life in an increasingly global society.

Research that focuses on the assessment of teaching models that integrate affective, experiential and cognitive approaches for the purposes of strengthening students' learning of cultural competency is increasing. For example, Colvin-Burque et al. (2007) conducted an empirical study that examined the impact of a culturally competent Self and Other Awareness Project (SOAP) model on the racial attitudes of 110 undergraduate students. The model was intended to address cultural competence through

cognitive learning (e.g., guest speakers & films) and affective learning (e.g., small group activities & reflective journals) approaches. Results indicated significant pre-post differences in *Unawareness of Racial Privilege* ( $t(80)=4.98, p<.01$ ), as well as significant differences in *Unawareness of Blatant Racial Issues* ( $t(80)=2.90, p<.05$ ). Evaluative studies that similarly assess the outcomes of teaching models that implement culturally competent practices are important factors in establishing an evidence-based foundation for effective teaching models (Dessel et al., 2006). Without the consistent implementation of evaluation studies, educators and academicians have limited knowledge about social work teaching models and their relationship to the development of cultural competent behaviors (Carillo et al., 1993; Spears, 2004).

Although scholars have begun to examine the behavioral outcomes of cultural competent teaching models, pedagogy that can enhance the student's development of cultural competencies that promote social justice outcomes are limited (Abrams & Gibson, 2007; Dessel et al., 2006; Nayalund, 2006). An urgent need remains for social work educators to link social justice principles within the pedagogy of culturally competent practice. Several researchers have underscored intergroup dialogue as a teaching approach for enhancing students' preparation for culturally competent practice that advances personal change and promotes social change:

The prevailing emphasis on working across differences in social work currently centers on culturally competent practice. Criticisms of the cultural competence approach include lack of explicit focus on equality and social justice. More recent works embracing a social justice perspective add to this approach the dimensions of oppression, privilege,

empowerment, and transformation. Intergroup dialogues aim to bring such a perspective to educating social work students. (Nagda et al., 2001, p. 118)

Several studies, as well as anecdotal literature, have identified intergroup dialogues as a teaching model that can serve in preparing social work students “for culturally competent and social justice-oriented practices” (Nagda et al., 1999, p. 433; Uehara et al., 2004; Zuniga et al., 2002). Despite these statements from a number of articles, and a range of studies on intergroup dialogue models, research that has specifically assessed intergroup dialogue and its relationship to students’ development of cultural competence were not found. Therefore, this evaluative study sought to address this gap within the literature by examining an intergroup dialogue teaching model and its relationship, if any, to students’ pre and post levels of cultural competence.

### **The Study of Intergroup Dialogue**

Early research introduced intergroup contact as a model for reducing prejudice among members of differing social identities (Allport, 1954; Watson, 1947; Williams, 1947). Since the initial theoretical development, intergroup contact, along with other theoretical models (experiential learning, feminist pedagogies, critical and dialogic education) has informed newer models of intergroup dialogue. Research on intergroup dialogue models has been implemented in a number of settings (e.g., higher education, religious institutions, and community organizations; Dessel et al., 2006). It can be assumed that the implementation of intergroup dialogues varies within different settings, which can limit the implications of what is studied. However, Pettigrew (1998) notes that a number of studies have indicated positive results, despite lacking some of the four key

conditions, such as, creating equal status within the group and authority sanction for intergroup dialogue. In an effort to increase learning about standardized methods of intergroup models, cross-programs of intergroup dialogue have recently been implemented. For example, the University of Michigan conducted a multi-university research evaluation of the educational benefits of intergroup dialogues (Hardiman & Jackson, 2005). The universities involved implemented a standardized educational intervention, research design and measures. Applicants were randomly assigned to a dialogue or to a wait-list, thus increasing the potential for generalizable results. Premeasures and postmeasures were taken for each participant and wait-list students, in addition to a 1-year follow-up study to assess longer-term effects of intergroup dialogues. As the empirical study of intergroup theory, principles, and praxis continues to progress, the literature notes that research on intergroup dialogue is still in its early stages (Dessel & Rogge, 2008; Zuniga & Nagda, 2001; Schoem et al., 2001).

Hurtado (2001) classifies the foci of present intergroup dialogue research within the following three areas:

(1) Actors (coordinators, facilitators, & participants); (2) processes that include institutional support, general sequence of meetings & group dynamics; and (3) outcomes that relate to overall impact, improved climate, increased awareness, attitude change, communication, conflict management and commitment to action and social justice. (p. 28)

The outcome focus of this study sought to evaluate the relationship between intergroup dialogue intervention and pretest and posttest levels of cultural competence and social justice outcomes.

## **Cultural Competencies and Intergroup Dialogue Outcomes**

**Awareness outcomes.** A number of studies have documented increased awareness of memberships, identity, differences, and other cultural groups among intergroup dialogue participants (Lopez et al., 1998; Nagda & Zuniga, 2003; Werkmeister Rozas, 2007). Miller and Donner (2000) sponsored a day-long intergroup racial dialogue with faculty, staff, and students at Smith College. The dialogue aimed to diminish racist attitudes, and increase awareness and critical reflection about racial tensions. The study was not designed to “confirm cause and affect relationships,” but rather to assess the “impact and meaning of the racial dialogue” (Miller & Donner, 2000, p. 42).

Students, who voluntarily completed the open-ended and scaled item questionnaire, overwhelmingly agreed that the racial dialogue was helpful. In regards to awareness, a little less than half of the students of color (45%) agreed that the dialogue had enhanced their understanding of how fellow students with differing cultural backgrounds felt or viewed issues or race. The percentage for White students was considerably higher (85.7%). Overall, students agreed that the dialogue was helpful; however, White students reported a more substantial gain from the dialogue. Miller and Donner (2000) posit that learning opportunities related to awareness (e.g., becoming more aware of privilege and status) may be greater for White students; while students of color may find that dialogue is only useful if it leads to action. Other researchers have also suggested that although people of color may value diversity, many are not convinced that diversity programs will have a positive impact on intergroup relations within the greater society (Ervin, 2001; Tropp & Bianchi, 2006).



The study conducted by Miller and Donner (2000) provides useful insights about awareness and the contrasting learning experiences among a culturally diverse student body. However, the structure of the intergroup intervention, as well as the development of the questionnaire, created significant limitations for the study. For example, the construction of a onetime intergroup dialogue event did not address the model's requisite of a *sustained dialogue* format. Without a dialogue process that takes place over time, the opportunity for students to engage in the intergroup stages of forming and establishing relationships, exploring experiential differences and commonalities, and alliance building is minimized (Zuniga et al., 2002). Additionally, the reliability of the implemented questionnaire was not provided.

Lum's (2003) definition of *cultural awareness* includes the development of an awareness of the various forms of oppression (e.g., racism and heterosexism) and its impact on one's professional behavior, attitude, and perceptions. Research examining the relationship between intergroup dialogues and students' development of an awareness of the various forms of oppression has yielded several significant findings (Dessel et al., 2006; Pettigrew & Tropp, 2006; Werkmeister Rozas, 2007). For instance, Lopez et al. (1998) conducted a quasi-experimental study of 87 students enrolled in an Intergroup Relations course. The study findings indicated that compared with students who had no exposure to intergroup dialogue, students who received the intervention demonstrated a greater understanding of structural factors that related to racial inequities. The study also revealed changes in students' attitudes, enrolled students showed a greater openness to taking on various perspectives. The scale that measured causal attributions for racial or ethnic inequality demonstrated an acceptable reliability (for the pretest, Cronbach's  $a =$

.75; for the posttest,  $a = .77$ ). Antecedent variables included a measure regarding students' political views. The inclusion of the control variable was based on the possible influence an individual's political ideology could have on their understanding of structural oppressive forces. The findings of the study supported the importance of intergroup dialogue in developing students' awareness of larger structural factors that influence racial/ethnic discrimination. Nevertheless, Lopez et al. (1998) suggested that future researchers should address the lack of research that examines the connection between intellectual understanding of structural inequality and actions that serve to address such inequalities. Such recommendations for future investigations supported the value of the author's study of intergroup dialogue and social justice actions.

**Knowledge acquisition outcomes.** Within social work multicultural education, various researchers have found empirical support for the relationship between intergroup dialogues and enhanced cognitive outcomes (e.g., "learning about others"; Geranios, 1997; Pettigrew, 1998; Trevino, 2001; Werkmeister Rozas, 2007). Learning about others can enhance knowledge about diverse groups, thereby reducing the propensity for individuals to avoid different people groups, as well as decreasing apprehension about engaging different groups (Dovidio, Gaertner, & Kawakami, 2003). Increasing knowledge about the socio-political histories of different people may also "reduce bias by increasing recognition of injustice" (Dovidio et al., 2003, p. 10). Similarly, Lum (2003) provides a description of knowledge cultural competencies that include an understanding of demographics and the histories of culturally diverse populations, strengths of people of oppressed populations, critical thinking perspectives, and culturally diverse values.

An empirical study conducted by Geranios (1997) investigated a diversity course's implementation of intergroup dialogue on students' cognitive (i.e., knowledge about discrimination toward marginalized cultural groups), affective, and behavioral outcomes. The pretest and posttest design included a comparison group of students who participated in a diversity course without an intergroup dialogue intervention. Overall, results suggested that both groups demonstrated statistically significant cognitive, behavioral, and affective outcomes and that there were no statistically significant differences between the two groups. However, when prescores and postscores for each dimension (i.e., cognitive, affective, and behavioral outcomes) were separately analyzed, "the number and intensity of the statistically significant individual cognitive, affective and behavioral scores of those participating in the multicultural course with Voices of Discovery Program (i.e., intergroup dialogue ) exceed those of the multicultural course only participants" (Geranios, 1997, p. 129). Although the increase in aggregate score of outcome dimensions was not statistically significant, the findings for each dimension confirm that the implementation of intergroup dialogue improved the outcomes goals of the multicultural course. The results of Geranios' study help to establish intergroup dialogue as a viable teaching model for enhancing cognitive, affective, and behavioral outcomes of diversity courses. The study included several limitations that can help guide future research. The research was limited to a single institution case study therefore, the results may not hold true for other institutions. Because the sample of participants attended the same institution, the study's generalizability was limited to the sample that was examined.

Rigorous qualitative studies can also serve to provide a descriptive understanding of intergroup dialogue knowledge outcomes and how knowledge outcomes are experienced by the participants. Wermeister Rozas (2007) conducted semi-structured interviews with 13 students who participated in a 10 week, voluntary, noncredit bearing intergroup dialogue. A grounded theory approach was used to analyze the data. Participants described “gaining knowledge” as a consequence of participating in the intergroup dialogue. Some participant’s described gaining knowledge that served to clarify misinformation they had about a certain cultural group before engaging in the intergroup dialogue process. “. . .it made me realize that some of the things that I was thinking were a little off base [Participant #9]” (Wermeister Rozas, 2007, p. 18). Other participants were encouraged to question and seek greater knowledge about different groups’ identities: “I always felt like every time I learned something because somebody had something new to say [Participant #7]” (Wermeister Rozas, 2007, p. 18). The study’s limitations were related to participants’ demographics: the sample was exclusively women and predominately White. In addition, Wermeister Rozas (2007) acknowledged that the study would have benefitted from a follow-up component to provide an “understanding of the duration of some of the outcomes” (p. 24). This study sought to address such limitations, by including a follow-up component that would evaluate student’s social justice outcomes a year after participation.

**Skill development outcomes.** Several scholars have linked intergroup dialogue approaches with skill outcomes that relate to increased complex thinking, perspective taking, increased communication, and capacity to productively address conflict (Gurin et al., 2004; Nagda & Zuniga, 2003; Zuniga & Sevig, 1997). Similarly, Lum (2003)

described cultural competent skill outcomes that entail the use of positive and open communication styles, critical analysis of problem themes- from micro, mezzo & macro client dimensions (i.e., complex thinking). Geranios (1997) found that students who participated in intergroup dialogue demonstrated an increase in complex thinking through their deconstruction of ignorance and stereotypes. Research also indicates an increase in communication skills amongst intergroup participants (Hurtado, 2001). Nagda and Zuniga's (2003) action research study with 203 students examined the effectiveness of a seven week intergroup dialogue on student's investment in the intergroup dialogic learning process and its effect on learning outcomes. One of the hypothesized learning outcomes posited that student's who participated would demonstrate an increase in their capacity to develop dialogic communication skills (Nadga & Zuniga, 2003). Dialogic communication entails "perspective taking and comfort in communication across differences" (Nagda & Zuniga, 2003, p. 116). Results of pretest and posttest *t* test analysis showed no significant impact of intergroup dialogue on dialogic communication skills. However, a regression analysis showed that the students' investment in the intergroup learning process predicted changes in communication skills outcomes. Nagda and Zuniga (2003) posit that the pretest and posttest demonstrated no significant impact because learning is predicated on students' value of the intergroup learning process. Their study raises important questions as to whether intergroup dialogue learning outcomes are significantly influenced by student's investment in the learning process. Nevertheless, the study's assertions are limited to the students investigated because it did not include a comparison group. Equally important, the study assessed for change immediately following the completion of the intergroup dialogues, without a follow-up component.

Therefore it was not possible to establish whether there were changes that occurred that were not immediately identified in the postdialogue experience.

**Social justice outcomes.** In addition to intergroup dialogue learning concerning knowledge, awareness, and skill outcomes, Hurtado (2001) highlights the importance of learning that involves social justice outcomes: “Perhaps the most compelling evidence of program impact involved studies that have examined individual commitment to take action and participation in social justice issues after the dialogue experience” (p. 30). Within the literature on intergroup dialogue, social justice outcomes are often identified as a component of *democracy outcomes* (Nagda et al, 2003; Schoem, 2003; Zuniga et al., 2002). Democracy outcomes consist of a student’s commitment to supporting racial understanding, perspective taking, and participation in political and community affairs (Gurin et al., 2003). Several studies demonstrate how students’ experiences with intergroup dialogue are associated with an increase in students’ long-term commitment to advancing social justice (Hurtado, 2001; Nagda et al., 2003). Gurin, Dey, Hurtado, and Gurin (2002) found that students involved in classes that promoted intergroup dialogue also showed a greater commitment to social justice actions (e.g., “supporting racial equality” or “volunteering with political organizations”).

In regards to student’s developing an understanding of structural approaches for addressing social injustices, the results of an intergroup program with 87 bachelor-level social work students enrolled in a “Cultural Diversity and Justice” course showed that 80% of students who completed the course indicated the importance of constructive collaboration and social action (Lopez et al., 1998). The study implemented a rigorous quasi-experimental design that included a comparison group of students who only

participated in a diversity course. In an effort to attain similar characteristics within both groups, the comparison group was matched to the course participants by a number of demographic criteria (e.g., gender, race or ethnicity [White, African American, Asian American, or Latino] and precollege residency). However, some scholars have raised questions regarding self selection and whether students who are interested in enrolling in an intergroup dialogue course would have a predisposition to learning about structural injustices (Dessel et al., 2006).

Equally important, Nagda et al. (2003) conducted a pretest and posttest that examined “commitment to action” outcomes with 203 students who participated in an Intergroup Relations and Conflict course. Students were presented with an intergroup conflict situation, and asked to choose a response that best fit the conflict situation. Possible responses ranged from focusing on the victim (e.g., the person should try to be less sensitive), to focusing on institutional/societal change (e.g., talk to a university authority about conflict). Posttest results showed an effect on students’ decisions to endorse ‘individual agency’ toward organizational actors (such as an authority person) ( $t = 3.339, p < 0.001$ ), as well as institutional/societal change ( $t = 5.705, p < 0.001$ ) as a response to intergroup conflict situations (Nagda et al., 2003). The results also indicated that students found content-based learning (i.e., lectures) did not enhance their commitment to action strategies. Rather, “active learning” (i.e., intergroup dialogue) served to increase their commitment to action. A number of studies have investigated, commitment, knowledge, attitude changes, and confidence in relation to social justice (Nagda et al., 2004; Nagda et al. 2003; Lopez et al., 1998; Vasques Scalera, 1999). However, few studies have examined presocial and postsocial justice actions and/or

follow-up studies after course intervention. This study sought to address this gap within the literature.

The literature continues to establish that social work education has not been successful in eliminating the gap between the social worker's commitment to social justice and the social worker's actual practice of social justice (Abrams & Gibson, 2007; Dessel et al, 2006; Van Soest et al., 2000). Intergroup dialogue is a pedagogical model that can contribute to the development of a common effective theoretical framework for teaching multicultural social work education that links to social justice content. As confirmed by Dessel et al. (2006),

Through intergroup dialogue, we can test in yet another venue how to bring social work knowledge of the inner and relational world to bear on community practice to achieve the internal and external transformations that lead to social justice and change. (p. 313)

The research reviewed in this paper alludes to a growing commitment to evaluating intergroup dialogue interventions; but much is still needed. A significant amount of the research on intergroup dialogue has focused on outcomes that assess participants' learning of perspective taking, knowledge about the socio-political histories of different people, dialogic communication skills, and commitment to social justice. However, literature that documents outcomes concerning social justice actions has lacked follow-up research (Gurin et al., 2004). In addition, intergroup dialogue studies have often taken place in single institutions and have neglected the use of comparison groups, thereby limiting inferences derived from study outcomes (Nagda et al., 1999). Equally important, despite several studies that have identified intergroup dialogue as a



teaching model that can support the preparation of culturally competent students, the relationship between intergroup dialogue and students' development of cultural competence has not been examined within social work literature. Given such limitations, this evaluative study of an intergroup dialogue intervention within a social work diversity course examined intergroup dialogue and its relationship, if any, to students' preintervention and postintervention cultural competence levels; as well as intergroup dialogues and their relationship, if any, to students' confidence to act toward social justice and students' social justice behavior outcomes (posttest and one year later).

## **Chapter 3**

### **Program Description**

In evaluative, quantitative studies the importance of describing a program can often be overlooked. Evaluative studies can place much of its resources on recruiting participants and operationalizing outcomes, and consequently the intervention itself is minimized. Smith (2010) characterizes the inner-workings of programs as “Pandora’s Box” because given the often comprehensive, fluid and intricate design of programs, the process of “opening the box” can be challenging, time-consuming and laborious. However, when addressing the purpose of research, program descriptions are an essential aspect. Program descriptions engage research through exploration with a social phenomenon. Exploration of a program provides evidence for in-depth, precise descriptions of observations (Smith, 2010). Programs descriptions also provide clarity as to how, if, or why, program goals and objectives were achieved (Smith, 2010). Equally important, program descriptions increase knowledge about human service provision and best practices for program implementation (Smith, 2010). Given the value and benefits of program descriptions, Chapter 5 includes a in-depth description of the program at Site IGD (intervention group).

### **Program Setting**

The mission of Site IGD’s baccalaureate Social Work Program is to prepare students to be social work professionals who can effectively enhance the well-being of diverse individuals, families, groups, sectarian and nonsectarian organizations, and communities, with competence, compassion, and ethical integrity, and who are committed to promoting a just and caring society in a complex and interrelated world.

The department's diversity course is the foundation for gathering knowledge on human diversity and marginalized populations, diversity content is also integrated throughout practice courses. Students are challenged to examine and face their own prejudice against groups different from themselves. The course is intended to direct students' attention to diversity, populations experiencing oppression and marginalization, social and economic justice, and increase their awareness on the importance of those issues in social work practice.

### **Historical Overview of the Program**

The social work major at Site IGD began as a part of the Department of Anthropology and Sociology in the fall of 2000 with the approval of New York State. The social work major was separated into the Department of Social Work in the summer of 2003, and granted CSWE Candidacy status in February of 2005. Since its inception, the department has offered a required diversity course for all bachelors of social work majors. In 2007, the author of this study redesigned the course content. Prior to the redesigning, the course content did not integrate social justice principles and focused solely on the delivery of culturally-sensitive approaches with a broad range of diverse populations (e.g., children, elderly, and persons with chemical dependencies). Several researchers have posited that course content that focuses on culturally-sensitive approaches with specific populations can reinforce cultural stereotypes (Mama, 2001).

### **Rationale for Implementation of Intergroup Dialogue**

Although the diversity course addressed the 2001 CSWE mandates regarding ethnic-sensitive content by educating students on "the differences and similarities in experiences, needs and beliefs of people," the course placed little focus on the CSWE

mandates concerning oppression and how specific populations are exposed to structural oppression (CSWE, 2001). In response to the 2001 CSWE mandates, the course was redesigned with the purpose of linking diversity content with social justice content. The redesigned course integrated knowledge, skills, and values related to power, oppression and inequality, and how specific status characteristics (e.g., race/ethnicity, gender, sexual orientation and religion) have been utilized and perpetuated in differential allocation of resources through society's structures and institutions (Sisneros et al., 2008).

One of the common fears students have about the academic experience is that in the process of sharing a reflection in class, they will be humiliated by having their reflection discredited by the professor (Palmer, 1998; Jordan & Dooley, 2000; Edwards & Richards, 2002). The institution of academia facilitates a hierarchical environment, where the professor is expert, and the student is learner (Palmer, 1998; Edwards & Richards, 2002). Within social work education, this hierarchical setting can cause students to have a contradictory experience with course content that often emphasizes concepts regarding value suspension, nonjudgmental listening, empowerment, and the "leveling of the playing field." It became necessary for the author of this study to ask if, as a professor of social work, I too, was duplicating aspects of an oppressive environment while in the process of teaching students to advocate and work against social injustice. Relational teaching approaches are rooted in the teacher's ability to be present, to facilitate, to learn from students' reflections, and to respect students' reflections - regardless of whether their reflections coincide with the "professor's expertise" (Edwards & Richards, 2002). The shift in the course's content, as well as the author's commitment to integrate a relational teaching model, influenced the author's decision to implement

intergroup dialogue as a pedagogical model that would reinforce the newly incorporated social justice content and engage students in affective-based, relational learning.

### **State of the Art-Broader Program Context**

Intergroup dialogue is a group model that is intended to help facilitate better group relations. Several universities (e.g., Arizona State University, Occidental College, University of Illinois, and the University of Washington) have adopted and developed similar intergroup dialogue model programs within their institutions (Shoem et al., 2003). Academic institutions have also incorporated intergroup dialogue as a researched-based initiative that can support the facilitation of a diverse college campus (Milem, Chang, & Antonio, 2005). Intergroup Dialogue centers at several universities and colleges (e.g., Occidental College, University of Maryland, and Arizona State University) have partnered with on-campus departments (e.g., first-year studies programs, Schools of Education, or Schools of Sciences) to offer courses in intergroup dialogue that integrate the social identities that exist within the academic institution (e.g., gender, race/ethnicity, sexual orientation, political, immigration and socio-economic identities; Gurin et al., 2003).

The “diversity focused” questions posed by organizations often examine the value of diversity within the organization. However, a number of researchers (Barak, 2000; Iglehart, 2000; Milem, Chang & Antonio, 2005) suggest that organizations place an unnecessary focus on exploring the value of diversity and should instead place a focus on how to make the existing diversity work for the organization and its current socio-cultural environment. Such research has influenced several academic institutions to sponsor intergroup dialogue programs that have become integral components of its student affairs

divisions and are valuable components in the facilitation of the holistic campus diversity that encompasses *structural diversity* (i.e., numerical representation), *informal interactional diversity* (i.e., actual experiences students have with diverse peers), and *classroom diversity* (i.e., exposure and knowledge of diversity in a formal classroom) (Gurin et al., 2003).

### **Program Theory**

According to Bickman (2004), program theory can be defined as a reasonable model of how a program is intended to work. The following is an explanation of the study's program theory. Differences and similarities exist within all group identities within society. The term "diversity" is a complex socially constructed label that embodies the dominantly held ideas and perceptions about individuals and groups within a specific socio-historical environment (Comerford, 2005). The labeling of certain groups as "diverse" is determined through the power of social order in U.S. society, which controls public knowledge and assertions concerning individual and group identities (Stanely & Baca-Zinn, 2003). As a result, the term "diverse populations" has become a means to identifying individuals and groups that deviate from the "norms" of dominant society (Bell, 2010). For the purposes of this study, "diverse populations" does not refer to groups that are different, but rather to people groups living within the United States that experience oppression and discrimination on the basis of race/ethnicity, socio-economic status, gender, religion, ability, and/or sexual orientation.

The diversity courses at Site IGD (intervention group) and Site Non-IGD (comparison group) were approximately 14-week courses that routinely take place at both institutions and are taught once a week, for approximately two and a half hour periods.

Course goals at both institutions aim to provide students with the knowledge and skills for social work practice with oppressed people in the U.S. (e.g., people of color, women, people with physical and mental disabilities, gay, lesbian, bisexual, and transgendered people, and people with particular religious beliefs). Concepts covered in both courses included ethnicity, culture, race, gender, minority group, majority group, dominance, marginality, social class, prejudice, intersectionality, essentialism, privilege, structural and system inequities, stereotypes, discrimination, oppression, racism, ethnocentrism, anti-Semitism, sexism, homophobia, heterosexism, and xenophobia (i.e., knowledge acquisition). Additionally, both diversity courses examined the adaptive capabilities and strengths of oppressed people (i.e., knowledge acquisition).

Students explored their own personal values, beliefs, and behaviors that may limit their ability to practice social work ethically with people of diverse backgrounds (i.e. cultural awareness). Students at both sites were expected to complete the course with a better understanding of themselves, their identity within society, of diverse groups they would work with in practice, and strategies for advancing human rights for all via the promotion of social justice (i.e., cultural awareness & skills acquisition). Content learning was expected to occur through lectures, information-oriented films, and readings. Active learning at both sites took place through reflective journal/papers and experiential group projects. As defined by Dovidio, Gaertner, and Kawakami, (2003), active learning encompasses encounter oriented approaches that involve students in interactive learning on an individual and group level. To summarize, professors at Site IGD and Site non-IGD utilized the equivalent content learning (e.g., lectures, films, and course readings), and implemented similar active learning content (e.g., group-work projects and reflective

journal/papers) throughout the semester.

### **Site IGD Course Content**

The goals and learning dispositions (LD) of the Site IGD diversity course included the following:

1. Understand the interlocking and complex nature of culture and personal identity (LD: Knowledge).
2. Understand how differences have the potential to translate into discrimination on individual, cultural, and institutional levels (LD: Knowledge).
3. Comprehend and be sensitized to the dynamics of social oppression and the effect of globalization (LD: Knowledge & Values).
4. Develop a critical awareness of personal values, feelings, attitudes, and behaviors (LD: Knowledge & Values).
5. Affirm and respect people from diverse backgrounds from the strengths perspective (LD: Skill).
6. Use communication skills differently across client populations, and communities (LD: Skill).
7. Understand the dynamics and consequences of discrimination, oppression, exploitation, and poverty in human societies and the concepts of human rights, and social, and economic justice as a values-base for social work practice (LD: Values).

The following is a sample of Site IGD course assignments:

1. Presentations: Small groups were required to present on a specific population's demographic information (e.g., economic resources, and educational attainment); historical, political, economic, and social experiences within the United



States (i.e., forces that foster systematic disparities/oppression and collective strengths); and cultural beliefs, values, and acculturation issues. Each group member was responsible for summarizing what they learned through the group presentation process and how it would impact their facilitation of social work practice with individuals from the identified diverse population.

2. Personal Journals and Text Summaries: Students were asked to respond to weekly self-reflection questions. Examples of assigned questions include, “Write about a situation in which you felt a strong power imbalance between yourself and another person”; “Take a look at your close circle of friends. How diverse is the group?” The text journals required that students respond to guided questions generated from weekly course reading assignments.

3. Cross-cultural/Diverse Neighborhoods Experience: Students were required to attend a cultural interaction, event, or performance and dialogue with a cultural informant (e.g., museum guide or host). A cross-cultural/diverse neighborhoods experience was defined as an experience that informs the student about a diverse group different from his/her own identity. Examples included attending art festivals, dramatic performances, museum exhibitions, religious programs/services, and cultural celebrations. Students were required to submit a written response that includes responses to the following questions: “What were your preconceptions and expectations?” and “How did the visit inform your prior understanding of this specific diverse population?”

4. Self-Awareness Paper: Students were to complete a final writing assignment that described what they learned about themselves and specific diverse populations, as

well as their greatest challenges in taking the course. The assignment required students to reflect on where they “began” in the semester, to identify areas of personal growth, areas in need of further development, and to describe how they will use the newly attained knowledge, skills, and awareness, in their future roles as social worker practitioners.

Beginning in the spring of 2008, the diversity course at Site IGD incorporated the intergroup dialogue intervention as an additional active learning approach. Students enrolled at Site non-IGD did *not* receive the intergroup dialogue intervention and served as a comparison group. At Site IGD the weekly two and half hour sessions were divided into two parts. The first part of each class consisted of a lecture that focused on a presentation of empirical, conceptual, and theoretical information. Lectures were utilized in combination with experiential exercises and small group activities. The second half of each class focused on intergroup dialogues.

Intergroup dialogues followed a four-stage framework with small peer-facilitated groups (10-12 students): (a) forming and building relationships; (b) exploring experiential differences and commonalities; (c) dialoguing and exploring controversial topics; and (d) action-planning and coalition building (Zuniga et al., 2002). Students who enrolled at Site IGD represented the diversity that existed within the campus. However, Site IGD’s city college campus had less than a 10% enrollment of White students, creating a challenge for facilitation of equitable dialogues regarding race. As a result, race-based dialogues at the city campus focused on intra-group tensions regarding gender, ethnicity, nationality, immigration/citizenship status, language differences and the internalization of racism. The framework, stages, content, and process of the intergroup dialogues at Site IGD were

modeled after the content within Schoem and Hurtado's framework (2001) and the activities were modeled after Zuniga, Nagda, Chessler, and Cryton-Walker (2007). Table 1 provides further description about the study's intergroup dialogue teaching stages, objectives and structured activities.

Table 1

*Overview of Stages One and Two of the Four Stage Design of Intergroup Dialogue*

Stage	IGD Content & Process Objectives	Structured Activities
<p><b>Stage I:</b>  <b>Group Beginnings</b>            Setting group norms, guiding principles, goals, hope/fears, and expectations. Groups begin to practice dialogue skills.            (2-3 Sessions)</p>	<ul style="list-style-type: none"> <li>• Underpinnings for honest and robust dialogue are established.</li> <li>• Elucidation of how dialogue is distinctive from other modes of communication (e.g., debate and conversation).</li> </ul>	<ul style="list-style-type: none"> <li>• Establishing group formation, participating in group-building activities, and identifying guiding principles and goals for group dialogue.</li> <li>• Discovering and exploring personal and social identities.</li> <li>• Identifying differences between dialogue and debate.</li> <li>• Reviewing and practicing interpersonal communication skills: speaking, listening, mirroring, receiving, and providing feedback.</li> </ul>
<p><b>Stage II:</b>  <b>Learning about Commonalities and Differences</b>            Implementing modules with opportunities for engaged and in-depth dialogue. Individual, group, and within-group social experiences are understood within the context of systems of oppression, privilege, and justice.            (4 Sessions)</p>	<ul style="list-style-type: none"> <li>• Exploring the meaning of the central terms discrimination, prejudice, and oppression, and how terms impact students' personal lives.</li> <li>• Understanding of structural/systemic oppression and how group conflicts in perceptions and/or experiences are based on different social group memberships.</li> <li>• Practicing and promotion of listening and perspective taking of experiences and perceptions different from one's own.</li> </ul>	<ul style="list-style-type: none"> <li>• Cultural chest activity: exploring multiple social identities.</li> <li>• Terminology walk: a module to stimulate discussion about central terms.</li> <li>• Web of oppression activity.</li> <li>• "Privilege snapshot" to reflect and explore the meaning and context of privilege in society and how target and agent social memberships are used.</li> <li>• Social identity-based dialogues and fishbowls to promote reflection and robust dialogue.</li> </ul>

*Note.* Werkmeister Rozas (2007)

Table 2

*Overview of Stages Three and Four of the Four Stage Design of Intergroup Dialogue*

Stage	IGD Content & Process Objectives	Structured Activities
<p><b>Stage III:</b>  <b>Working with Controversial Issues &amp; Intergroup Conflicts</b>            Probing into difficult historical, societal, and institutional issues of racism. The group develops skills for engaging in controversial subjects in a supportive and nonjudgmental manner.            (5 Sessions)</p>	<ul style="list-style-type: none"> <li>• Explore the interpersonal, cultural, and structural history of conflicting experiences and perceptions.</li> <li>• Encourage and search for dialogue that demonstrates meaningful and informed inquiry, thoughts, feelings, and responses.</li> <li>• Promote and analysis of systems, oppression, power, and privilege.</li> </ul>	<ul style="list-style-type: none"> <li>• Dialogues about controversial topics.</li> <li>• Promoting the beginnings of dialogue through take a stand activities, film clips, and gallery walk. Activities ensue inquiry, extensive debriefing, and robust dialogue.</li> <li>• Controversial IGD topics include gender and media, racial profiling, White privilege, immigration, sexuality and religion, and intragroup conflicts.</li> </ul>
<p><b>Stage IV:</b>  <b>Envisioning Change and Taking Action</b>            The group begins to examine how to build alliances and change some of the inequities within society. What can we do to interrupt injustice? The stage ends with a group celebration and affirmation.            (2 Sessions)</p>	<ul style="list-style-type: none"> <li>• Explore and identify approaches for moving from dialogue to action.</li> <li>• Achieve closure to the IGD group experience.</li> </ul>	<ul style="list-style-type: none"> <li>• Review and application of Harro's Cycle of Liberation (2000).</li> <li>• Develop action plans and possible timelines for taking actions towards social justice.</li> <li>• Affirmation and appreciation activities to bring IGD group experience to a close.</li> </ul>

*Note.* Werkmeister Rozas (2007)

### **IGD Peer-Facilitator Education and Training Course**

Peer facilitation plays a necessary role in creating a safe, nonjudgmental space for participants to dialogue with one another (Nagda, 2006). Peer trainers serve to model the outlook and skills necessary for engaging across different social identity groups who have similar and varying perspectives. For the purpose of preparing peer facilitators to pose questions, share personal experiences, and raise issues, the intergroup *Peer-Facilitator Education and Training* (2) credit social-work course took place over a 14-week period. Training began three weeks prior to the implementation of intergroup dialogue and was taught by the author of this study. The course was taught once a week, for a two-hour period. An open invitation to participate in the peer facilitation training was made to all students enrolled at Site IGD. Final selection was made by the author of this study, on the basis of students' representative diversity, schedule availability, and commitment to training, as well as comfort with facilitation.

### **Goals and Objectives of Peer-Facilitator Education and Training Course**

There is a need to educate and train peer facilitators in intergroup relations and the management of intergroup conflict. Positive cross-group interaction cannot take place on its own. The facilitation process of understanding and interacting with people who are different is difficult and stressful. Intergroup dialogue interactions were structured and peer facilitators were given education, training, and ongoing support. The learning structures for the IGD training course were directly drawn from the *Multi-University Intergroup Dialogue Research Project Handbook* (n.d.) and *The IGD Peer-Facilitator Education and Training course* (Zuniga et al., 2007). The training served three primary goals: (1) to guide the conduct of peer mediators; (2) To inform

the disputants; and (3) to promote confidence in peer mediation as a process for handling critical incidents. (see Appendix C for objectives).

The Peer-Facilitator Education and Training course focused on knowledge, values, and skills development. Topics covered included philosophy and principles of dialogic education and dialogic communication; intergroup communication; social identity development; principles of working with conflict; group dynamics, observation, and facilitation; team building among co-facilitators; and support system creation among instructor and facilitators. Training sessions focused on facilitation skills, intergroup dialogue reviews, in which critical incidents (e.g., aggression, silence, and defensiveness) were explored with other facilitators, co-facilitator team building modules, and planning for intergroup dialogue. The course explored specific intergroup issues that were current (such as interracial relationships, affirmative action, and immigration) in preparation for upcoming intergroup sessions.

**Planning and implementation issues.** Intergroup dialogue is an essential component in addressing the legacies of discrimination and other forms of social injustice that exist in society. Notwithstanding the empirical value of intergroup dialogue, there were several challenges involved in the implementation of intergroup dialogue at Site IGD. These included the “bonding capital” within the socio-cultural context of Site IGD’s department of social work. Bonding affiliations and activities provide essential social and psychological support for groups who share a specific demographic identity (Putnam, 2000). Research indicates that the strength of bonding social capital within religious institutions is a compelling force in the development of social networks

(Putnam, 2000; Saegert et al., 2001). The strength of “bonding” social capital was also evidenced within the department of social work at Site IGD. For example, faculty and students have sponsored identity-based cultural celebrations; Latino students have rallied in support of immigration rights issues; and Korean students have facilitated prayer groups. The benefits of bonding capital can also be counteracted by negative outcomes, which can lead to, “strongly bonded communities that become close-minded, hostile to others” (Saegert et al., 2001, p. 11).

Both the benefits and unfavorable results of bonding capital were evident within Site IGD’s diversity courses. The peer-student leadership structure of the intergroup dialogue intervention required the training and supervision of peer facilitators. This required team building, the bringing together of diverse faculty and students to provide leadership, and support for a more student-centered approach to teaching and learning. However, the department of social work has traditionally relied primarily on bonding capital to provide socialization, community service, and political participation for its students. Expressions of diversity have existed in the representation of different cultural groups and not necessarily in actual inter-cultural exchanges within the student body. Students have often become polarized and distrustful in cross-cultural relationship building, choosing reciprocal connections on the basis of which bonding enclaves they are “allied” with (Barak, 2000). Therefore, the IGD group process was initially met with significant resistance.

## **Conclusion**

In the above chapter, the investigator provided a program description of the multicultural course with an intergroup dialogue intervention at Site IGD. The chapter



described the context of the program and the specifics regarding the intergroup dialogue intervention, course activities and course structure. Lastly, planning and implementation issues were discussed.

## **Chapter 4**

### **Method**

#### **Purpose of the Study**

The purpose of this chapter is to present the research rationale and design used in this study. An overview of the research strategy is followed by a description of techniques used to collect and analyze the data.

Mandates for social work programs require that schools of social work include multicultural curricula that address cultural competence and social justice content. Specific pedagogical models that can show how to effectively achieve such mandates are needed. Several researchers have posited that students' cultural competency levels, confidence to act toward social justice, and performance of social justice actions can be significantly enhanced through intergroup dialogue (Nagda et al, 2001; Zuniga et al., 2002). This is a model that can contribute to the development of a common effective theoretical framework for teaching multicultural curriculum within social work education. Learning about the outcomes of intergroup dialogue models within a range of academic settings, as well as assessing outcomes related to social justice within courses that implement intergroup dialogue, contributes to the development of a pedagogical framework that fulfills and further elucidates multicultural mandates within social work education.

Much of the research on intergroup dialogue models has focused nearly exclusively on intellectual outcomes, and has been negligent in documenting social justice behavioral outcomes. Several studies have also identified intergroup dialogue as a teaching model that can support the preparation of culturally competent students;

however, the relationship between intergroup dialogue and students' development of cultural competence has not been examined within social work literature. Moreover, studies on intergroup dialogue have primarily been implemented within single institutions and have included limited studies that follow-up on students' social justice behavior outcomes (Nagda et al., 1999). Given these limitations, the present study examined an intergroup dialogue teaching model and its relationship to (a) students' pretest and posttest levels of cultural competence; and (b) students' confidence to act toward social justice and students' social justice actions (posttest and one year later).

This chapter includes the research design and methodology, the sampled population, the instruments used, how the study was completed, data analysis, the bias of the research, limitations, and delimitations.

### **Research Questions (RQ) and Hypotheses**

RQ1: Do participants who receive the intergroup dialogue course intervention demonstrate greater overall change in postlevels of cultural competence than participants who do not receive the intergroup dialogue course intervention?

RQ1a: Do participants who receive the intergroup dialogue course intervention demonstrate greater change in postlevels of the "knowledge acquisition" dimension of cultural competence than students who do not receive intergroup dialogue course intervention?

RQ1b: Do participants who receive the intergroup dialogue course intervention demonstrate greater change in postlevels of the "skill development" dimension of

cultural competence than students who do not receive intergroup dialogue course intervention?

RQ1c: Do participants who receive the intergroup dialogue course intervention demonstrate greater change in post levels of the “cultural awareness” dimension of cultural competence than students who do not receive intergroup dialogue course intervention?

RQ2: Do participants who receive intergroup dialogue course intervention identify the intervention as the most important aspect of the course content?

RQ3: Do participants who receive intergroup dialogue course intervention demonstrate a greater level of confidence to act toward social justice than participants who do not receive the intergroup dialogue course intervention?

RQ4: Among participants who receive the intergroup dialogue intervention, what is the overall level of confidence to act toward social justice outcomes a year after course participation?

RQ5: Among participants who receive the intergroup dialogue intervention, what is the overall level of social justice actions a year after course participation?

## **Study Hypotheses**

H1<sub>0</sub>: Participants who receive the intergroup dialogue course intervention will not demonstrate significantly more change in cultural competence scores on cultural awareness, knowledge acquisition, skill development and overall cultural competence than students who do not receive intergroup dialogue course intervention.

H1<sub>A</sub>: Participants who receive the intergroup dialogue course intervention will demonstrate significantly more change in cultural competence scores on cultural awareness, knowledge acquisition, skill development and overall cultural competence than students who do not receive intergroup dialogue course intervention.

H2<sub>0</sub>: With regard to learning about social justice, participants who receive the intergroup dialogue course intervention will not identify the intervention as the most important aspect of course content.

H2<sub>A</sub>: With regard to learning about social justice, participants who receive the intergroup dialogue course intervention will identify the intervention as the most important aspect of course content.

H3<sub>0</sub>: Participants who receive the intergroup dialogue course intervention will not demonstrate a greater level of confidence to act toward social justice than participants who do not receive the intergroup dialogue course intervention.

H3<sub>A</sub>: Participants who receive the intergroup dialogue course intervention will demonstrate a greater level of confidence to act toward social justice than participants who do not receive the intergroup dialogue course intervention.

H4<sub>0</sub>: Participants who receive the intergroup dialogue intervention will not demonstrate a greater level of confidence to act toward social justice outcomes a year after course participation.

H4<sub>A</sub>: Participants who receive the intergroup dialogue intervention will demonstrate a greater level of confidence to act toward social justice outcomes a year after course participation.

H5<sub>0</sub>: Participants who receive the intergroup dialogue intervention will not demonstrate an increase in social justice actions a year after course participation.

H5<sub>A</sub>: Participants who receive the intergroup dialogue intervention will demonstrate an increase in social justice actions a year after course participation.

### **Research Design and Sample**

Ziera and Rosen (2000) note how the knowledge base of social work has often focused on understanding and describing problems, rather than explicating and evaluating the effectiveness of interventions. Similarly, within the field of multicultural social work education, the knowledge development of effective pedagogical interventions continues

to be limited. The state of knowledge within social work multicultural education can benefit from quantitative studies that derive conclusions that can extend to a more general level and thereby inform the identification of effective instruction methods and course content (Rubin & Babbie, 2005). Quantitative methods are designed to collect data in a form that is suitable for statistical analysis for studying change empirically.

The study's convenience sample consisted of 115 college students enrolled in CSWE accredited social work programs. The sample size guidelines established by Cohen (1992) were used to determine the minimum sample size *a priori*. According to Cohen, in order to achieve a significant independent samples *t* test at a .05 level of significance, an observed power of .80, and a large effect size of .80, the minimum sample size required is 26 participants per group for a total of 52 participants (Cohen, 1992). This evaluative study was based on a quasi-experimental nonequivalent comparison group design with pre, post and follow-up measures, quantitatively examining the effect of an intergroup dialogue course intervention on students' levels of cultural competence and social justice outcomes. Given the nomothetic goals of the study, the utilization of a quantitative investigation allowed the investigator to explore the possibility of causal relationships (Ruben & Babbie, 2005).

**Procedures for data collection research sites.** The school of social work selected for the implementation of intergroup dialogue (Site IGD) was a private sectarian college situated in the Northeastern United States which has a suburban main campus, as well as urban satellite programs (site IGD diversity courses were taught at both the suburban and urban campuses). The college offers liberal arts and professional programs to approximately 2,500 students (1800 undergraduate students and 700 graduate

students). As of 2008, a total of 114 students were majoring in its bachelor's of social work program.

The school of social work selected for the comparison group (Site non-IGD) was a private university situated in the Northeastern United States which has a suburban main campus, as well as urban satellite programs (Site non-IGD diversity courses were taught at both the suburban and urban campuses). Site non-IGD enrolls over 8,600 students within its graduate and undergraduate programs. The university seeks to serve its locality, state, and nation through the research and practice of its faculty; the strengthening of its ties between the professional schools and the education of students. In 2009, the school of social work enrolled over 1000 students in its BSW and MSW programs.

**Method of recruitment.** One hundred and fifteen participants were recruited through the Department of Social Work at Site IGD and through the University's School of Social Work at Site non-IGD. Students who identified as social-work majors and registered for diversity courses within both sites were asked to voluntarily participate in the study. Participant recruitment occurred from September 2007 through May 2010. At Site IGD, students who identified as cross-cultural majors were eligible to register for social work diversity courses; however, students who identified as cross-cultural majors were not included within this study. At Site non-IGD, first-year master of social work students and third-year bachelor of social-work students are taught jointly.

**Data collection.** Study participants at Site IGD participated in the peer-facilitated intergroup dialogue intervention and were assessed during: January 2008, January 2009 and January 2010 (baseline/pretest), May 2008 and May 2009 and May 2010 (posttest



and follow-up survey-one year later). At Site non-IGD, students were assessed during September 2007, September 2008, September 2009 (baseline/pretest), December 2007, December 2008 and December 2009 (posttest). Appendix H provides an overall timeline for the data collection of this intergroup dialogue evaluation study.

Students at Site non-IGD did not receive the intergroup dialogue intervention and served as a comparison group. During the pre and posttest time points, participants were asked to complete the surveys after the first (pretest) and last (posttest) class session. Students received surveys through a web-link that was sent to their e-mail accounts immediately following the first and the last day of classes. Participants who completed surveys (pre and posttest) were allotted a four-point credit toward their journal assignments. If students chose not to participate in the study, additional written journal assignments were provided throughout the semester. Only participants who completed both pre and postsurveys were included in the study. Students at Site IGD were also e-mailed and mailed a follow-up survey a year after the posttest was completed. Participants who conducted the follow-up survey were offered a \$10 cash gift as compensation for their participation in the study (Appendix L and M). Participants with questions about any of the surveys were provided with an opportunity via e-mail or phone to privately discuss, with the professors, their inquiries about the survey. To insure accuracy of pretest, posttest and follow-up test time frame, surveys were not accepted after the due date of required submission. All pre, post, and follow up surveys were self-administered through SurveyMonkey.com, an online survey website. The participants' completion of the online surveys required approximately one hour.

## **Protection of Human Participants and Ethical Issues**

The American Psychological Association's (APA) guidelines (2005) for conducting research with human participants were followed. An electronic consent form (see Appendix I, J and K) was used to have participants indicate their willingness to participate in the research study, advise students of the researchers' efforts to maintain confidentiality, and to state that participation could be discontinued at any time with no penalties was given to participants. Permission to engage in the research was obtained from the both study sites. Since the project involved adult participants and data had to be collected to evaluate study questions, a minimal risk was anticipated; however, no adverse consequences were reported to the researcher. The records did not show participants' names, but had codes entered that allowed the information to be linked to participants. Only principal investigators of the study had access to the list of codes and names. Participants were also debriefed after completion of the survey.

## **Measures**

**Independent and dependant variables.** The intergroup dialogue intervention was the independent variable, as measured by the Enlightenment and Encounter scale. This instrument asked students to assess the level of importance of learning activities provided within the course. Therefore, the dependant variable is the change in students' survey scores (post and follow-up). A comprehensive description of the intergroup dialogue intervention can be found in Chapter 4.

**Operational definitions of dependant variables.** As established within the literature, the construct of cultural competence has been operationalized as three variables: cultural awareness, knowledge acquisition and skill development. These three

variables are also included in the theoretical framework of Lum's (2003) textbook: *Cultural Competency Practice: A Framework for Understanding Diverse Groups and Justice Issues*. This iterative process served to establish the construct validity of cultural competence. Lum's (2003) culturally competent practice model describes cultural competence as a performance related outcome goal. This model served the study's investigation of pre and postoutcomes. In addition, the *Social Work Cultural Competencies Self-Assessment* (SWCCSA; see Appendix A and B), used to measure levels of cultural competence within the study, and was "designed to satisfy cultural diversity curriculum outcomes of the CSWE's Accreditation Standard I" (Lum, 2003, p. 22). Lum's model for cultural competence also includes an "inductive learning" dimension. This is defined as a human service professional's individual commitment to ongoing growth and professional development through reading, study groups, conducting research and producing scholarship (Lum, 2003). However, much of the literature on cultural competence does not integrate this dimension as a separate and integral component of culturally competent practice, therefore the four items measuring inductive learning were not included in this study. The SWCCSA was self-administered within the pre and posttest at both Site IGD and Site non-IGD students.

The SWCCSA begins with a collection of data on six single demographic items: age, sex, ethnicity, years of education, years of previous social work employment and prior courses on cultural diversity. This is followed by SWCCSA items that are grouped into three subscales that measure knowledge acquisition (9 items), skill development (23 items) and cultural awareness (8 items). The SWCCSA consists of 40-items and responses to items are based on a 4-point Likert scale ranging from (1) *Unlikely* to (4)

*Definitely*. An example of an item is, “I have contact with other cultural and ethnic individuals, families, and groups.” Total score on the SWCCSA ranges from Level (1): unlikely (Scores 44-77), Level to (2): not very likely (Scores 78-101), Level to (3): likely (Scores 102-135), to Level (4): definitely (Scores 136-176). As measured by the SWCCSA, the higher the score, the greater the level of cultural competence.

Previous studies utilizing the SWCCSA yielded Cronbach's alpha reliability of .94 for the pretest and .92 for the posttest (Lum, 2003). To test the internal reliability and consistency of the SWCCSA, Cronbach's alpha was measured for each of the survey constructs. The guidelines established by George and Mallery (2003) were used to determine the quality of each construct. The guidelines are as follows: > .9 is excellent, >.8 is good, >.7 is acceptable, >.6 is questionable, >.5 is poor, and <.5 is unacceptable. The combination of the eight items comprising the Cultural Awareness subscale pretest yielded a Cronbach's alpha of .75, or an acceptable measure. The combination of the nine items comprising the Knowledge Acquisition subscale pretest yielded a Cronbach's alpha of .88, or a good measure. The combination of the 23 items comprising the Skill Development subscale pretest yielded a Cronbach's alpha of .93, or an excellent measure. The combination of the 40 items comprising the overall score pretest yielded a Cronbach's alpha of .94, or an excellent measure. Overall, the alpha coefficients for each of the subscales indicate that the combination of the items comprising each subscale accurately measure the intended phenomena.

To gauge the extent to which prior experiences with other ethnicities influenced beliefs about other races, ethnicities and social groups, six items were used from the following three measures: *Insights into Racism, Sexism, and Homophobia* (one item),

*Family Cultural Life Experiences and Contact Outside of One's Own Ethnic/Cultural* (two items), and *Multicultural Involvement Over the Life Span* (four items) (see Appendix D, E and F). For example, participants were asked to identify their involvement with people of color in their childhood: “When I was a child, my neighborhood was predominantly.” Responses included: (a) European American, (b) African American, (c) Latino American, (d) Asian American, (e) First Nations Peoples, (f) multiracial. Items from the three measures were part of Lum’s (2003) textbook, *Cultural Competency Practice: A Framework for Understanding Diverse Groups and Justice Issues*. The seven items were self-administered within the pretest at Site IGD and Site non-IGD.

“Importance of the intergroup dialogue intervention” was measured with Nagda, Kim, and Truelove’s (2004) 19-item *Enlightenment and Encounter Scale* (EES) (see Appendix G). For the purposes of maintaining consistency with intergroup course activities at Site IGD, the EES measure was adapted to a 13-item scale. The scale was self-administered within the posttest with participants at Site IGD. *Enlightenment* refers to “involvement and importance for both lectures and readings” (Nagda et al., 2004, p. 202). *Encounter* refers to “involvement of intergroup dialogues and associated weekly/interim reflective papers” (Nagda et al., 2004, p. 202). Importance was assessed on “specific components of intergroup dialogue-peer facilitation, structured activities, weekly reflection papers, small group setting and having a diverse group of students” (Nagda et al., 2004, p. 202). Students were asked: “Please indicate how important the following learning activities...were”; an example of response items include, “Personal journals: Responses to weekly self-reflection questions.” Responses to items are based on

a four-point Likert scale ranging from (1) not at all important to (4) very important. As measured by the EES, the higher the score, the greater the level of importance or involvement in course activity. The EES was self-administered within the posttest with Site IGD participants. Previous studies utilizing the EES yielded a reliability of .63 for enlightenment items and a reliability of .71 for encounter items (Nagda et al., 2004a). Although the enlightenment items demonstrated Cronbach's alphas that were somewhat low, it was considered appropriate to use measures with this lower internal consistency to attain a sense of the importance of the intervention to the participants.

“Confidence to act toward social justice outcomes” was assessed using items from the *Oppression Exists Measure* (OEM). The OEM subscale was published in the Multi-University Intergroup Dialogue Research project Guidebook, (n.d.). Confidence refers to “participant's perceived ability to do the action” (Nadga et al., 2004, p. ). The OEM was self-administered within the pretest, posttest, and follow-up study with IGD participants, as well as the pre and posttest with non-IGD participants. The original instrument consists of 24 items. The original scale consists of four subscales: oppression exists, social values, confidence in confronting injustice, and the importance of fighting injustice. The nine subscale items that address “confidence in confronting injustice” were self-administered. The study asked, “How confident are you of your ability to use the following approaches?” (e.g., “Challenge others on racial/ethnic/sexually derogatory comments”). Responses to items were based on a four-point Likert scale ranging from (1) not at all confident to (4) extremely confident. A previous study (Araujo, 2000) utilizing the OEM yielded a Cronbach's alpha reliability of .74 for all four subscales. In addition, the author of this study conducted a pilot study, which included the OEM, and

the Cronbach's alpha indicated an internal consistency reliability of .77 for the confidence in confronting injustice subscale. Equally important, Araujo (2000) reported that students who completed the confidence in confronting subscale had mean scores of 2.80 (pretest) and 2.97 (posttest); results which demonstrated a very moderate gain of .17 from the mean baseline/pretest. As established in the literature, a number of scales have examined confidence in confronting injustice (Araujo, 2000; Nadga et al., 2004). However, in relation to the evaluation of intergroup dialogue interventions, few studies have assessed social justice actions. In an effort to address such limitations, the posttest and follow-up study with IGD students included the nine subscale items that address the confidence in confronting injustice. This was followed by the following dichotomous question to assess post and follow-up social justice actions: "Have you used the approach discussed in question three?" (see Appendix L). Responses to dichotomous items were "yes" or "no".

Assessment of "social justice actions" was measured with the *Roper Political Questions* (RPQ) (see Appendix M). The RPQ were derived from 173 Roper polls from 1973 to 1990 (as cited in Brady, 1999). The RPQ consists of 12 items that focus on taking actions within the political sphere. The RPQ were self-administered within the posttest and follow-up study with IGD students. The original stem question was, "Now here is a list of things some people do about government and politics. Which, if any, of these things have you done in the past year?" Within this study, the following phrase was added to the original stem question "Now here is a list of things some people do about government and politics. Which, if any, of these things have you done in the past year to act against social injustice?" As measured by the RPQ instrument, the greater the number of activities completed, the greater the level of political participation. Construct validity

for “social justice actions” is related to the theoretical ideas included in the McClintock’s (2000) *action continuum*. Social justice actions refer to a range of activities that fall under McClintock’s action continuum: “(1) Educate Oneself, (2) Interrupt Unjust Behavior, (3) Interrupt and Educate, (4) Support Others Proactive Responses, (5) Initiate Proactive Responses” (McClintock, 2000, p. 484). Actions identified in OEM subscale & RPQ items were organized under each stage of the action continuum (see Table 2). A correlation matrix was attempted in an effort to analyze the inter-correlation of all social action items under each stage of McClintok’s action continuum. However, given the small sample size on the follow-up test, the test could not be completed.

In order to gain insight about the specific experiences and behaviors of Site IGD students, the follow-up test, a year after the posttest was completed, included two open-ended questions: (a) “In what ways (if any) do you think the 2008 Site IGD course has influenced you?”, and (b) “What are you doing today in your preparation as a social work professional that you did not do prior to the completion of the 2008 Site IGD course?”

### **Data Analysis**

Data collected from this investigation were entered into the Statistical Package for Social Sciences (SPSS), Version 13. Descriptive statistics were calculated for each of the variables. The total number ( $n$ ) of individuals participating in each activity, mean ( $\bar{x}$ ), standard deviation ( $SD$ ), and percentages (%) were derived for: race, ethnicity, gender and age, multicultural courses taken; work experience; level of education; formative and current interactions with ethnic, cultural, social and religious groups. Descriptive statistics also provided simple summaries about the sample. Pretest demographic items (e.g., race, ethnicity, gender and age) were evaluated to assess internal validity.



Categorical data from the SWCCA, Enlightenment and Encounter Scale (EES), Oppression Exists Measure (OEM), and Roper Political Questions (RPQ) were compiled using descriptive statistics, cross tabulations, frequencies, and percentages.

To test the first hypothesis, an independent samples  $t$  test was used to analyze the SWCCSA changes scores derived as the difference from pre intergroup dialog intervention to postintergroup dialog intervention. An independent samples  $t$  test for cultural competence change scores for each dimension of cultural competence (knowledge acquisition, skill development, cultural-awareness, and overall) was used to identify whether there was a statistically significant difference in the change scores between the intergroup dialogue group and the non-intergroup dialogue group.

To test the second hypothesis, a Pearson chi-square was used to analyze the data from the EES. This test compared the rating given to the rating expected. The expectation was that there would be an equal distribution of ratings for each topic, and the Chi Square test would demonstrate whether the items related to the importance of intergroup dialogue received an equal number of, for example, scores of 1, 2 and 3, or whether in fact there is a preponderance of one particular score for items related to importance of intergroup dialogue.

To test the third hypothesis, an independent samples  $t$  test was used to analyze the change scores of the OEM derived as the difference from preintergroup dialogue intervention to postintergroup dialogue intervention. An independent samples  $t$  test for the OEM change scores for confidence in confronting injustice were used to identify whether there was a statistically significant difference between the intergroup dialogue group and the non-intergroup dialogue group on OEM scores.

To test the fourth hypothesis, a paired samples *t* test was used to analyze the OEM. A paired sample *t* test for pairs of posttest and follow-up OEM for confidence in confronting injustice was used to identify whether there was a statistical significance between all posttests and follow-up OEM scores.

To test the fifth hypothesis, a paired samples *t* test was used to analyze the mean difference in social actions from postintergroup dialogue intervention to one year following intergroup dialogue intervention. The variable for social actions was derived from adding items from the RPQ with the supplementary yes/no questions from the confidence in confronting injustice section of the OEM. Dichotomous items were coded as “1” for the action occurring and “0” for the action not occurring. Actions identified in OEM & RPQ items were organized under each stage of the McClintok’s action continuum (see Table 2). The first activity under the action continuum is Educate Oneself.

### **Conclusion**

In this chapter, the investigator outlined the research methodology and five research questions. Also defined in this chapter were the research context, research questions and hypothesis, design and sample, procedures for recruitment and data collection, ethical concerns, measures, and data analysis.

Table 2

*McClintok's Action Continuum and Social Justice Actions Derived from Oppression Exists and Roper Political Scale Items*

Works Against Social Justice		Work Toward Social Justice					
Actively Join in Behavior	No Response	Educate Oneself	Interrupt the Behavior	Interrupt and Educate	Support Others' Proactive Responses	Initiate Proactive Responses	
Participate in jokes that are derogatory to any group <sup>a</sup>	No response to a joke that is derogatory to any group <sup>a</sup>	Make efforts to educate myself about other groups <sup>b</sup>	Refuse to participate in jokes that are derogatory to any group <sup>b</sup>	Refuse to participate in jokes that are derogatory to any group <sup>b</sup>	Join an organization that takes action toward justice <sup>b</sup>	Organize an educational forum to inform others about social injustice <sup>b</sup>	
		Make an effort to get to know individuals from diverse backgrounds <sup>b</sup>		Challenge others on racial/ethnic/sexually derogatory comments <sup>b</sup>	Get together with others to challenge an unjust practice <sup>b</sup>		Held or ran for political office <sup>c</sup>
		Attend a public meeting on community or school affairs <sup>c</sup>		Reinforce others toward behavior that supports cultural diversity <sup>b</sup>	Serve as an officer of some club or organization <sup>c</sup>		
		Attend a political rally or speech <sup>c</sup>		Write a congressman or senator <sup>c</sup>	Work for a political party <sup>c</sup>		
				Call, write or in some way protest when a book, newspaper, television show or some branch of media perpetuates or reinforces a bias or prejudice <sup>b</sup>	Serve on a committee of some local organization <sup>c</sup>		
				Make a speech <sup>c</sup>	Sign a petition <sup>c</sup>		
				Write a letter to the paper <sup>c</sup>	A member of some "better government" group <sup>c</sup>		
				Write an article for a magazine, newspaper or internet blog <sup>c</sup>			

Note. <sup>a</sup>Not assessed within this study. <sup>b</sup>Oppression Exists Scale. <sup>c</sup>Roper Political Scale

## **Chapter 5**

### **Results**

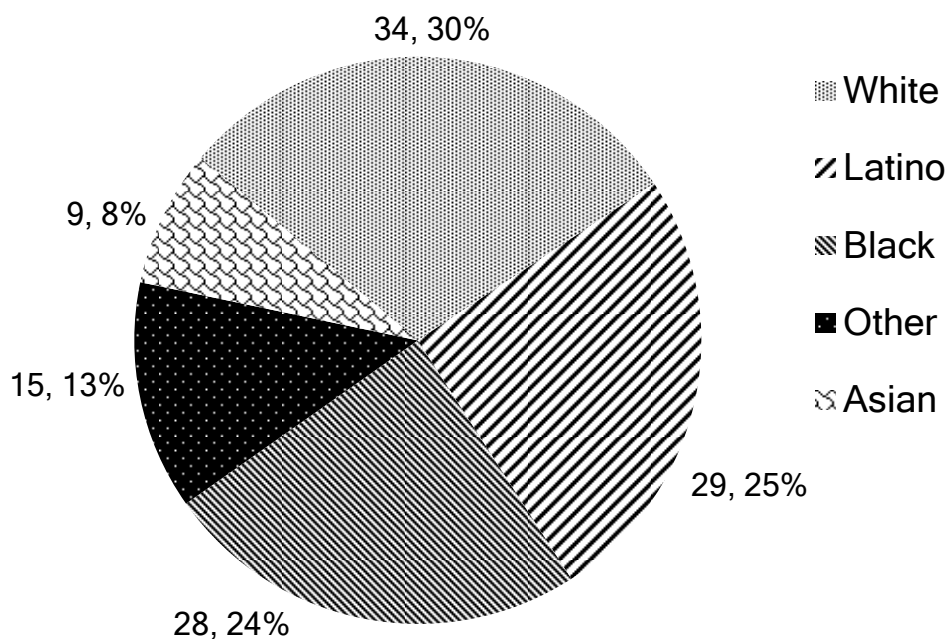
Results of the research conducted are presented in this chapter. This section presents an analysis of the data collected from students who participated in diversity courses at Site non-IGD (comparison group) and from students who participated at Site IGD in diversity courses in conjunction with participation in an intergroup dialogue intervention (experimental group). First, the descriptive characteristics of the groups are presented and group equivalence is calculated. The results of the testing of hypotheses are then explicated.

#### **Description of the Sample as a Whole**

In this section, information about the sample will be presented in detail. Since this study utilized a two-group, quasi-experimental design comparing pre, post, and follow-up assessment measurements on two different groups of students, descriptive information will be presented for each group as well as for the group as a whole. To measure categorical data, frequency and percent measurements were calculated. To measure continuous data, means and standard deviations were calculated. Where appropriate, both statistical measures were calculated and used in presentation of the data. The results of the frequency and percent measurements will be presented first, followed by the presentation of mean and standard deviation measurements.

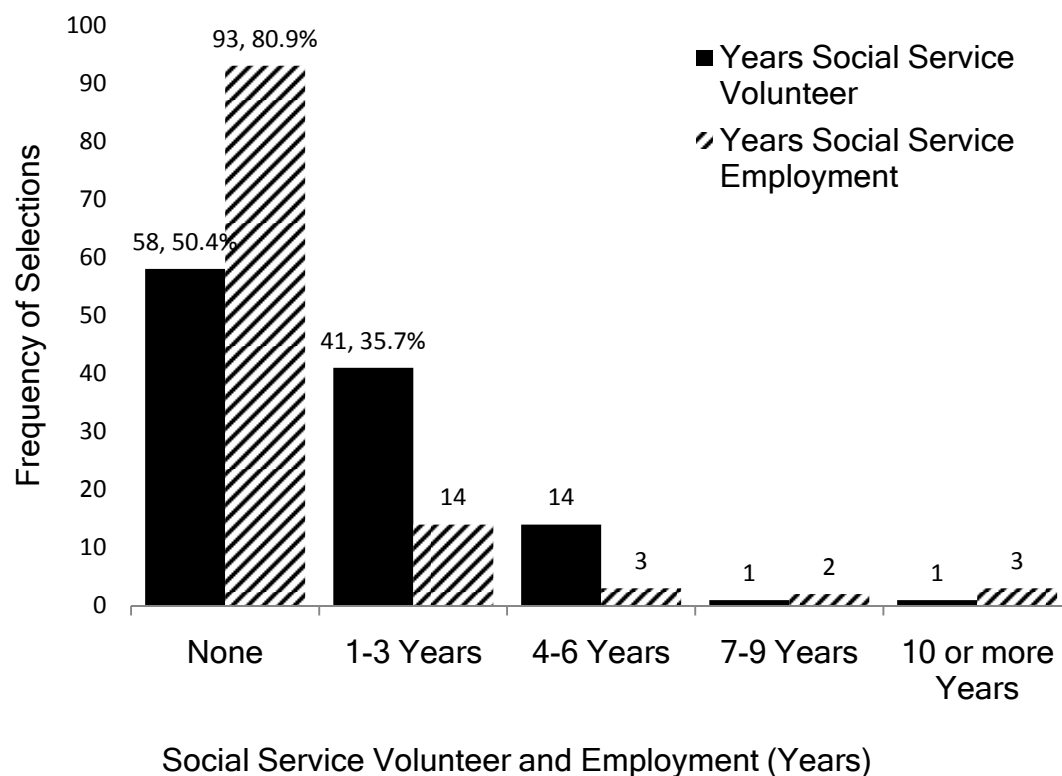
The sample of this study consisted of 115 students in social-work classes. Seventy-six students were recruited from Site IGD (intervention group) and 39 were recruited from Site NON-IGD (comparison group). The participants of the study were

asked to identify their age, gender and race/ethnicity. The youngest participant was 19 and the oldest participant was 58, ( $M = 28.30$ ,  $SD = 10.60$ ). The median age was 23, reflecting the large number of participants in their early 20s. Participants younger than 30 years of age account for 70.4% of the participants. The participants were somewhat evenly distributed across ethnicities: As with most courses in social work, a majority were female 96 (83.5%), while only 19 (16.5%) were male. The frequency distribution of participants', self-identified racial/ethnic identities is presented in Figure 1.



*Figure 1.* Frequency distribution on ethnicity of participants.

With regards to years of social service volunteer experience, a majority of the participants (86.4%) had little or none as can be seen in Figure 2. The participants were also asked how many years of social service employment they had: Again, a majority of the participants (92.2%) had little or none. This is also presented in Figure 2.



*Figure 2.* Frequency distribution on years as social service volunteer and years of social service employment.

In addition, participants were asked how many years of education and how many prior courses on cultural diversity they had taken. The minimum years of education was 12 and the maximum was 21 years, ( $M = 15.16$ ,  $SD = 1.92$ ). A large majority of the participants, accounting for 92.2% of the sample, had taken two or fewer courses, 60 participants (52.2%) had taken no prior courses on cultural diversity, 29 participants (25.2%) had taken 1 course, 17 participants (14.8%) had taken 2 courses, and nine (7.8%) had taken 3 or more courses.

**Prior experiences with other ethnicities.** The participants were presented with a series of 12 statements to gauge the extent to which prior experiences with other

ethnicities had influenced their beliefs about other ethnicities. One of statement included: “I believe that racism, sexism, and homophobia will always be part of human nature and that people who are racist, sexist, or homophobic will remain so.” Participants were asked to rate the likelihood of this statement on a scale of unlikely, not very likely, likely, and definitely. The largest number of participants believed this statement to be either likely 41 (36%) or not very likely 38 (33.3%), with smaller percentages responding unlikely 20 (17.5%) and definitely 15 (13.2%).

Another statement was also presented to students, “My levels of contact with individuals, families, and groups outside my own cultural and ethnic group in the following settings are: (check all that apply).” Participants were asked to identify their level of contact with people outside their own cultural and ethnic groups in four settings: neighborhood, school, social activities, and work. The results are presented in Table 3. For each of the four settings, a majority of the participants indicated moderate to frequent levels of contact with individuals, families, and groups outside their own cultural and ethnic group.

Table 3

*Frequency Distribution on Levels of Contact with Other Cultural and Ethnic Groups in Four Settings*

Setting		Frequency	Percent
Neighborhood	Minimal	21	18.6
	Moderate	41	36.3
	Frequent	49	43.4
	Other	2	1.7
School	Minimal	5	4.4
	Moderate	29	25.7
	Frequent	77	68.1
	Other	2	1.7
Social activities	Minimal	16	14.2
	Moderate	52	46.0
	Frequent	43	38.1
	Other	2	1.8
Work	Minimal	16	14.2
	Moderate	31	27.4
	Frequent	52	46.0
	Other	14	12.4

Participants were asked to rate their experiences with people of other cultures and ethnicities by answering the following statement: “My experiences with people of other cultures and ethnicities have been: (check all that apply).” A majority of the participants selected either “positive” 48 (42.5%) or “mixed” 62 (54.9%), and 3 (1%) of the participants selected “other”.



To gauge the ethnic makeup of participants' neighborhood when they were children, participants were asked about the predominant ethnicity of their childhood neighborhood. This revealed that neighborhoods were predominantly white or multiracial, as shown in Table 4.

Table 4

*Frequency Distribution on Neighborhood Ethnicity as a Child*

Ethnicity	Frequency	Percent
White	41	36.6
Multiracial	28	25.0
Black	16	14.3
Other	13	11.6
Latino	12	10.7
Asian	2	1.8

To determine the ethnic makeup of the participants' neighborhood as adults, the participants were asked of the predominant ethnicity of their current neighborhood: "As an adult, I live in a neighborhood that is predominantly?" This revealed that neighborhoods were predominantly White or Multiracial as shown in Table 5. Approximately half of the participants (five out of 10), lived in multiracial neighborhoods at the time of the study, and one-quarter lived in a White neighborhood.

Table 5

*Frequency Distribution on Neighborhood Ethnicity as an Adult*

Ethnicity	Frequency	Percent
Multiracial	58	49.6
White	28	24.8
African American	15	13.3
Latino American	6	5.3
Other	5	4.4
Asian	2	1.8
Native American	1	0.9

Participants were also asked to rate their contact and involvement with people of color: “Throughout my life, the degree of contact and involvement with people of color that has been?” To respond, they were able to select from the following: “minimal”, “somewhat frequent”, “frequent”, or “other”. The majority of participants, seven out of 10 selected “frequent”. The revealed a frequency distribution as follows: minimal 11 (9.7%), somewhat frequent 17 (15%), frequent 82 (72.6%), Other 3 (2.7%).

The participants were asked to rate the time spent with individuals from their religious affiliation by answering the following statement: “I enjoy spending time with others of my religious affiliation.” Participants were able to select from the following responses: “not at all true of me”, “somewhat true of me”, “moderately true of me”, “mostly true of me”, “totally true of me. The largest percentage of participants selected totally true of me 32 (32%), followed by mostly true of me 22 (22%), not at all true of me 18 (18%), moderately true of me 15 (15%), and somewhat true of me 13 (13%).

**Description of the sample by group.** For the purposes of comparison, two groups of students were used in this study: a group functioning as the comparison group not receiving intergroup dialogue (non-IGD), and a group receiving the intergroup dialogue (IGD). Frequency distributions on the demographic questions as well as previous social service volunteer experience, previous social work employment, and prior courses on cultural diversity are presented in Table 6.

Table 6

*Frequency Distribution on Demographic and Social Work Variables*

	Non-IGD group		IGD group	
	<i>N</i>	Percent	<i>N</i>	Percent
Gender				
Female	31	79.5	65	85.5
Male	8	20.5	11	14.5
Ethnicity				
Latino	4	10.3	25	32.9
African American	6	15.4	22	28.9
White	20	51.3	14	18.4
Jewish American	2	5.1	0	0
Asian American	1	2.6	8	10.5
Other	6	15.4	7	9.2

Table 6 (continued)

Years of previous social service volunteer experience				
None	13	33.3	45	59.2
1-3 years	21	53.8	20	26.3
4-6 years	4	10.3	10	13.2
7-9 years	0	0	1	1.3
10 or more years	1	2.6	0	0
Years of previous social-work employment				
None	24	61.5	69	90.8
1-3 years	9	23.1	5	6.6
4-6 years	2	5.1	1	1.3
7-9 years	1	2.6	1	1.3
10 or more years	3	7.7	0	0
Prior courses on cultural diversity				
None	11	28.2	49	64.5
1 course	11	28.2	18	23.7
2 courses	12	30.8	5	6.6
3 or more courses	5	12.8	4	5.3

The student participants in the study were asked to identify their gender in question 2 of the survey. Frequency and percent measures revealed that a majority of the students were female, accounting for 79.5% of the participants in the non-IGD group and 85.5% of the participants in the IGD group. Female participants represented the majority at both schools, as reflected by the significant Pearson chi-square showing that the two

schools were not significantly different with regards to gender,  $\chi^2(1) = .68, p = .41$ . Frequency distributions were calculated for each of the ethnicities by school. The results are presented in Figure 3, where each race and ethnicity is presented as a percentage of the participants from each school. It can be seen from the figure that students in the IGD group were more ethnically diverse than students from non-IGD group. Among the participants, 51.3% of the students from the non-IGD group identified as White, while only 18.4% of the students from the IGD group indicated White as their racial identity. The largest group of participants from the IGD group, those of Latino ethnicity, represented only 32.9% of the participants. To test whether this difference in ethnicity is statistically significant, a Pearson chi-square was conducted on student ethnicity by location. Ethnicities and mixed racial identities with small counts were grouped with the *Other* group, creating the following groups: Black, White, Latino, and Other. The results of the Pearson chi-square were significant,  $\chi^2(3) = 17.11, p < .001$ , indicating that the schools were significantly different with regards to ethnicity and race.

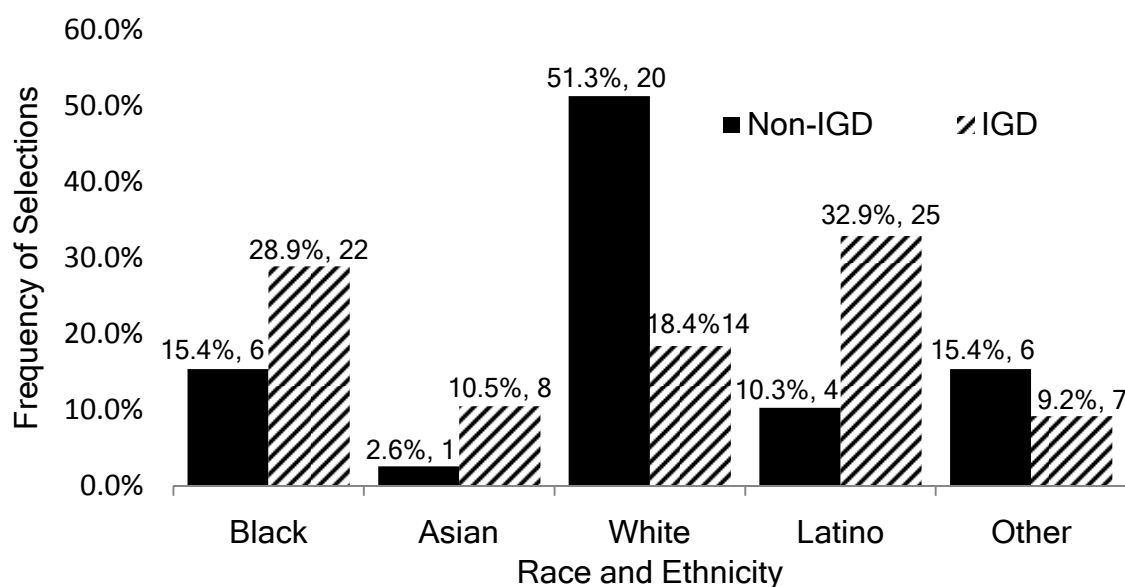


Figure 3. Frequency distribution on each ethnicity by school city by school.

To determine the experience of the participants in social work, the survey asked three questions addressing years of previous social service, volunteer experience, years of social-work employment, and prior courses on cultural diversity. Each question will be addressed separately and in the same order.

**Previous social service volunteer experience.** In analyzing responses to previous social service volunteer experience, participants from each school were very similar, as can be seen in Figure 4. For the purposes of conducting a more meaningful statistical analysis, participants selecting 4-6 years, 7-9 years, or 10 years or more, were grouped together in new group representing those with more than 3 years of previous social service volunteer experience. With the exception of those participants with no social service volunteer experience – where the number of participants from the IGD group more than doubled those from the non-IGD group – the two schools were nearly equal. A Pearson chi-square confirms this,  $\chi^2(2) = 8.95, p = .01$ . Participants from the two groups were significantly different with regards to years of social service volunteer experience.

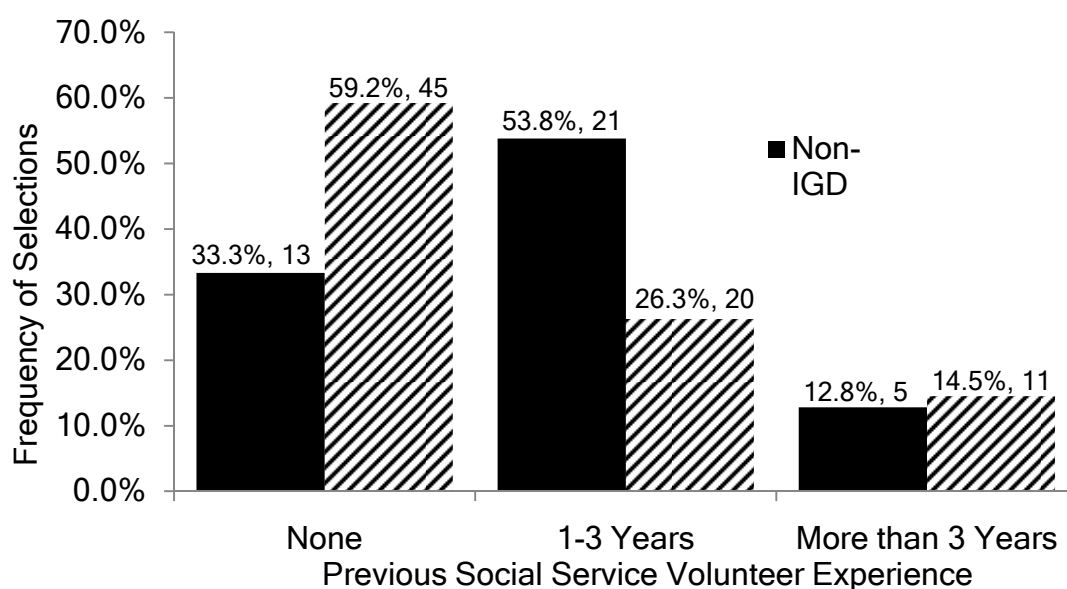


Figure 4 Years of social service volunteer experience by school.

To examine years of previous social work employment among participants from each group, frequency and percent measurements were calculated for question 7. Only 8 of the 103 participants had more than three years of previous social work employment; therefore it was determined, for the purposes of statistical analysis, to group these individuals together in one group of participants representing those with more than 3 years of previous social work employment. The findings show a disparity between the schools with regards to years of previous social service employment. Of the participants with no previous experience in social service employment, more than half were in the IGD group. Participants from the non-IGD group with 1-3 years of employment experience and more than 3 years of employment experience also outnumbered participants from the IGD group. A Pearson chi-square confirms this,  $\chi^2(2) = 14.52, p < .001$ . Participants from the non-IGD group and the IGD group were significantly different in years of previous social-work employment. The findings are presented in Figure 5.

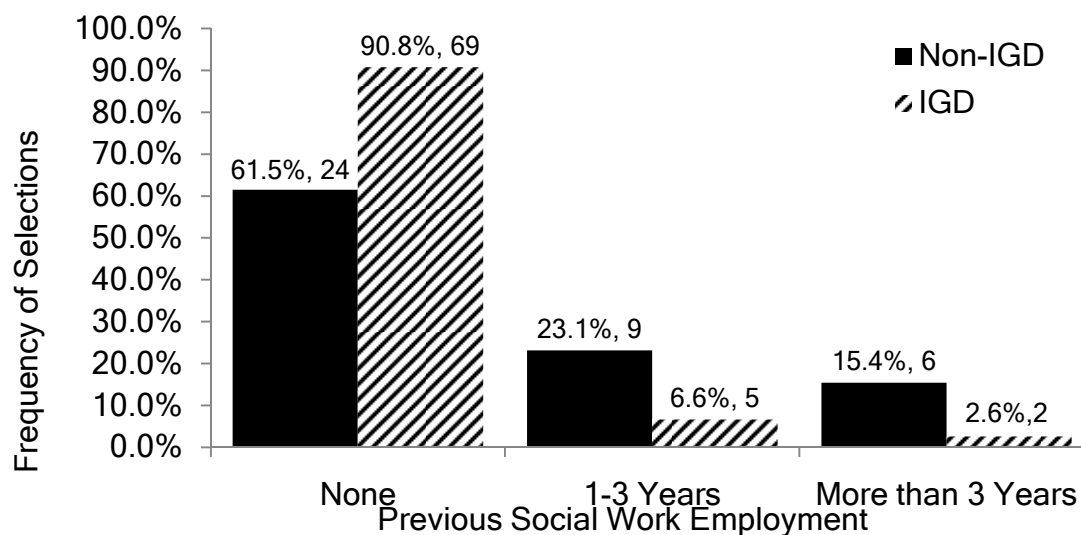
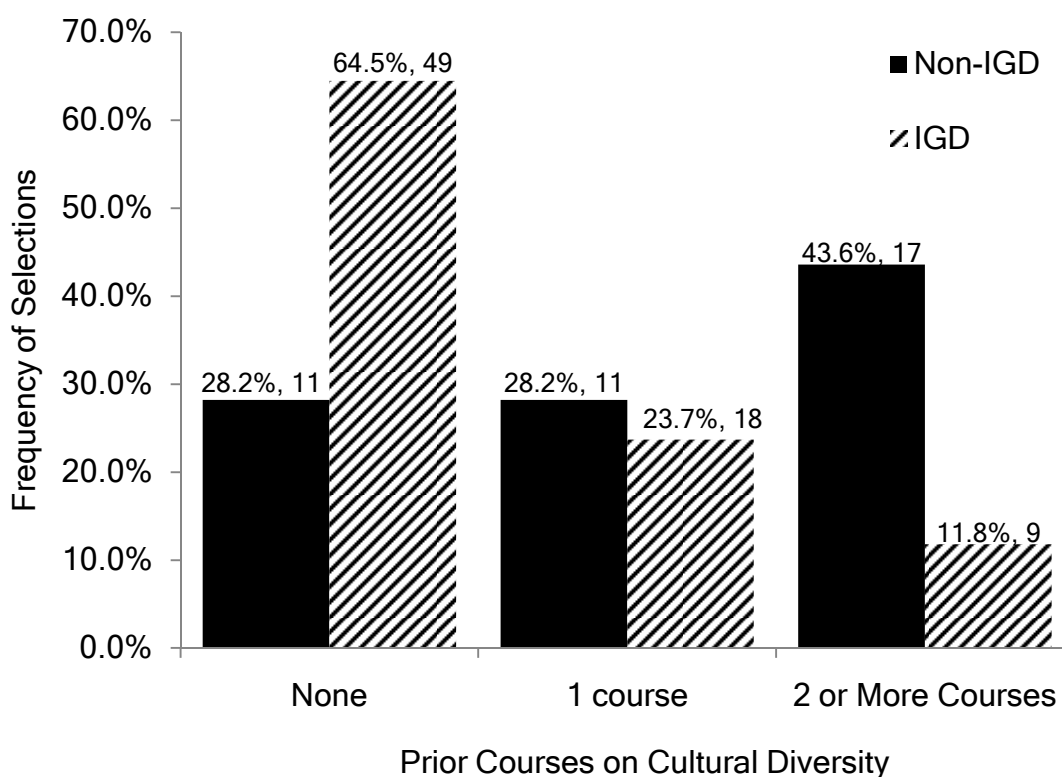


Figure 5. Frequency and percent on years of previous social-work employment by school.

The same measures used to analyze responses to question 7 were used to analyze responses to question 8 regarding the number of courses on cultural diversity taken. However, prior to analyzing responses to question 8, it was again determined appropriate to group participants in three groups instead of four: only 8 participants had taken three or more courses on cultural diversity. The results were very similar to those for question 7, showing a difference in the number of prior courses on cultural diversity. A Pearson chi-square confirms this,  $\chi^2(2) = 18.20, p < .001$ , showing that the non-IGD group participants had completed significantly more courses on cultural diversity prior to completing the survey. The results are presented in Figure 6.



*Figure 6.* Frequency and percent on number of prior courses on cultural diversity by school.



For the questions pertaining to age and years of education, means and standard deviations were calculated. The youngest of all the participants was 19 years of age and the oldest was 58 years of age. Participants at Site non-IGD had a minimum age of 21 and maximum age of 55, ( $M = 28.95$ ,  $SD = 9.87$ ), while participants at Site IGD had a minimum age of 19 and a maximum age of 58, ( $M = 27.96$ ,  $SD = 11.0$ ).

To test if the groups were significantly different, independent samples  $t$  tests were conducted on both age and years of education by group (non-IGD vs. IGD). The assumption of homogeneity of variance was met for the  $t$  tests on both age and years of education. Therefore values associated with equal variances assumed were used. The results of the independent samples  $t$  test on age by group were not significant:  $t(113) = -4.72$ ,  $p = .64$ , indicating that participants from the two groups were not significantly different with regards to age. A second independent samples  $t$ -test was conducted on years of education. The results of the test were significant,  $t(113) = -7.28$ ,  $p < .001$ , indicating that the participants from the two schools were significantly different with regards to years of education. The students from the non-IGD group ( $M = 16.67$ ,  $SD = 1.44$ ) had significantly more years of education than the students from the IGD group ( $M = 14.38$ ,  $SD = 11.0$ ). The results are summarized in Table 7.

Table 7

<i>Independent Samples <math>t</math> Tests on Age and Years of Education by Group</i>						
	Non-IGD				IGD	
Variable	$t(df)$	$p$	$M$	$SD$	$M$	$SD$
Age	-0.47 (113)	.64	28.95	9.87	27.96	11.0
Education	-7.28 (113)	<.001	16.67	1.44	14.38	1.67

Overall, participants from the two schools were found to be statistically equal with regards to age and gender. However, they were found to be different in terms of ethnicity, years of education, years of previous volunteer work, years of previous social-work employment, and prior courses on cultural diversity. Participants in the IGD group were found to be more ethnically diverse, while participants from the non-IGD group were found to be more educated and more experienced in the field of social work.

### **SWCCSA Pre to Posttest Gain Score Outcomes**

**Site IGD.** The four dimensions of the SWCCSA assessing cultural competence (Cultural Awareness, Knowledge Acquisition, Skill Development, and Overall scores) were administered pretest and posttest. To test if the scores from pretest to posttest showed significant gains, paired samples *t* tests were conducted on each the four dimensions (see Table 8). Scores for all four measures were significantly higher in posttest measurement. It is important to note that although IGD participants began with lower pretest scores in Cultural Awareness, the posttest results show higher Cultural Awareness mean scores than non-IGD participants who were also found to be more educated and more experienced in the field of social work. The results, shown in Table 8, confirmed that IGD course content had a positive effect on participants' overall levels of cultural competency. On the whole, Site IGD's course content had a positive effect on the participants' posttest results for all four-dimensions of cultural competency (see Table 8).

Table 8

*Paired Samples t Test on SWCCSA Subscales by Time for the IGD Group*

Group participation	Mean	Standard deviation	Mean difference	<i>t</i> Score
Cultural awareness ( <i>n</i> = 75, <i>df</i> = 74)				
Pretest	26.36	3.41	2.19	-4.00**
Posttest	28.55	2.93		
Knowledge acquisition ( <i>n</i> = 74, <i>df</i> = 73)				
Pretest	23.78	4.50	6.78	-11.31**
Posttest	30.57	3.62		
Skill development ( <i>n</i> = 74, <i>df</i> = 73)				
Pretest	54.15	11.63	14.34	-10.16**
Posttest	68.49	9.83		
Overall ( <i>n</i> = 75, <i>df</i> = 74)				
Pretest	104.24	17.00	22.04	-8.90**
Posttest	126.28	17.91		

Note. \*\*  $p < .01$

**Site non-IGD.** The SWCCSA was also administered to the non-IGD group to test if the scores from pretest to posttest showed significant gains. Paired samples *t* tests were conducted on the same four dimensions that were used for the IGD group: Cultural Awareness, Knowledge Acquisition, Skill Development, and Overall (see Table 9). Non-IGD participants who completed the SWCCSA pretest and posttest did not score significantly higher on the Cultural Awareness dimension,  $t(38) = -1.04, p = .15$ . The remaining three *t* tests were significant, indicating a significant increase in scores from pretest to posttest. For the Knowledge Acquisition dimension,  $t(38) = -6.90, p < .01$ , pretest scores ( $M = 26.41, SD = 4.31$ ) increased by 5.87 points in posttest administration ( $M = 32.28, SD = 2.90$ ). For the Skill Development dimension,  $t(38) = -7.60, p < .01$ ,

pretest scores ( $M = 60.26$ ,  $SD = 12.32$ ) increased by 15.85 points in posttest administration ( $M = 76.10$ ,  $SD = 9.06$ ). For the Overall dimension,  $t(38) = -7.24$ ,  $p < .01$ , pretest scores ( $M = 114.51$ ,  $SD = 17.50$ ) increased by 22.26 points in posttest administration ( $M = 136.77$ ,  $SD = 13.19$ ; see Table 9).

Table 9

*Paired Samples t Test on SWCCSA Subscales by Time for the Non-IGD Group*

Group participation	Mean	Standard deviation	Mean difference	t Score
Cultural awareness ( $n = 39$ , $df = 38$ )				
Pretest	27.85	3.18	0.54	-1.04
Posttest	28.38	3.00		
Knowledge acquisition ( $n = 39$ , $df = 38$ )				
Pretest	26.41	4.31	5.87	-6.90**
Posttest	32.28	2.90		
Skill development ( $n = 39$ , $df = 38$ )				
Pretest	60.26	12.32	15.85	-7.60**
Posttest	76.10	9.06		
Overall ( $n = 39$ , $df = 38$ )				
Pretest	114.51	17.50	22.26	-7.24**
Posttest	136.77	13.19		

Note. \*\*  $p < .01$

### Hypothesis Testing

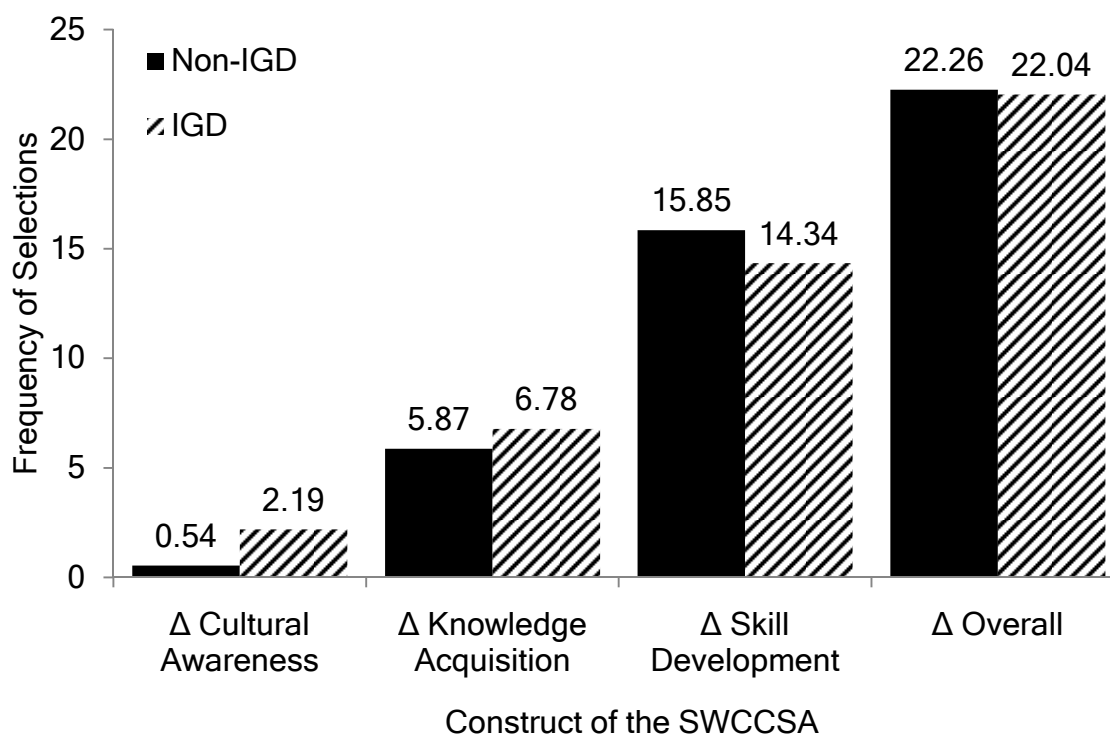
An alpha level of statistical significance of  $p < .05$  was used for all of the statistical tests in this section. The first hypothesis was

H<sub>10</sub>: Participants who receive the intergroup dialogue course intervention will not demonstrate significantly more change in cultural competency scores on cultural

awareness, skill development and knowledge acquisition than students who do not receive intergroup dialogue course intervention.

Research Hypothesis 1 was tested by conducting four, one-tailed independent samples *t* tests on the three constructs of the SWCCSA: Cultural Awareness, Knowledge Acquisition, Skill Development, and Overall. The assumption of homogeneity of variance was met for the *t* tests on Cultural Awareness, Knowledge Acquisition, Skill Development, and Overall scales. Therefore values associated with equal variances assumed were used. The result of the first independent samples *t* test on change in Cultural Awareness scores by group (IGD vs. non-IGD) was significant,  $t(112) = 1.95, p = .03$ . Cultural Awareness change scores for the IGD group ( $M = 2.19, SD = 4.73$ ) were significantly higher than Cultural Awareness change scores for the non-IGD group ( $M = 0.54, SD = 3.24$ ). The result of the second *t* test on change in Knowledge Acquisition scores by group (IGD vs. non-IGD) was not significant,  $t(111) = .88, p = .19$ , indicating that there is no mean difference in Knowledge Acquisition change scores between the IGD group and the non-IGD group. The result of the third independent samples *t* test on change in Skill Development scores by group (IGD vs. non-IGD) was not significant,  $t(111) = -.61, p = .27$ , indicating that there is no mean difference in Skill Development change scores between the IGD group and the non-IGD group. The result of the fourth independent samples *t* test on change in Overall scores by group (IGD vs. non-IGD) was not significant,  $t(112) = -.05, p = .48$ , indicating that there is no mean difference in Overall change scores between the IGD group and the non-IGD group. The null hypothesis is rejected and the alternate hypothesis is partially accepted. Mean change

scores for the four subscales are presented in Figure 7 and the results of the one-tailed, independent samples *t* tests are presented in Table 10.



*Figure 6.* Mean scores on  $\Delta$  cultural awareness,  $\Delta$  knowledge acquisition,  $\Delta$  skill development, and  $\Delta$  overall.

While there is only a significant difference in Cultural Awareness scores, Figure 7 shows that Site IGD changed more in Knowledge Acquisition from pretest to posttest.

Again, the results of the one-tailed, independent samples *t* tests are presented in Table 10.

Table 10

*Independent Samples t Tests on  $\Delta$  Cultural Awareness,  $\Delta$  Knowledge Acquisition, and  $\Delta$  Skill Development*

Subscale	<i>t(df)</i>	<i>p</i>	Non-IGD		IGD	
			<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
$\Delta$ Cultural Awareness	1.95(112)	.03	3.24	2.65	4.73	3.59
$\Delta$ Knowledge Acquisition	.88(111)	.19	5.31	5.28	5.16	4.39
$\Delta$ Skill Development	-.61(111)	.27	13.02	13.00	12.14	10.38
$\Delta$ Overall score	-.05(112)	.96	22.26	19.21	22.04	21.46

H2<sub>0</sub>: With regard to learning about social justice, (e.g., structural inequality and social change), participants who receive the intergroup dialogue course intervention will not identify the intervention as the most important aspect of course content.

It was hypothesized that participants would assign greater importance to course activities associated with the intergroup dialogue course intervention. Hypothesis 2 focused exclusively on the participants who received the intervention. To test the second Hypothesis, 22 Pearson chi-squares were conducted to determine if there were significant differences between responses to questions that rated the activities of small group presentations and in-class, peer-facilitated group dialogues, and the other 11 questions that rated various other course activities (see Table 11). Because of the small sample size and the low frequency of “not at all important” and “somewhat important” ratings, many of the cells in the Pearson chi-square were either zero or had expected frequencies less than five. Therefore, the ratings were collapsed and dichotomized by grouping the

responses “not at all important” and “somewhat important” in one group titled “not important”, and the responses “important” and “very important” in another group titled “important”. After conducting the analyses, there were no significant differences between responses to the questions pertaining to small group presentations and in class, peer-facilitated group dialogues, and the questions pertaining to other course activities. The null hypothesis is accepted. Once again, the Pearson chi-square values and significance values are presented in Table 11.

Though the null hypothesis was accepted for Hypothesis 2, the intervention aspects of the course were intended to work in concert with the other structured activities within the course content. To broaden the scope of the analysis, two additional aspects were also identified as key aspects of intergroup dialogue course content: Personal journals and Cross-cultural/Diverse neighborhoods experience. These two aspects were compared to the other 11 aspects in 22 additional Pearson chi-squares to measure significant differences between them and the other 11 aspects of course content. The results of these chi-squares can be found in Table 11 along with the results of the previous 22 chi-squares. For the chi-squares utilizing Personal journals, four of the chi-squares were significant: Text Summaries,  $\chi^2(1) = 26.67, p < .001$ ; Readings from the Anderson & Middleton textbook,  $\chi^2(1) = 5.18, p = .02$ ; Lectures on Race and Racism,  $\chi^2(1) = 18.62, p < .001$ ; Cross-cultural/ Diverse Neighborhoods Experience,  $\chi^2(1) = 11.85, p < .001$ .



Table 11

## Pearson Chi-Square Results on Intergroup Dialogue Course Intervention Items

Question	Small group presentations		In-class, peer-facilitated group dialogues		Personal journals: Responses to weekly self-reflection questions		Cross-cultural/ Diverse Neighborhoods Experience	
	$\chi^2$	Sig.	$\chi^2$	Sig.	$\chi^2$	Sig.	$\chi^2$	Sig.
Personal journals: Responses to weekly self-reflection questions	3.68	0.06	0.23	0.63	--	--	11.85	0.001
Text summaries	1.16	0.28	0.47	0.49	26.67	<.001	9.07	0.003
Readings from the Lum textbook	2.95	0.09	0.28	0.60	0.16	0.69	3.04	0.08
Readings from the Anderson & Middleton textbook	1.61	0.21	0.43	0.51	5.18	0.02	20.91	<.001
Lectures on self-awareness exploration	0.07	0.79	0.07	0.79	3.60	0.06	18.29	<.001
Lectures on oppression & power	0.04	0.85	0.04	0.85	0.12	0.73	8.82	0.003
Lectures on race and racism	0.07	0.79	0.07	0.79	18.62	<.001	18.62	<.001
Lectures on diverse cultural groups	0.04	0.85	0.04	0.85	0.11	0.74	9.15	0.002
Lectures on heterosexism	0.07	0.79	0.07	0.79	0.23	0.63	3.60	0.06
Cross-cultural/ diverse neighborhoods experience	0.23	0.63	0.23	0.63	11.85	0.001	--	--
Trip to the New York Tolerance Center	0.27	0.60	0.51	0.48	0.61	0.44	8.40	0.004

The results of the chi-squares utilizing Cross-cultural/Diverse Neighborhoods Experience are also presented in Table 12. With the exception of the chi-square on Lectures on heterosexism,  $\chi^2(1) = 3.60, p = .06$ , and the chi-square on Readings from the Lum textbook,  $\chi^2(1) = 3.04, p = .08$ , all of the chi-squares utilizing Cross-cultural/Diverse Neighborhoods Experience were significant. To further analyze those aspects of course content identified as important, the mean and standard deviation on each of the 13 Enlightenment and Encounter questions were calculated and rank-ordered. Higher means indicated a higher level of importance, while lower means indicated a lower level of importance. The course activities receiving the highest mean scores for importance were: (1) Lectures on Race and Racism ( $M = 3.72, SD = 0.52$ ), (2) Lectures on Oppression ( $M = 3.71, SD = 0.50$ ), and (3) Power and Lectures on Heterosexism ( $M = 3.69, SD = 0.53$ ). Conversely, the course activities with the lowest scores were: (13) Text Summaries ( $M = 3.20, SD = 0.80$ ), Trip to The New York Tolerance Center ( $M = 3.25, SD = 1.06$ ), and Readings from the Anderson & Middleton textbook ( $M = 3.31, SD = 0.79$ ). Aspects included within the intergroup dialogue intervention (personal journals, cross-cultural/diverse neighborhoods experience, small group presentations and in class, peer-facilitated group dialogues) were rated as important to very important by the study participants. It is important to note that the mean scores for each of the 13 course activities at Site IGD were higher than 3, the scores ranged scores ranged from 3.20 to 3.72, therefore, all course activities were identified as being important. Means and standard deviations on each of the 13 Enlightenment and Encounter questions are presented in descending order from highest mean to lowest mean in Table 12.

Table 12

*Descriptive Statistics on Enlightenment and Encounter Scale*

Question	Min.	Max.	<i>M</i>	<i>SD</i>
Lectures on race and racism	2	4	3.72	0.52
Lectures on oppression and power	2	4	3.71	0.50
Lectures on heterosexism	2	4	3.69	0.53
Small group presentations	2	4	3.68	0.54
Lectures on diverse cultural groups	2	4	3.67	0.51
Lectures on self-awareness exploration	1	4	3.64	0.61
In class, peer-facilitated group dialogues	2	4	3.63	0.55
Cross-cultural/diverse neighborhoods experience	1	4	3.45	0.77
Personal journals: Responses to weekly self-reflection questions	1	4	3.43	0.72
Readings from the Lum textbook	1	4	3.42	0.74
Readings from the Anderson & Middleton textbook	1	4	3.31	0.79
Trip to: The New York Tolerance Center	1	4	3.25	1.06
Text summaries: (Responses to guided questions as generated from weekly course reading assignments)	1	4	3.20	0.80

H3<sub>0</sub>: Participants who receive intergroup dialogue course intervention will not demonstrate a greater level of confidence to act toward social justice than participants who do not receive the intergroup dialogue course intervention.

To test Research Hypothesis 3, an independent samples *t* test was conducted, utilizing confidence in confronting social justice outcomes change scores from pretest to

posttest between the IGD group and the non-IGD group. The confidence in confronting social justice outcomes variable was derived from the nine-question Oppression Exists subscale. Each of the nine questions was summed preintervention and postintervention. The postintervention values were then subtracted from the preintervention values to create a change score. In the  $t$  test, the change score was used as the dependent variable and the group (IGD vs. non-IGD) was used as the independent variable. The scores are assumed to increase, therefore a one-tailed  $t$ -test was deemed appropriate. The assumption of homogeneity of variance was assessed by Levene's test for the equality of variance and was found to be met as indicated by a not significant finding. The result of the independent samples  $t$  test was not significant,  $t(109) = 1.41, p = .08$ , indicating that no significant mean difference exists between the IGD group and the non-IGD group on confidence in confronting social justice outcome change scores. It is important to note that the mean confidence in confronting social justice outcome changes scores were higher for the IGD group ( $M=3.12, SD=7.12$ ) than for the Non-IGD group ( $M=1.21, SD=6.02$ ). Though this difference is not statistically significant, scores for IGD participants were nearly three times higher than Non-IGD participants. Therefore the null hypothesis is partially accepted. The results are presented in Table 13.

Table 13

*Independent Samples t Test on  $\Delta$  Confidence in Confronting Social Justice Outcomes*

Subscale	$t(df)$	$p$	Non-IGD		IGD	
			$M$	$SD$	$M$	$SD$
$\Delta$ Confidence	1.41(109)	.08	1.21	6.02	3.12	7.12

H<sub>4</sub><sub>0</sub>: Participants who receive the intergroup dialogue intervention will not demonstrate a greater level of confidence to act toward social justice outcomes a year after course participation.

To test Research Hypothesis 4, a paired samples *t*-test was conducted, utilizing confidence in confronting social justice outcomes after the IGD intervention and the same scores one year later. Confidence in confronting social justice outcomes variable was derived from the nine-question Oppression Exists subscale. Each of the nine questions was summed postintervention and one year later in a follow-up administration of the survey. The result of the paired samples *t* test was significant,  $t(40) = 2.66, p = .01$ , indicating that a significant mean difference exists within the IGD group on confidence in confronting social justice outcome scores by time (postintervention to follow-up one year later). Confidence in confronting social justice outcome scores one year following the intervention ( $M = 26.22, SD = 4.89$ ) were significantly lower than confidence in confronting social justice outcome scores immediately following the intervention ( $M = 28.76, SD = 3.79$ ). Because confidence in confronting social justice scores were significantly lower one year later, the null hypothesis is accepted. The results are presented in Table 14.

Table 14

*Paired Samples t Test on Confidence in Confronting Social Justice Outcomes*

Subscale	<i>t(df)</i>	<i>p</i>	Posttreatment		One year later	
			<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Confidence	2.66(40)	.01	28.76	3.79	26.22	4.89

H5<sub>0</sub>: Participants who receive the intergroup dialogue intervention will not demonstrate an increase in social justice actions a year after course participation.

To test Research Hypothesis 5, a paired samples *t* test was conducted, utilizing social justice actions after the IGD intervention and the same scores one year later. The social justice actions variable was derived from the 12-question Roper Political Questionnaire combined with nine subquestions from the Oppression Exist subscale. Each of the 21 questions were summed postintervention and one year later in a follow-up administration of the survey. The result of the paired samples *t* test was significant,  $t(27) = -4.53, p < .001$ , indicating that a significant mean difference exists within the IGD group on social justice action scores by time (postintervention to follow-up one year later). Social justice action scores one year following the course ( $M = 8.43, SD = 3.02$ ) were significantly higher than social justice action scores immediately following the course ( $M = 4.29, SD = 3.21$ ). The null hypothesis is rejected and the alternate hypothesis is accepted. The results are presented in Table 15.

Table 15

*Paired Samples t Test on Social Justice Actions*

Subscale	<i>t(df)</i>	<i>p</i>	Posttreatment		One year later	
			<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Social justice actions	-4.53(27)	<.001	4.29	3.21	8.43	3.02

A frequency distribution of the responses was used to identify which individual items increased in the course of one year. With the exception of “signed a petition”, “attended a public meeting on community or school affairs”, and “refuse to participate in jokes that are derogatory to any group”, the percentage of participants who engaged in

each of the social justice actions increased one year later. McClintock's (2000) action continuum was applied to this study's conception of social justice actions (see Table 2 in Methodology chapter). The items in Table 1 are organized within the five stages of the McClintok's action continuum (Educate Oneself, Interrupt Behavior, Interrupt & Educate, Support Others' Proactive Responses, and Initiate Proactive Responses).

Table 16

*McClintok's Action Continuum Items Posttest and Follow-Up*

	Posttest		Follow-Up	
	<i>N</i>	%	<i>N</i>	%
<b>Educate oneself</b>				
Make efforts to educate myself about other groups	12	92.3	26	92.9
Make an effort to get to know individuals from diverse backgrounds	11	84.6	26	96.3
Attended a public meeting on community or school affairs	14	50	11	39.3
Attended a political rally or speech	1	3.6	1	3.6
<b>Interrupt behavior</b>				
Refuse to participate in jokes that are derogatory to any group	12	92.3	27	96.4
<b>Interrupt &amp; educate</b>				
Challenge others on racial/ethnic/sexually derogatory comments	10	76.9	24	85.7
Reinforce others toward behavior that supports cultural diversity	8	61.5	23	82.1
Wrote congressman or senator	5	17.9	10	35.7
Call, write or in some way protest a book, newspaper, television show	4	18.2	9	32.1
Made a speech	1	3.6	3	10.7
Wrote a letter to the paper	1	3.6	4	14.3
Wrote an article for a magazine, newspaper or internet blog	2	7.1	5	17.9



## Support others' proactive responses

Join an organization that takes action toward justice	5	22.7	15	53.6
Get together with others to challenge an unjust practice	6	28.6	14	50.0
Served as an officer of some club or organization	4	14.3	4	14.3
Worked for a political party	0	0.0	1	3.6
Served on a committee of some local organization	5	17.9	7	25.0
Signed a petition	16	57.1	18	64.3
Was a member of some better government group	0	0.0	0	0.0

## Initiate proactive responses

Organize an educational forum to inform others about social injustice	3	13.6	8	28.6
Held or ran for political office	0	0.0	0	0.0

---

For each of the five stages of the McClintok's action continuum (Educate Oneself, Interrupt Behavior, Interrupt & Educate, Support Others' Proactive Responses, and Initiate Proactive Responses) the average percentage of the items was calculated posttest and follow-up. For the "Educate Oneself" area, an average of 33.9% of the items were endorsed at the posttest session, while 57.1% of the items were endorsed at the follow-up session, (33.9%, 57.1%). For the "Interrupt Behavior" area, an average of 92.3% of the participants endorsed the item at the posttest session, while 96.4% of the participants endorsed the item at the follow-up session, (92.3%, 96.4%). For the "Interrupt & Educate" area, an average of 15.8% of the items were endorsed at the

posttest session, while 39.8% of the items were endorsed at the follow-up session, (15.8%, 39.8%). For the “Support Others’ Proactive Responses”, an average of 18.4% of the items were endorsed at the posttest session, while 30.1% of the items were endorsed at the follow-up session, (18.4%, 30.1%). Finally, for the “Initiate Proactive Responses”, an average of 5.4% of the items was endorsed at the posttest session, while 14.3% of the items were endorsed at the follow-up session, (5.4%, 14.3%). On the whole, IGD participants showed an average increase in all stages of the McClintok’s action continuum (see Table 17).

Table 17

*Mean Percentage of Endorsed Items by McClintok Action Continuum Area and Session*

	Posttest		Follow-up		$\Delta$
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	$\Delta M$
Educate oneself	0.34	0.27	0.60	0.18	0.26
Interrupt behavior	0.92	0.28	0.96	0.19	0.04
Interrupt and educate	0.16	0.18	0.38	0.18	0.22
Support others proactive responses	0.18	0.17	0.28	0.20	0.10
Initiate proactive responses	0.05	0.16	0.14	0.23	0.09

**Summary of Results**

Overall, cultural awareness change scores for the IGD group were significantly higher than Cultural Awareness change scores for the non-IGD group. Knowledge Acquisition change scores were greater than non-IGD participants, although not at a significant level. Skill development change scores and overall cultural competency change scores were not significantly higher than the non-IGD group. These findings provide partial support of the hypothesis for Research Question 1. The results for Research Question 2 indicate that there were no significant differences between course activities associated with the intergroup dialogue course intervention and other course activities. Therefore, the hypothesis for Research Question 2 was not supported. In regards to confidence to act toward social justice, participants who received intergroup dialogue course intervention demonstrated higher change scores than non-IGD participants; however results were not statistically significant. These findings provide

partial support of the hypotheses for Research Question 3. Additionally, the null hypothesis for Research Question 4 was accepted because participants who received intergroup dialogue course intervention did not demonstrate higher change scores in confidence to act toward social justice a year after course participation. Lastly, the present findings indicated that IGD participants demonstrated a significant increase in social justice actions one year after course participation. These findings provide support of the hypothesis for Research Question 5.

## **Chapter 6 Summary, Discussion and Implications**

### **Introduction**

The CSWE (2008) and NASW (2001) have established directives for social workers to actively integrate knowledge, skills and values that address diversity and social justice. However, within social work education, the literature continues to identify an inconsistent implementation of diversity content that is integrated with social justice principles and practices (Colvin-Burque et al., 2007; Maidment & Cooper, 2002; Sisneros et al., 2008). Additionally, researchers and educators continue to underscore the need for rigorous evaluation of teaching models that include social justice principles within culturally competent practice (Guy-Walls, 2007; Nagda & Zuniga, 2003; Newsome, 2004; Van Soest et al., 2000). The present study sought to address this gap by examining the effect of an intergroup dialogue course intervention on students' levels of cultural competence and social justice behavioral outcomes. The themes that emerged from the study correspond to some key issues that should be investigated in future research. These themes should be seriously considered in designing the social work curriculum for instruction in cultural competence, anti-oppression, structural inequality, and social justice principles and practices. This chapter will first provide a discussion about the possible explanations for the findings and their convergence or divergence with existing literature. Next, study limitations and implications for social work education are considered. Finally, directions for future research will be presented.

### **Discussion**

An evaluative, quasi-experimental design was used to investigate the responses of 115 students who participated in social work diversity courses. Quantitative research

methods were used to analyze responses from the 39 students who participated at Site non-IGD (comparison group) and the 76 students who participated at Site IGD (intervention group). In conjunction with the diversity course, students at Site IGD participated in an intergroup dialogue intervention. Data from all surveys (see Appendix A, B, D, E, F, G, L and M) were analyzed using descriptive and inferential statistics. The results from the surveys were used to answer five research questions. These questions dealt with evaluating (a) the relationship between an intergroup dialogue intervention and participants' pre and post cultural competency levels, (b) IGD course content and the level of importance students assigned to the intergroup dialogue intervention, (c) intergroup dialogue and its relationship to students' confidence to act toward social justice, and (d) students' social justice behavioral outcomes one year after course participation. These aspects of the present evaluation also provide the framework for a discussion of the findings.

**Cultural competence outcomes.** Culturally competent course content within social work research has focused on various forms of assessments and evaluations (Bergh & Crisp, 2004; Brainerd, 2002; Guy-Walls, 2007). For example, a number of studies have identified intergroup dialogue as a teaching model that can concurrently prepare students for culturally competent and social justice-oriented practice (Nagda et al., 1999; Uehara et al., 2004; Zuniga et al., 2002). Despite these assertions, studies that have specifically assessed intergroup dialogue and its relationship to students' development of cultural competence were not found. Therefore, the first research question of this study sought to determine whether participants who received the intergroup dialogue course intervention

demonstrated greater change in posttest levels of cultural competence than participants who did not receive the intergroup dialogue course intervention.

This question examined both the overall scores on cultural competence as well as each separate dimension of knowledge acquisition, skill development and cultural awareness. It was hypothesized that participants who received the intergroup dialogue course intervention would demonstrate significantly more change in overall cultural competency scores and in each dimension (cultural awareness, skill development, and knowledge acquisition) than students who did not receive intergroup dialogue course intervention.

This hypothesis was partially supported by the results. Cultural awareness change scores for the IGD group were significantly higher than cultural awareness change scores for the non-IGD group. These findings are consistent with existing research regarding increased awareness outcomes in students who participate in intergroup dialogue (Lopez et al., 1998; Nagda & Zuniga, 2003; Werkmeister Rozas, 2007). For example, Nagda et al. (1999) reported that 93% of 175 students participating in intergroup dialogue identified the most important learning in the course to consist of self-awareness, including the development of taking on and learning experiences from the perspectives of other social groups, increased awareness of social inequality, and a deeper consciousness of how social group membership impacts one's own personal identity. Within social work education, a foundational component to fostering cultural competence includes the provision of experiences where students can question, examine and expand their cultural assumptions (Alvarez, 2001; Weaver 2005). Schlesinger and Devore (1995) affirm the essential importance of the practitioner's on-going development of awareness: "the

conscious use of self is at the core of social work technique, enabling workers to be aware and take responsibility for their own emotions and attitudes as they affect professional function” (p. 103). This study’s findings indicate that the intergroup dialogue experiences of social work students (e.g., intentional discussions of differences and similarities, exploration of one's history and social identity within the context of systems of power and privilege and perspective taking) presented them with many insights related to the development of cultural competence. In general, awareness and understanding one’s own social identity are critical factors in social workers engaging “helping relationships” in a culturally competent manner. Although a substantial body of research indicates a significant relationship between increased awareness and the development of cultural competence (Guy-Walls, 2007; Lum, 2003; Sue, 2001), little is known about how to promote students’ awareness for the purposes of on-going progress as a culturally competent social work practitioner. In a post-college follow-up study with intergroup dialogue peer facilitators, Vasques Scalera (1999) confirmed that intergroup dialogue experiences had a deep and long-term impact on students’ self-awareness. Contributing to the body of intergroup dialogue research, the present study shows that integrating cultural competence learning with intergroup dialogue can enhance students’ awareness outcomes. Studies of this nature also provide us with a valuable understanding of experiential learning that social workers can use on an ongoing basis in order to enhance their practice.

Knowledge acquisition change scores for IGD participants were higher than non-IGD participants, while not at a significant level. The findings confirm that a multicultural course with an intergroup dialogue intervention produces greater knowledge



outcomes than a multicultural course alone, although the increase in knowledge change scores was not a statistically significant level. There was no statistically significant difference found in overall cultural competency change scores and skill development change scores; therefore, the null hypothesis was accepted for those domains. Upon closer examination of the results it was determined that the sample size was smaller than was needed to detect a significant difference at the .05 level of significance. The sample size of this study, coupled with a somewhat small effect size, contributed to a statistical power level below the generally accepted level of .80; this could have caused other significant differences in the cultural competency domains to go undetected. An additional explanation for the improvement in cultural awareness and knowledge acquisition change scores and not skill development change scores is that cultural awareness, followed by the dimension of knowledge acquisition, are the initial areas where the increase in cultural competence is measurably evident (Lu, Lum & Chen, 2001; Chau, 1990). The literature establishes that self-awareness about diversity and self-in-relation to other identities in society is essential to the process of developing cultural awareness, as it supports the learner in developing culturally competent knowledge and skills (Lum, 1999). Equally important, Sadowsky et al. (1994) explains that the domains of knowledge, skills and awareness are not impermeable categories. They state “awareness, which is experience based, perhaps affects both knowledge and skills but can be separate from both because it implies both an attitudinal emotional component and insightfulness. Knowledge and skills that are more declarative in nature could overlap” (p. 138). Given that participants from the non-IGD group when compared to the IGD group were found to have significantly more experience with courses on cultural

diversity, and were more educated and more experienced in the field of social work (see Table 6), perhaps non-IGD participants entered the diversity course with more awareness and knowledge that served to foster greater change scores in skill development. This assertion is consistent with an existing study conducted by Guy-Walls (2007). The results of this study showed that baseline cultural competency scores of senior level BSW students were significantly higher than entry-level BSW students. At the same time it is important to note that although the non-IGD group was more experienced and more educated, the IGD group change scores were higher in knowledge acquisition from pretest to posttest, indicating some greater knowledge gains, though not at a statistically significant level. A larger sample could have aided in finding significant differences in this study and should be sought in the power analysis of future studies.

With regard to SWCCSA Pretest to Posttest gain scores, there was an increase in the overall cultural competency scores, cultural awareness scores, knowledge acquisition scores, and skill development scores for both the non-IGD group and the IGD group. This would suggest that present social work pedagogical frameworks do have an effect on improving cultural competence. It is important to note that several researchers have posited that intergroup dialogue learning opportunities related to awareness (e.g., becoming more aware of privilege and status) may be greater for White students (Miller & Donner, 2000; Dessel & Rogge, 2008). However, non-IGD participants who were more educated, more experienced in the field of social work, and less ethnically diverse, showed lower posttest cultural awareness mean scores than IGD participants who began with lower pretest scores in cultural awareness. Perhaps IGD participants' experiences with intergroup dialogue course intervention served to increase learning about cultural

awareness in a manner that traditional teaching approaches with predominately White students at site non-IGD did not. Equally important, for both Site non-IGD and Site IGD the greatest gain was made in the skill development domain (see Table 8 and 9). This follows the suggestion in social work literature that social work curriculum generally emphasizes skill and knowledge based learning (Chau, 1990; Weaver, 2005).

**Intergroup dialogue intervention.** The present study expected that participants would assign greater importance to course activities associated with the intergroup dialogue course intervention. The findings indicated that there were no significant differences between responses to the questions pertaining to small group presentations and in class, peer-facilitated group dialogues, and the questions pertaining to other course activities. These findings are not consistent with existing intergroup dialogue research, which has yielded a significant relationship between enlightenment activities and students' support of structural and societal change (Lopez, Gurin & Nadga, 1998; Nagda, Kim & Truelove, 2004). Though there were no significant differences found between *small group presentations* and *in class, peer-facilitated group dialogues* and *other course activities*, high mean scores were achieved for each of the thirteen course activities and all course activities were identified as being important. Similar to existing literature on social work diversity education (Nagda, Kim & Truelove, 2004; Lopez, Gurin & Ngda, 1998), these finding suggest that for students to learn about structural inequality and social change, social work educators should utilize a range of instructional approaches that engage both enlightenment and encounter learning.

There are many reasons why the lack of significance may have occurred. Given the sample size and the low frequency of "not at all important" and "somewhat

important” ratings, many of the cells in the Pearson chi-square were either zero or had expected frequencies less than five. Perhaps, the collapsing and dichotomizing of data limited necessary variation to attain significant differences. The use of a hierarchical linear regression analysis could have examined the relationship between the Enlightenment & Encounter scores, posttest scores and follow up scores from social justice measures. Additionally, the Enlightenment & Encounter items may have lacked specificity that was needed to answer the question. Although the items identified the different course activities within the scale, perhaps a more detailed description of each activity was needed. For example, the course activities receiving the highest mean scores for importance were (a) Lectures on Race and Racism ( $M = 3.72$ ,  $SD = 0.52$ ), (b) Lectures on Oppression ( $M = 3.71$ ,  $SD = 0.50$ ), and (c) Power and Lectures on Heterosexism ( $M = 3.69$ ,  $SD = 0.53$ ). It is possible that without descriptions of these course activities, participants could have identified instructor-led experiential group activities about race, heterosexism, and oppression as features of the lectures and not as aspects of the intergroup dialogue intervention.

Nagda, Kim and Truelove (2004) also identified personal journals and experiential exercises as part of the intergroup dialogue enlightenment intervention. To expand the scope of the analysis, similar items within this study (Personal journals and Cross-cultural/Diverse neighborhoods experience) were analyzed. The results indicate that responses to Personal journals were statistically different than responses to Text Summaries, Readings from the Anderson & Middleton textbook and Lectures on Race and Racism and Cross-cultural/ Diverse Neighborhoods Experience. With the exception of Lectures on heterosexism and Readings from the Lum Text Book, chi-squares utilizing

Cross-cultural/ Diverse Neighborhoods Experience were also significant. These findings contribute to our understanding of the value of interactive teaching experiences to students' learning of social justice.

**Confidence to act.** IGD participants demonstrated greater levels of change in confidence to confront injustice than non-IGD participants, though not at a significant level. The present findings support previous studies conducted by Nagda et al. (2004) and Miller and Donner (2001). Both indicate that participants of intergroup dialogue demonstrated increased confidence in engaging conversations about inequality and taking action towards social justice. However, no statistically significant difference was found between the IGD group and the non-IGD group on confidence in confronting social justice outcome change scores. Therefore, the hypothesis was only partially accepted. One possible explanation for these contradictory findings is the sample size. The results reached a significance level of .08, indicating that results were approaching statistical significance, but given the number of participants and the relatively small effect size, finding a significant difference at the .05 level of significance was not possible.

Findings from the follow-up with IGD participants indicated that students' level of confidence did not increase a year after participation. In fact, levels of confidence significantly decreased. There are a number of reasons as to why the lack of significance may have occurred. A one-dimensional interpretation of this result would assume that the IGD participants' learning within the intergroup dialogue multicultural course had a negative effect on students' confidence to act towards social justice. However, a considerable portion of intergroup dialogue process involves deconstructing preconceived notions that students may have about social justice and personal social identity (Zuniga,

et. al., 2002). This process of “unlearning” and integrating new learning can be described as a process that is conducive to critical analysis and is filled with intense emotions. Perhaps, immediately following the course, students were significantly motivated and idealistic about their confidence. Yet, the follow-up a year later could have captured students who were experiencing a more sober awareness and comprehensive understanding of the challenges and risks that can be associated with involvement in social justice, subsequently resulting in lower confidence scores. In addition, the follow-up study only examined IGD participants who responded a year after taking the course and the number of responses to both the posttest and the follow-up were much smaller ( $n = 41$ ). Consequently, it was difficult to distinguish between a real effect and random variations within the sample. A phenomenological intergroup dialogue study by Deturk (2006), examined the experiences and relationships among individuals and group agency. Perhaps the use of qualitative studies similar to Deturk’s (2006) model would be useful to implement in addition to quantitative measures included in this study’s examination of students’ confidence levels.

**Social justice behavioral outcomes.** The intergroup dialogue intervention within this study applies intergroup contact for the purpose of participants working towards the goal of social change. Therefore, the fifth research question sought to determine participants’ level of social justice actions posttest and one year after course participation at Site IGD. It was hypothesized that participants who receive the intergroup dialogue intervention would demonstrate an increase in social justice actions a year after course participation. This hypothesis was confirmed by the results and the null hypothesis was rejected. The present findings are supported by a significant number of researchers who

have underscored the end goal of intergroup dialogue to be acting towards social justice (Hurtado, 2001; Schoem, 2003; Vasques Scalera, 1999; Zuniga et al., 2002). A number of studies have also examined capacities (confidence and commitment toward social justice) and participants' intellectual and awareness outcomes (e.g., reduction of stereotyping and knowledge about discrimination and oppression) (Geron, 2002; Lu, Lum, & Chen, 2001; Suzuki, McRae, & Short, 2001). However, only one study was found that followed-up on students actions, Gurin, Nagda, & Lopez (2004) found that students who participated in intergroup dialogue were more involved in campus politics and promoting racial and ethnic understanding than the matched control students. More studies that contribute to research by not only assessing students' capacities, but also examining students' concrete practices of social justice are needed. Chesler (2001) affirms this need and argues that "even the best 'talking dialogue' still falls short of meeting the criteria of educating and mobilizing people to work together for social justice objectives. Taking action together...is where we find out if we can truly "walk the talk" (p. 301). The present study contributes to addressing the gap between studies that examine capacities and studies that examine action by contributing valuable knowledge about social justice outcomes.

Deturk's (2006) results demonstrated the primary importance in developing ones capacity and actions toward changing self, before one can begin to enact systemic social change. Similarly, McClintock's (2000) Action Continuum serves to capture the progression of social justice actions taken by individuals, the continuum encompasses both personal change actions and more commonly recognized social change actions. To gain an extensive understanding of participants' social justice actions, McClintock's (2000) action continuum was

applied to this study's conception of social justice actions (see Table 2 in Chapter 4). Actions identified in Oppression Exists subscale & Roper Political Scale items were organized under each stage of the McClintock's (2000) Action Continuum: (a) Educate Oneself, (b) Interrupt Unjust Behavior, (c) Interrupt and Educate-, (d) Support Others Proactive Responses and (e) Initiate Proactive Responses. These findings indicate that overall averages for the endorsement of items under each stage of the continuum showed an increase from posttest to follow-up. The current study also found that personal change actions related toward "making efforts to educate myself about other groups" had the highest level of participation, both posttest (92.3%) and follow-up (92.9%). The findings are consistent with existing research on social change which establishes that social justice actions often begin with students' initial changes within self (DeTurk, 2006; Lum, 2003).

In relation to the McClintock Action Continuum, the findings also showed that social justice actions relating to the middle stages of the action continuum - Interrupting Behavior and Support Others' Proactive Responses - showed the greatest amount of change from posttest to follow-up. These actions included (a) "reinforce others toward behavior that supports cultural diversity" (61.5%, 83.3%); (b) "join an organization that takes action" (22.7%, 51.2%); and (c) "get together with others to challenge" (28.6%, 47.6%). These findings provide basic knowledge about the progression of social justice actions posttest and a year after a diversity course. During the posttest the highest concentration of actions were related to Educating Oneself (the initial step described within the action continuum). However, within the year IGD participants significantly



enhanced their actions to behaviors that involved collaborating and engaging others (e.g., “reinforce others toward behavior that supports cultural diversity” and “get together with others to challenge”). These findings confirm existing intergroup dialogue research, which posits that the four-stage design of the intergroup dialogue model provides opportunities for students to move from practices concerning reflection (awareness) to action planning and coalition building (collective actions; Hurtado, 2001; Nagda et al., 2003; Zuniga et al., 2002). Equally important, these findings substantiate the developmental changes that occur in an individual’s dialogue process, can also influence how an individual approaches social justice. Initially the dialogue process serves to develop one’s individual interest (e.g., “What can I change?” and “How can I make a difference?”), however, when communication moves to “generative dialogue”, the participant recognize their common ground with others and their interactions can then occur at a point of connection that transcends individual interests (Pruitt & Kaufer, 2004). Substantial literature provides an indication of how theoretical shifts are progressing toward examining relational significance in personal change (Chodorow, 1988; Jordan & Dooley, 2000; Miller et al., 1991). Yet when facilitating the process for student learning of social change, the process often continues to be highly individualistic, and primarily focused on content versus process. Although the importance of individual knowledge and skills-building is not to be disparaged, these findings indicate that preparing students to become social work practitioners who can achieve both internal and external transformations, which can lead to social justice and change, requires academic preparation toward the process for engaging with others towards such goals.

Lopez et al. (1998) suggested that “because our surveys measured attitudes toward action rather than actual behavior, future research should address and test the link we have found between structural thinking and structural action” (p. 324). The present research confirms the link between structural thinking, which can progress toward structural actions that require a change process within oneself (i.e., “making efforts to educate myself about other groups”), followed by involvement in change-oriented collectivities (e.g., “join an organization that takes action”). By extending the current research an additional two years, the study could evaluate if the progression of change continues to evolve to actions that are led by participants (e.g., “organize an educational forum to inform others about social injustice”).

Future studies examining the processes that translate into large group, structural/institutional change would also benefit from a longitudinal design to study long-term changes, which may not be identified within a year. Equally important, studies of intergroup dialogue have focused on the individual change processes of cognitive, affective and behavioral outcomes. Yet, minimal research has examined the processes that foster institutional, larger group change. Given the limited knowledge in this area, future research should implement studies which seek to examine the process towards larger social change actions.

As a leading researcher in the field of cultural competence, Sue (2001) asserts the importance of including within the conceptualization of cultural competence the ability to engage in social actions. This conceptualization of cultural competence encompasses diversity education which seeks to develop the emerging practitioner’s commitment and actions towards social justice. These results contribute to broadening the scope of current

definitions of cultural competence, as well as demonstrate the use of an intergroup dialogue as an effective pedagogical model when preparing students for culturally competent practice that produces social justice outcomes.

### **Strengths of the Current Study**

The current study has a number of key strengths. First, it increases our understanding of the combined impact that cultural competence learning and intergroup dialogue can have on students' cultural awareness. Understanding how intergroup dialogue can be integrated into teaching approaches that develop awareness is essential considering that the CSWE has established a new Education Policy and Accreditation Standard (EPAS; 2008) which requires all social work programs to demonstrate that students can, "practice personal reflection and self-correction to assure continual professional development" (p. 3).

Second, the study contributes to our understanding of the outcomes and progressive development of students' social justice actions. The present study demonstrates that participants of intergroup dialogue can develop social justice actions that address internal change processes, as well as actions that involve change-oriented collectivities. Previous studies have found that students move from practicing reflection (awareness) to the development of capacities for action planning and coalition building, however little evaluation has been done to assess behavior outcomes. These findings substantiate the connection between capacities for social justice and behavioral outcomes (Dessel & Rogge, 2008; Zuniga et al., 2002). Information of this nature can be utilized by researchers seeking to further understand the relationship between models of intergroup

dialogue and the development of cultural competency and social justice behavior outcomes.

### **Limitations**

This study provides valuable information that can be used by social work educators seeking to prepare their students for culturally competent practice within a social justice framework. However, the study includes several limitations that can help guide future research that examines intergroup dialogue, cultural competence and social justice. The study's major limitations were use of a non--random convenience sample, generalizability, sample size, instrumentation, faculty effect and the use of self-reported data. The sample was selected because of availability. As a result, the comparison group was significantly different in race, years of education, years of previous volunteer work, years of previous social work employment, and participation in prior courses on cultural diversity. The disparities in experiences most likely led to differences in each group's frame of reference and previous learning about cultural competence (knowledge acquisition, skill development and cultural awareness) and social justice. Moreover, the sample was nonrandom; consequently, the outcomes cannot be generalized to other undergraduate/graduate social work programs or students. Although the overall sample of 115 students should have been sufficient to achieve a power of .80 and find statistically significant differences had the effect size been larger, the effect size for some of the study's questions was found to be small and therefore inadequate to detect a statistically significant difference at a .05 level of significance. Had the sample been larger, there is a possibility that additional research questions might have shown significance. The sample

size of the intervention group also prevented the use of better-suited, statistical analyses, such as ANCOVAs and logistic regressions.

With regard to instrumentation, all items on the Enlightenment and Encounter scale generated mean scores that were higher than 3, resulting in all course activities being identified as important. The high means could be attributed to several factors. First, the 1-4 point Likert-like scale offered limited variation in potential responses. Perhaps the scale items did not differentiate as well as it might have had it provided more variation and greater distinction among the points of the scale. The intergroup dialogue intervention might be assessed as effective simply because it is different from instruction that participants usually receive. Research questions related to the importance of intervention and confidence to act against social injustices also could have also benefitted from rigorous qualitative methods. For example, coding recordings of self-reflection interviews could have explored the quality, interrelationships and depth of experiences with intergroup dialogue and acting towards social justice (McCracken, 1998).

Faculty effect is another limitation of the present study; researchers have cited the possibility of faculty effect when using a convenience sample. The ethnicity, race and gender, etc. of instructors were not controlled for in this study. In addition, each instructor's approach to delivering content and its relationship to participants' learning was not examined. Lastly, with the use of self-reported measures, a significant limitation can be the tendency of respondents to report socially desirable answers. This is particularly a possibility with diversity content, which may elicit politically correct responses. In order to decrease socially desirable responses, participants were assured of confidentiality, but other means of decreasing social desirability need to be added to the

measures used. It was also difficult to measure how much effect social desirability or faculty effect had on the study.

### **Implications for Social Work Education**

The Council of Social Work Education has recently established a new EPAS, which mandates all generalist level social work education programs to prepare students with competencies that develop an understanding, affirmation, and respect for people from diverse backgrounds, knowledge of the factors that uphold marginalization and oppression and skills for advocacy and engagement in social justice practices (CSWE, 2008). Continued research is needed to evaluate teaching methods that can contribute to the development of an effective, common framework for teaching multicultural curriculum with a social justice perspective across social work education programs. This study has shown significance between an intergroup dialogue intervention and students' development of cultural awareness and social justice behavioral outcomes, but this study needs to be expanded. Longitudinal studies can serve to examine practicing social workers and assess how, and if, practitioners are delivering services to clients in a manner that is culturally competent and socially just. It is only through this long-term research that we will be able to know when, or if, the education has had impact on the profession as a whole.

Among social work educators, the linking of social justice to diversity content continues to be an area of unresolved dissonance (Fellin, 2000). Numerous studies substantiate the challenges faculty experience when including content about social justice related topics (i.e., oppression, power and privilege; Fellin, 2000; Gutierrez, Fredricksen and Soifer, 1999; Schmitz, Stakeman & Sisneros, 2001). Some of the challenges

researchers have identified include political and philosophical tensions amongst social work department faculty, provocation of strong emotions, discomfort and or fear of classroom conflict and inadequate pedagogical preparation (Guy-Walls, 2007; Mildred et al., 2004). The research also substantiates that there are few studies which seek to validate effective teaching strategies, which consequently has led to faculty with limited knowledge of approaches for teaching critical multicultural content (Newsome, 2004; Van Soest et al., 2000). The author of this study experienced similar challenges and found on-going professional development, as well as, cognitive and affective support to be vital to effectively teaching diversity content within a social justice framework. More research is needed to better understand teaching dispositions and classroom environments that contribute to a safe and effective learning experience with students. Moreover, in order for social work educators to feel comfortable and secure with such teaching, teachers must model a commitment to on-going personal and professional development. Maintaining such commitments requires empirical research that can inform on-going training, teaching models and assessment of best practices for teaching diversity content within a social justice framework. It is imperative that social work schools be active in this process, as well as individual faculty.

Several studies have identified intergroup dialogue as a teaching model that can prepare students to be culturally competent social workers, who are active in their commitment to social justice principles. However, there are few consistent instruments that are available to social work educators who want to assess intergroup dialogue outcomes (Dessel & Rogge, 2008). Publication of study measurements, along with the

reliability and validity of measures, could also benefit social work educators who are interested in evaluating intergroup dialogue outcomes.

### **Directions for Future Research**

This study included an available sample of students from two Northeastern social work programs. The results are not intended to be generalizable to other institutions. However, the data collected will continue to yield valuable insights into the importance of developing diversity content that integrates cultural competence and intergroup dialogue within a social justice framework. Variables can be more closely examined for significant relationships to the study's constructs of social justice behavioral outcomes, intergroup dialogue and cultural competence. For example, it would be important to examine the relationship between students' prior experiences with other ethnicities and their responses to particular items on the scales.

Findings may also be of value to social work programs that are seeking to develop measures to assess students' achievement of diversity and social justice competencies. While the intergroup dialogue program at Site IGD is unique to its context, institutions may endeavor to replicate the program on their own campus (see Program Description-Chapter 4). Thorough descriptions of how course interventions are implemented can provide an opportunity for comprehensive replications of effective programs (Smith, 2010). Additional program replications would also provide an important opportunity for future research of intergroup dialogue within social work multicultural courses. As noted in preceding chapters, data within this study, as with most survey data, are time-bound. It was not within the scope of the study to predict the long-term gains of cultural competence learning or social justice behavioral outcomes. Future researchers should



conduct longitudinal studies of each study construct (cultural competence, social justice outcomes and intergroup dialogue) and their participants to address this need. With regards to future studies, researchers of intergroup dialogue have also affirmed the importance of on-going research in the areas of validity and reliability of measures (Dessel & Rogge, 2008). The scales within this study would benefit from a rigorous review by diverse social work academicians, as well as students' evaluation of faculty and peer facilitators implementation of intergroup dialogue.

Intergroup dialogue studies have primarily focused on pre-experimental designs. In a meta-analysis of 23 intergroup dialogue studies, Dessel and Rogge (2008) report that all of the studies used convenience samples. Without studies that implement matched control group design or random assignment, the generalizability of intergroup dialogue learning outcomes are at best, limited. In addition, this study examined whether change outcomes occurred and not the process of change. Future research should be conducted to identify the processes and factors which cause outcomes to occur. Process studies would also benefit from qualitative methodologies (McCoy & McCormick, 2001) which could identify cognitive and affective experiences that mediate outcomes (e.g., perspective taking) within intergroup dialogue participation.

Lastly, this study emphasizes the value and need for social work education, to articulate what is necessary to prepare students for culturally competent, socially just practice. Equally important, if social work faculty are teaching approaches that integrate diversity content within a framework of social justice, are they effective in preparing students for practice with diverse populations? In an increasingly complex, pluralistic, multicultural, global society, this is a vital question that the profession of social work

must thoroughly respond to if it seeks to remain a relevant, viable and thriving profession.

### **Conclusion**

The present study offers evidence that greater change in students' cultural awareness is related to intergroup dialogue. Equally important, it confirms the link between students' capacities for social justice and social justice behavioral outcomes. The study also provides valuable knowledge and insight into the range and development of social justice actions within a social work multicultural course that incorporated intergroup dialogue. These are important findings considering the dearth of research focusing on the relationship between cultural competence outcomes and intergroup dialogue. The present research should be seen as a starting point that identifies some opportunities and gaps in the current data and understanding. Social work educators and researchers must continue to develop this line of research, which will help to develop and evaluate effective pedagogical models for teaching cultural competent curriculum within a social justice framework.

## Appendix A. Social Work Cultural Competencies Self-Assessment Pretest

### Introduction

This instrument measures your level of cultural competence at the beginning and end of the semester. The results of this self –assessment will be evaluated by your social-work instructor. Strict confidentiality is observed regarding the results of the self-assessment.

Rate yourself on your level of competency on a scale of 1-4: 1 = Unlikely; 2 = Not very likely; 3 = Likely; and 4 = Definitely. Circle the appropriate number.

*Social Security (last four digits):*      *Course:*      *Instructor:*      *Campus:*

### Background Information:

1. Age: \_\_\_\_      2. Sex:      Male \_\_\_\_ Female \_\_\_\_

3. Ethnicity: (please check all that apply)

African American \_\_\_\_ Asian American \_\_\_\_ European American \_\_\_\_

Jewish American \_\_\_\_ Latino American \_\_\_\_ Middle Eastern \_\_\_\_

First Nations Peoples \_\_\_\_ Other (please specify) \_\_\_\_\_

4. Years of education (e.g., 12 = high school graduate) (circle correct number)  
12    13    14    15    16    17    18    19    20    21 or more

5. Highest degree earned/major:

6. Years of previous social service volunteer experience:  
None \_\_\_\_ 1-3 years \_\_\_\_ 4-6 years \_\_\_\_ 7-9 years \_\_\_\_ 10 years or more \_\_\_\_

7. Years of previous social-work employment:  
None \_\_\_\_ 1-3 years \_\_\_\_ 4-6 years \_\_\_\_ 7-9 years \_\_\_\_ 10 years or more \_\_\_\_

8. Prior courses on cultural diversity:  
None \_\_\_\_ 1 course \_\_\_\_ 2 courses \_\_\_\_ 3 or more courses \_\_\_\_

### Cultural Awareness

1. I am aware of my life experiences as a person related to a culture (e.g., family heritage, household and community events, beliefs, and practices).  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
2. I have contact with other cultural and ethnic individuals, families, and groups.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
3. I am aware of positive and negative experiences with cultural and ethnic persons and events.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
4. I know how to evaluate my cognitive, affective, and behavioral experiences and reactions to racism, prejudice, and discrimination.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
5. I have assessed my involvement with cultural and ethnic people of color in childhood, adolescence, young adulthood, and adulthood.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
6. I have had or plan to have academic course work, fieldwork experiences, and research projects on culturally diverse clients and groups.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
7. I have had or plan to have professional employment experiences with culturally diverse clients and programs.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
8. I have assessed or plan to assess my academic and professional work experiences with cultural diversity and culturally diverse clients.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*

### Knowledge Acquisition

9. I understand the following terms: *ethnic minority, multiculturalism, diversity, people of color.*  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
10. I have knowledge of demographic profiles of some culturally diverse populations.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
11. I have developed a critical thinking perspective on cultural diversity.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*

12. I understand the history of oppression and multicultural social group history.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
13. I know information on men, women, and children of color.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
14. I know about culturally diverse values.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
15. I know how to apply systems theory and psychosocial theory to multicultural social work.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
16. I have knowledge of theories on ethnicity, culture, minority identity, and social class.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
17. I know how to draw on a range of social science theory from cross-cultural psychology, multicultural counseling and therapy, and cultural anthropology.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*

### **Skill Development**

18. I understand how to overcome the resistance and lower the communication barriers of a multicultural client.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
19. I know how to obtain personal and family background information from a multicultural client and determine the client's ethnic/community sense of identity.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
20. I understand the concepts of ethnic community and practice relationship protocols with a multicultural client.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
21. I use professional self-disclosure with a multicultural client.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
22. I have a positive and open communication style and use open-ended listening responses.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
23. I know how to obtain problem information, facilitate problem area disclosure, and promote problem understanding.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*

24. I view a problem as an unsatisfied want or an unfulfilled need.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
25. I know how to explain problems on micro, meso, and macro levels.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
26. I know how to explain problem themes (racism, prejudice, discrimination) and expressions (oppression, powerlessness, stereotyping, acculturation, and exploitation).  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
27. I know how to find out about problem details.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
28. I know how to assess socioenvironmental impacts, psychoindividual reactions, and cultural strengths.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
29. I know how to assess the biological, psychological, social, cultural, and spiritual dimensions of the multicultural client.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
30. I know how to establish joint goals and agreements with the client that are culturally acceptable.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
31. I know how to formulate micro, mezzo, and macro intervention strategies that address the cultural needs of the client and special needs populations such as immigrants and refugees.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
32. I know how to initiate termination in a way that links the client to an ethnic community resource, reviews significant progress and growth development, evaluates good outcomes, and establishes a follow-up strategy.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
33. I know how to design a service delivery and agency linkage and culturally effective social service programs in ethnic communities.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
34. I have been involved in services that have been accessible to the ethnic community.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
35. I have participated in delivering pragmatic and positive services that meet the tangible needs of the ethnic community.

- 1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
36. I have observed the effectiveness of bilingual/bicultural workers who reflect the ethnic composition of the clientele.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
37. I have participated in community outreach education and prevention that establish visible services, provide culturally sensitive programs, and employ credible staff.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
38. I have been involved in a service linkage network to related social agencies that ensures rapid referral and program collaboration.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
39. I have participated as a staff member in fostering a conducive agency setting with an atmosphere that is friendly and helpful to multicultural clients.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
40. I am involved or plan to be involved with cultural skill development research in areas related to cultural empathy, clinical alliance, goal-obtaining styles, achieving styles, practice skills, and outcome research.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*

### **Inductive Learning**

41. I have participated or plan to participate in a study discussion group with culturally diverse social-work educators, practitioners, students, and clients on cultural competence issues, emerging cultural trends, and future directions for multicultural social work.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
42. I have found or am seeking new journal articles and textbook material about cultural competence and culturally diverse practice.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
43. I have conducted or plan to conduct inductive research on cultural competence and culturally diverse practice, using survey, oral history, and/or participatory observation research methods.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
44. I have participated or will participate in the writing of articles and texts on cultural competence and culturally diverse practice.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*

## Appendix B- Social Work Cultural Competencies Self-Assessment Posttest

### Introduction

This instrument measures your level of cultural competence at the beginning and end of the semester. The results of this self –assessment will be evaluated by your social-work instructor. Strict confidentiality is observed regarding the results of the self-assessment. Rate yourself on your level of competency on a scale of 1-4: 1 = Unlikely; 2 = Not very likely; 3 = Likely; and 4 = Definitely. Circle the appropriate number.

*Social Security (last four digits):*      *Course:*      *Instructor:*      *Campus:*

### Cultural Awareness

1. I am aware of my life experiences as a person related to a culture (e.g., family heritage, household and community events, beliefs, and practices).  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
2. I have contact with other cultural and ethnic individuals, families, and groups.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
3. I am aware of positive and negative experiences with cultural and ethnic persons and events.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
4. I know how to evaluate my cognitive, affective, and behavioral experiences and reactions to racism, prejudice, and discrimination.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
5. I have assessed my involvement with cultural and ethnic people of color in childhood, adolescence, young adulthood, and adulthood.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
6. I have had or plan to have academic course work, fieldwork experiences, and research projects on culturally diverse clients and groups.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
7. I have had or plan to have professional employment experiences with culturally diverse clients and programs.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*
8. I have assessed or plan to assess my academic and professional work experiences with cultural diversity and culturally diverse clients.  
*1-Unlikely*                      *2-Not very likely*                      *3-Likely*                      *4-Definitely*



### Knowledge Acquisition

9. I understand the following terms: *ethnic minority, multiculturalism, diversity, people of color.*  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
10. I have knowledge of demographic profiles of some culturally diverse populations.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
11. I have developed a critical thinking perspective on cultural diversity.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
12. I understand the history of oppression and multicultural social group history.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
13. I know information on men, women, and children of color.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
14. I know about culturally diverse values.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
15. I know how to apply systems theory and psychosocial theory to multicultural social work.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
16. I have knowledge of theories on ethnicity, culture, minority identity, and social class.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
17. I know how to draw on a range of social science theory from cross-cultural psychology, multicultural counseling and therapy, and cultural anthropology.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*

### Skill Development

18. I understand how to overcome the resistance and lower the communication barriers of a multicultural client.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
19. I know how to obtain personal and family background information from a multicultural client and determine the client's ethnic/community sense of identity.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
20. I understand the concepts of ethnic community and practice relationship protocols with a multicultural client.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*

21. I use professional self-disclosure with a multicultural client.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
22. I have a positive and open communication style and use open-ended listening responses.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
23. I know how to obtain problem information, facilitate problem area disclosure, and promote problem understanding.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
24. I view a problem as an unsatisfied want or an unfulfilled need.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
25. I know how to explain problems on micro, meso, and macro levels.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
26. I know how to explain problem themes (racism, prejudice, discrimination) and expressions (oppression, powerlessness, stereotyping, acculturation, and exploitation).  
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27. I know how to find out about problem details.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
28. I know how to assess socioenvironmental impacts, psychoindividual reactions, and cultural strengths.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
29. I know how to assess the biological, psychological, social, cultural, and spiritual dimensions of the multicultural client.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
30. I know how to establish joint goals and agreements with the client that are culturally acceptable.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
31. I know how to formulate micro, meso, and macro intervention strategies that address the cultural needs of the client and special needs populations such as immigrants and refugees.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
32. I know how to initiate termination in a way that links the client to an ethnic community resource, reviews significant progress and growth development, evaluates good outcomes, and establishes a follow-up strategy.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*

33. I know how to design a service delivery and agency linkage and culturally effective social service programs in ethnic communities.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
34. I have been involved in services that have been accessible to the ethnic community.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
35. I have participated in delivering pragmatic and positive services that meet the tangible needs of the ethnic community.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
36. I have observed the effectiveness of bilingual/bicultural workers who reflect the ethnic composition of the clientele.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
37. I have participated in community outreach education and prevention that establish visible services, provide culturally sensitive programs, and employ credible staff.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
38. I have been involved in a service linkage network to related social agencies that ensures rapid referral and program collaboration.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
39. I have participated as a staff member in fostering a conducive agency setting with an atmosphere that is friendly and helpful to multicultural clients.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
40. I am involved or plan to be involved with cultural skill development research in areas related to cultural empathy, clinical alliance, goal-obtaining styles, achieving styles, practice skills, and outcome research.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*

### **Inductive Learning**

41. I have participated or plan to participate in a study discussion group with culturally diverse social-work educators, practitioners, students, and clients on cultural competence issues, emerging cultural trends, and future directions for multicultural social work.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
42. I have found or am seeking new journal articles and textbook material about cultural competence and culturally diverse practice.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*

43. I have conducted or plan to conduct inductive research on cultural competence and culturally diverse practice, using survey, oral history, and/or participatory observation research methods.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*
44. I have participated or will participate in the writing of articles and texts on cultural competence and culturally diverse practice.  
*1-Unlikely                      2-Not very likely                      3-Likely                      4-Definitely*

## **Appendix C. Goal, Rationale and Objectives for Intergroup Dialogue Peer Facilitator Training**

**Goal 1:** Facilitation of Intergroup Dialogue Peer-Facilitator Education and Training course – Provide intergroup dialogue education and intergroup dialogue training to peer facilitators in order to develop the tools necessary to facilitate intergroup dialogue within a social-work diversity course.

**Rationale:** There is a need to educate and train peer facilitators in intergroup relations and the management of intergroup conflict. Positive cross-group interaction cannot take place on its own. The facilitation process of understanding and interacting with people who are different is difficult and stressful. Intergroup dialogue interactions must be structured and peer facilitators must be given education, training and ongoing support.

The course is focused on developing the following knowledge, awareness, values, (e.g., commitment and passion), and skills:

A. Knowledge and Awareness Objectives:

- Describe the concepts and practices of dialogic education and dialogic communication;
- Explain how social identities, differential power, and status affect IGD and facilitation;
- Articulate learner's interpersonal and intergroup styles in communication;
- Explain key theories of group dynamics which facilitate understanding of interpersonal and intercultural processes;

- Gain understanding and ability of group observation and diagnostic skills;
- Identify the conditions that facilitate or hinder IGD;
- Identify personal strengths and challenges in working with diverse groups;
- Describe different processes in facilitating educational activities in IGD sessions.
- Identify individual and collective actions for interrupting injustices and building alliances to promote greater social justice.

#### B. Values Objectives

- Appreciate a praxis--reflective and active--approach to learning, and to facilitating learning;
- Articulate the values of IGD as a coalition & alliance building process;
- Critically reflect on own passion for facilitating IGD--motivation, strengths, and challenges;
- Assess own areas of growth and continued learning;
- Participate constructively in creating an empowering and diverse learning community;
- Commit to continued engagement and learning in social justice work.

#### C. Skills Objectives

- Demonstrate an increased confidence in facilitation competencies;

- Plan and implement processes for facilitating educational activities in IGD sessions;
- Provide constructive feedback;
- Demonstrate constructive dialogic skills,
- Team building skills and alliance behaviors;
- Demonstrate effective group observation and group process skills and use IGD facilitation;
- Plan a mediation protocol for dealing with intergroup conflict (i.e., referral process for cases of interpersonal conflict to appropriate offices).

## Appendix D. Insights into Racism, Sexism, and Homophobia

(\*Items in bold were included in this study)

*Answer the following statements by circling the appropriate answer that best describes you. Discuss the 10 statements and your answers in class.*

1. *I do not consider myself a racist because I believe that everyone is equal and should be treated with respect and dignity.*  
1-Unlikely    2-Not very likely    3-Likely    4-Definitely
2. *I would consider myself somewhat of a racist because I believe that my children should marry within their own ethnic group.*  
1-Unlikely    2-Not very likely    3-Likely    4-Definitely
3. *I would consider myself a racist because I would not live next to a house or apartment inhabited by a person of family of color.*  
1-Unlikely    2-Not very likely    3-Likely    4-Definitely
4. *I would not consider myself a sexist because I believe that women should be able to work in any organization, providing that they have the qualifications and skills necessary to do the required work.*  
1-Unlikely    2-Not very likely    3-Likely    4-Definitely
5. *I would consider myself a sexist sometimes because I would like my wife or husband to stay home, keep house, and take care of the kids while I work and earn the living for my family.*  
1-Unlikely    2-Not very likely    3-Likely    4-Definitely
6. *I would consider myself a sexist because I enjoy having sexual affairs with several different women or men at the same time without making a commitment to any of them.*  
1-Unlikely    2-Not very likely    3-Likely    4-Definitely
7. *I do not consider myself homophobic because I support equal rights for gay and lesbian persons as far as military service, employment, and marriage are concerned.*  
1-Unlikely    2-Not very likely    3-Likely    4-Definitely
8. *I would consider myself somewhat homophobic because I feel uncomfortable when I am the only heterosexual person in the company of a group of gay and lesbian single friends and partners.*  
1-Unlikely    2-Not very likely    3-Likely    4-Definitely
9. *I would consider myself homophobic because I would be very upset and angry if my son told me that he was gay or my daughter indicated that she was a lesbian.*  
1-Unlikely    2-Not very likely    3-Likely    4-Definitely
10. *I believe that racism, sexism, and homophobia will always be a part of human nature and that people who are racist, sexist, or homophobic will remain so.*  
1-Unlikely    2-Not very likely    3-Likely    4-Definitely



## Appendix E. Family Cultural Life Experiences & Contact Outside of One's Own

### Ethnic/Cultural Group

(\*Items in bold were included in this study)

2. My level of acculturation is: (circle one)
 

a. very Americanized	d. traditional culture of origin
b. somewhat Americanized	e. other (please explain)
c. bicultural	
  
3. My regional culture (circle one) does / does not influence me. If it does, my regional culture is: (circle one)
 

a. southern	f. New England
b. Midwestern	g. New York
c. eastern	h. California
d. northern	i. Texas
e. western	j. other (please explain)
  
4. The keeper of culture in my family is: (circle one)
 

a. my mother	f. my grandmother
b. my father	g. my grandfather
c. my mother and father	h. my grandmother and grandfather
d. my sister	i. other (please explain)
e. my brother	j. no one (please explain)
  
5. My family observes the following cultural practices: (check relevant ones)
 

a. ethnic holidays	f. ethnic birthday traditions
b. ethnic religious worship	g. ethnic funeral traditions
c. ethnic and cultural food	h. other (please explain)
d. ethnic conversational language	i. none (please explain)
e. ethnic marriage traditions	
  
6. My best friends in my neighborhood were: (check one)
 

a. the same race	c. other (please explain)
b. different races (please specify)	
  
7. My best friends in school were: (check one)
 

a. the same race	c. other (please explain)
b. different races (please specify)	
  
8. My closest friends are: (check one)
 

a. the same race	c. other (please explain)
b. different races (please specify)	

9. I have married or will probably marry: (check one)
- |                                                                                          |                           |
|------------------------------------------------------------------------------------------|---------------------------|
| a. a person of my specific ethnic subgroup                                               | d. uncertain              |
| b. a person of my general ethnic background<br>(e. g., European-European, Latino-Latino) | e. other (please explain) |
| c. a person of another race                                                              |                           |
10. **My levels of contact with individuals, families, and groups outside my own cultural and ethnic group in the following settings are: (check relevant ones)**
- |                             |                   |                    |                    |
|-----------------------------|-------------------|--------------------|--------------------|
| <b>1. neighborhood</b>      | <b>a. minimal</b> | <b>b. moderate</b> | <b>c. frequent</b> |
| <b>2. school</b>            | <b>a. minimal</b> | <b>b. moderate</b> | <b>c. frequent</b> |
| <b>3. social activities</b> | <b>a. minimal</b> | <b>b. moderate</b> | <b>c. frequent</b> |
| <b>4. work</b>              | <b>a. minimal</b> | <b>b. moderate</b> | <b>c. frequent</b> |
11. **My experiences with person of other cultures and ethnicities have been: (circle relevant ones)**
- positive                  negative                  mixed**
- a. Describe a positive experience:**  
**b. Describe a negative experience:**  
**c. Describe a mixed experience:**
12. I have a number of stereotypes about the following groups: (circle relevant ones)
- a. European Americans  
b. African Americans  
c. Latino Americans
- Give an example of a group stereotype that you have: \_\_\_\_\_
13. People have a stereotype about me due to: (circle relevant ones)
- |                         |                           |
|-------------------------|---------------------------|
| a. my ethnic background | f. my income              |
| b. my gender            | g. my place of residence  |
| c. my appearance        | h. the make of my car     |
| d. my student status    | i. other (please explain) |
| e. my career choice     |                           |

## Appendix F- Multicultural Involvement Over the Life Span

(\*Items in bold were included in this study)

*This questionnaire surveys your involvement with people of color in childhood, adolescence, young adulthood, and adulthood. You are asked to provide the following information and to share it in class discussion.*

1. *I was born in: (name of city, population) \_\_\_\_\_*
2. *My childhood years were spent in: (name of city or cities) \_\_\_\_\_*
3. ***When I was a child, my neighborhood was predominantly: (circle one)***

<b>a. European American</b>	<b>d. Asian American</b>
<b>b. African American</b>	<b>e. First Nations Peoples</b>
<b>c. Latino American</b>	<b>f. multiracial (list ethnic groups)</b>
4. *When I was a child, my contact with people of different ethnic groups was as indicated. (circle one in each category)*

a. African Americans:	<i>rare / somewhat frequent / frequent</i>
b. Mexican Americans:	<i>rare / somewhat frequent / frequent</i>
c. Latin Caribbean Americans:	<i>rare / somewhat frequent / frequent</i>
e. Chinese Americans	<i>rare / somewhat frequent / frequent</i>
f. Japanese Americans:	<i>rare / somewhat frequent / frequent</i>
g. Korean Americans:	<i>rare / somewhat frequent / frequent</i>
h. Vietnamese Americans:	<i>rare / somewhat frequent / frequent</i>
i. First Nations People:	<i>rare / somewhat frequent / frequent</i>
j. Afro-Caribbean Americans	<i>rare / somewhat frequent / frequent</i>
k. South & Central American	<i>rare / somewhat frequent / frequent</i>
5. *When I was a child, my impressions about people of different ethnic groups were as indicated. (circle one in each category)*

a. African Americans:	<i>favorable / somewhat favorable / unfavorable</i>
b. Latino Americans:	<i>favorable / somewhat favorable / unfavorable</i>
c. Asian Americans:	<i>favorable / somewhat favorable / unfavorable</i>
d. First Nations Peoples:	<i>favorable / somewhat favorable / unfavorable</i>
6. *As a child, I formulated my impression about people of color from: (circle relevant ones)*

a. my parents' attitudes	d. my peer group
b. my experiences with ethnic individuals	e. other (please explain)
c. neighbors' attitudes	
7. *My adolescent years were spent in: (name of city of cities) \_\_\_\_\_*

8. *When I was a teenager, my neighborhood was predominantly: (circle one)*  
 a. European American (Whites)      d. Asian American  
 b. African American/ Black people      e. First Nations Peoples  
 c. Latino American      f. multiracial (list ethnic groups)
9. *When I was a teenager, my close friends were predominantly: (circle one)*  
 a. European Americans (Whites)      d. Asian American  
 b. African Americans/ Black people      e. First Nations Peoples  
 c. Latino Americans      f. multiracial (list ethnic groups)
10. *As a teenager, I dated predominantly: (circle one)*  
 a. European Americans (Whites)      d. Asian American  
 b. African Americans/ Black people      e. First Nations Peoples  
 c. Latino Americans      f. multiracial (list ethnic groups)
11. *When I was a teenager, my impressions from childhood about people of different ethnic groups changed (or not) as indicated. (circle one in each category)*  
 a. African Americans/ Black people:  
     *remained the same / changed more favorably / changed less favorably*  
 b. Latino Americans:  
     *remained the same / changed more favorably / changed less favorably*  
 c. Asian Americans:  
     *remained the same / changed more favorably / changed less favorably*  
 d. First Nations people:  
     *remained the same / changed more favorably / changed less favorably*  
 \* *Explain the reasons for your change in impressions about specific ethnic groups.*
12. *As a young adult, I lived in: (name of city or cities) \_\_\_\_\_*
13. *I went to the following colleges and universities: \_\_\_\_\_*
14. *My undergraduate college major was: \_\_\_\_\_*
15. *My college degrees are: (circle relevant ones)*  
 baccalaureate      master      doctorate
16. *When I was a young adult, my close friends were predominantly: (circle one)*  
 a. European Americans (Whites)      d. Asian American  
 b. African Americans/Black people      e. First Nations Peoples  
 c. Latino Americans      f. multiracial (list ethnic groups)
17. *When I was a young adult, my serious romantic relationships were predominantly with: (circle one)*  
 a. European Americans (Whites)      d. Asian American  
 b. African Americans/Black people      e. First Nations Peoples  
 c. Latino Americans      f. multiracial (list ethnic groups)

18. *When I was a young adult, my first full-time job after graduation from college was with an organization whose employees were predominantly: (circle one)*
- |                                    |                                     |
|------------------------------------|-------------------------------------|
| a. European Americans (Whites)     | d. Asian American                   |
| b. African Americans/ Black people | e. First Nations Peoples            |
| c. Latino Americans                | f. multiracial (list ethnic groups) |
19. *As an adult, I have lived in: (name of city or cities) \_\_\_\_\_*  
*I now am living in: (name of city) \_\_\_\_\_*
20. *As an adult, I married or am living with a partner whose ethnic background is: (circle one)*
- |                                         |       |
|-----------------------------------------|-------|
| a. the same as mine                     |       |
| b. different from mine (please explain) | _____ |
21. *As an adult, I live in a neighborhood that is predominantly: (circle one)*
- |                                          |                                            |
|------------------------------------------|--------------------------------------------|
| <b>a. European Americans (whites)</b>    | <b>d. Asian American</b>                   |
| <b>b. African American/ Black people</b> | <b>e. First Nations Peoples</b>            |
| <b>c. Latino American</b>                | <b>f. multiracial (list ethnic groups)</b> |
22. *My present employer is: (name of the company) \_\_\_\_\_*
23. *My fellow employees are predominantly: (circle one)*
- |                                   |                                     |
|-----------------------------------|-------------------------------------|
| a. European Americans (Whites)    | d. Asian American                   |
| b. African American/ Black people | e. First Nations Peoples            |
| c. Latino American                | f. multiracial (list ethnic groups) |
24. *Throughout my life, the degree of contact and involvement with people of color that have had has been: (circle one)*
- |                   |                             |                    |                                  |
|-------------------|-----------------------------|--------------------|----------------------------------|
| <i>a. minimal</i> | <i>b. somewhat frequent</i> | <i>c. frequent</i> | <i>d. other (please explain)</i> |
|-------------------|-----------------------------|--------------------|----------------------------------|

## Appendix G. Enlightenment & Encounter Survey

**Please indicate how important different aspects of the course were in facilitating your learning of social justice content (e.g. power, privilege, oppression, structural inequality and social change):**

**1.** Small group presentations (presentations on a specific population's demographic information, historical, political, economic and social experiences within the United States; possible cultural beliefs, values, and acculturation issues):

*1-Not at all important    2-Somewhat important                      3-Important    4-Very Important*

**2.** Personal journals: Responses to weekly self-reflection questions.

*1-Not at all important    2-Somewhat important                      3-Important    4-Very Important*

**3.** Text summaries: responses to guided questions as generated from weekly course reading assignments.

*1-Not at all important    2-Somewhat important                      3-Important    4-Very Important*

**4.** Readings from the Lum Text Book

*1-Not at all important    2-Somewhat important                      3-Important    4-Very Important*

**5.** Readings from the Anderson & Middleton textbook

*1-Not at all important    2-Somewhat important                      3-Important    4-Very Important*

**6.** Lectures on: Self –Awareness Exploration

*1-Not at all important    2-Somewhat important                      3-Important    4-Very Important*

**7.** Lectures on: Oppression & Power

*1-Not at all important    2-Somewhat important                      3-Important    4-Very Important*

**8.** Lectures on: Race & Racism

*1-Not at all important    2-Somewhat important                    3-Important    4-Very Important*

**9. Lectures on: Heterosexism**

*1-Not at all important    2-Somewhat important                    3-Important    4-Very Important*

**10. Lectures on Diverse Cultural Groups (i.e., Asian Americans)**

*1-Not at all important    2-Somewhat important                    3-Important    4-Very Important*

**11. Trip to the: *New York Tolerance Center***

*1-Not at all important    2-Somewhat important                    3-Important    4-Very Important*

**12. Cross-cultural/Diverse Neighborhoods Experience: attendance to a cultural interaction, events, or performances and dialogue with a cultural informant (e.g. museum guide or host).**

*1-Not at all important    2-Somewhat important                    3-Important    4-Very Important*

**13. Intergroup Dialogue Groups (In class, peer-facilitated group dialogues)**

*1-Not at all important    2-Somewhat important                    3-Important    4-Very Important*

**APPENDIX H. Timeline for Data Collection of Intergroup Dialogue Evaluation Study**

September 2007 – December 2007	January 2008 – May 2008	September 2008 – December 2008	January 2009 – May 2009	September 2009 – December 2009	January 2010 – May 2010
Site non-IGD Baseline Data Collection (September) <sup>a,b</sup>	Site IGD Baseline Data Collection (January) <sup>a,b</sup>	Site non-IGD Baseline Data Collection (September) <sup>a,b</sup>	Site IGD Baseline Data Collection (January) <sup>a,b</sup>	Site non-IGD Baseline Data Collection (September) <sup>a,b</sup>	Site IGD Baseline Data Collection (January) <sup>a,b</sup>
Site non-IGD Post- Intervention Data Collection (December) <sup>a,b</sup>	Site IGD Post- Intervention Data Collection (May) <sup>a,b,c,d</sup>	Site non-IGD Post- Intervention Data Collection (December) <sup>a,b</sup>	Site IGD Post- Intervention Data Collection (May) <sup>a,b,c,d</sup>	Site non-IGD Post- Intervention Data Collection (December) <sup>a,b</sup>	Site IGD Post- Intervention Data Collection (May) <sup>a,b,c,d</sup>
			Site IGD One Year Follow-Up Data Collection (May) <sup>b,d</sup>		Site IGD One Year Follow-Up Data Collection (May) <sup>b,d</sup>

*Note.* <sup>a</sup>Social Work Competencies Self-Assessment (SWCCA). <sup>b</sup>Oppression Exists Scale. <sup>c</sup>Enlightenment and Encounter Scale.

<sup>d</sup>The Roper Political Questions.



**Appendix I. Site IGD Social Work Diversity Courses and the Evaluation of  
Students’  
Cultural Competency Levels Informed Consent Agreement**

*Please read this consent agreement carefully before you decide to participate in the study.*

**Purpose of the research study:** The purpose of the study is to evaluate the effect of diversity courses on the increasing the cultural competency levels of BSW and MSW students.

**What you will do in the study:** Taking part in this study is completely voluntary. The study includes a pre and postsurveys that will consist of questions pertaining to your self-assessment of cultural competencies before and after your participation in the “Understanding Diverse Populations” Course. In addition posttest questions will include questions regarding your experience of the course content. All pre and postsurveys will be administered through SurveyMonkey.com, an online survey website. If you are interested in participating please sign the consent form on the following page.

**Time required:** In the beginning of the course a series of *two* surveys will require an hour of your time, and during the end of the semester a series of *four* surveys will require an hour of your time. In total, the study will require about two hours of your time.

**Voluntary participation:** Your participation in the study is completely voluntary. Your grade for the course will not be affected by your participation in the study.

**Payment:** You will receive no payment for participating in the study.

**Right to withdraw from the study:** If during your participation in answering the survey, there are questions that make you feel uncomfortable you can stop answering the survey at any time. You may leave the study at any time and alternative options such as referrals will be discussed. If you leave the study before it is finished, there will be no penalty to you, and you will not lose any benefits to which you are otherwise entitled. If you wish to tell the researchers why you are leaving the study, your reasons for leaving may be kept as part of the study record. If you decide to leave the study before it is finished, please notify Mayra Lopez-Humphreys, LMSW at (646) 378-6. 169

**Risks:** The risks involved in the study are minimal. However, there is a small risk that some questions we may ask, and telling us sensitive information about yourself, may make you feel uncomfortable. However, you may skip or decline to answer any questions.

**Benefits:** The study can contribute to a knowledge base that will guide the development of human diversity content within social work education programs.

**Confidentiality:** Your responses to the surveys will be kept confidential. There is a small risk of breach of confidentiality, i.e., that the confidential information shared may get in the wrong hands. Specific provisions are in place to prevent this from happening. The information collected through the survey website about you for this study will be put into a computerized research record. This record will not show your names, but will have codes entered in it that will allow the information to be linked to you. Only principal investigators on this project will have access to those codes and the website passwords to access research records. Because of the nature of the data, it may be possible to deduce your identity; however, there will be no attempt to do so and your data will be reported in a way that will not identify you. The research records will be kept confidential to the extent provided by federal, state and local law. No part of the research record will be released without your written consent, and you and your child will not be identified in any reports on this study.

This research has been reviewed and approved by the City University of New York City Graduate Center and the Site non-IGD Institutional Review Board. If you have any questions, concerns or comments, please contact Dr. Patrick Ross, Chair of the university IRB, at 516-877-4806 or

After reading the consent form, sign on the indicated line below. Your signature indicates that you understand the nature of the study, agree that you will participate in it, and understand that The City University of New York City Graduate Center and Site non-IGD is sponsoring this study. You also understand that the completion of surveys, will take an hour each, and that you will receive a copy of the consent form.

Before filling out the survey, please make sure you have been given the opportunity to ask questions and have them answered to your satisfaction. If you have any further questions about the study, contact:

**PRINCIPAL INVESTIGATOR:**

Address:

Phone:

Email:

**Co-Investigator:**

Address:

Phone:

Email:

Agreement:

I agree to participate in the research study described above.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**Appendix J. Site non-IGD Social Work Diversity Courses and the Evaluation of  
Students' Cultural Competency Levels Informed Consent Agreement**

*Please read this consent agreement carefully before you decide to participate in the study.*

**Purpose of the research study:** The purpose of the study is to evaluate the effect of diversity courses on the increasing the cultural competency levels of BSW and MSW students.

**What you will do in the study:** Taking part in this study is completely voluntary. The study includes a pre and postsurveys that will consist of questions pertaining to your self-assessment of cultural competencies before and after your participation in the “*Oppression, Diversity and Social and the Struggle for Human Rights*” Course. In addition posttest questions will include questions regarding your experience of the course content. All pre and postsurveys will be administered through SurveyMonkey.com, an online survey website. If you are interested in participating please sign the consent form on the following page.

**Time required:** In the beginning of the course a series of *two* surveys will require an hour of your time, and during the end of the semester a series of *two* surveys will require an hour of your time. In total, the study will require about two hours of your time.

**Voluntary participation:** Your participation in the study is completely voluntary. Your grade for the course will not be affected by your participation in the study.

**Payment:** You will receive no payment for participating in the study.

**Right to withdraw from the study:** If during your participation in answering the survey, there are questions that make you feel uncomfortable you can stop answering the survey at any time. You may leave the study at any time and alternative options such as referrals will be discussed. If you leave the study before it is finished, there will be no penalty to you, and you will not lose any benefits to which you are otherwise entitled. If you wish to tell the researchers why you are leaving the study, your reasons for leaving may be kept as part of the study record. If you decide to leave the study before it is finished, please notify

**Risks:** The risks involved in the study are minimal. However, there is a small risk that some questions we may ask, and telling us sensitive information about yourself, may make you feel uncomfortable. However, you may skip or decline to answer any questions.

**Benefits:** The study can contribute to a knowledge base that will guide the development of human diversity content within social work education programs.

**Confidentiality:** **Your responses to the surveys will be kept confidential. There is a small risk of breach of confidentiality, i.e., that the confidential information shared may get in the wrong hands. Specific provisions are in place to prevent this from happening. The information collected through the survey website about you for this study will be put into a computerized research record. This record will not show your names, but will have codes entered in it that will allow the information to be linked to you. Only principal investigators on this project will have access to those codes and the website passwords to access research records. Because of the nature of the data, it may be possible to deduce your identity; however, there will be no attempt to do so and your data will be reported in a way that will not identify you. The research records will be kept confidential to the extent provided by federal, state and local law. No part of the research record will be released without your written consent, and you and your child will not be identified in any reports on this study.**

This research has been reviewed and approved by the City University of New York City Graduate Center and the Site non-IGD Institutional Review Board. If you have any questions, concerns or comments, please contact

After reading the consent form, sign on the indicated line below. Your signature indicates that you understand the nature of the study, agree that you will participate in it, and understand that The City University of New York City Graduate Center and School of Social Work at non-IGD is sponsoring this study. You also understand that the completion of surveys, will take an hour each, and that you will receive a copy of the consent form.

Before filling out the survey, please make sure you have been given the opportunity to ask questions and have them answered to your satisfaction. If you have any further questions about the study, contact:

PRINCIPAL INVESTIGATOR:

Co-Investigator:

Agreement:

I agree to participate in the research study described above.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

## **Appendix K. Site IGD Social Work Diversity Courses and the Evaluation of Students' Social Justice Outcomes Consent Agreement**

Please read this consent agreement carefully before you decide to participate in the study.

**Purpose of the research study:** The purpose of the study is to evaluate the 2009 SWK 254 Understanding Diverse Populations course and social justice outcomes of Site IGD BSW students a year after course participation.

**What you will do in the study:** Taking part in this study is completely voluntary. Any person under 18 years old is considered to be a child and is NOT eligible to complete this study. The study includes a follow up surveys that will consist of questions pertaining to your self-assessment of social justice outcomes after your participation in the 2009 SWK 254 Understanding Diverse Populations Course.

**Time required:** Two surveys and two questions will require an hour of your time.

**Voluntary participation:** Your participation in the study is completely voluntary.

**Payment:** You will be compensated \$10 to fill out the surveys. The \$10 will be mailed to the address provided within the follow-up assessment.

**Right to withdraw from the study:** If during your participation in answering the survey, there are questions that make you feel uncomfortable you can stop answering the survey at any time. You may stop the study at any time and alternative options such as referrals will be discussed. If you stop the study before it is finished, there will be no penalty to you, and you will not lose any benefits to which you are otherwise entitled.

**Risks:** The risks involved in the study are minimal. However, there is a small risk that some questions we may ask, and telling us sensitive information about yourself, may make you feel uncomfortable. However, you may skip or decline to answer any questions.

**Benefits:** The study can contribute to a knowledge base that will guide the development of human diversity content within social work education programs.

**Confidentiality:** Your responses to the surveys will be kept confidential. There is a small risk that the confidential information shared may get in the wrong hands of another student and/or professor. Specific provisions are in place to prevent this from happening. The information collected through the survey website about you for this study will be put into a computerized research record. This record will not show your names, but will have codes entered in it that will allow the information to be linked to you. Only principal investigators on this project will have access to those codes and the website passwords to

access research records. Because of the nature of the data, it may be possible to deduce your identity; however, there will be no attempt to do so and your data will be reported in a way that will not identify you. The research records will be kept confidential to the extent provided by federal, state and local law. No part of the research record will be released without your written consent, and you will not be identified in any reports and/or publications on this study.

This research has been reviewed and approved by the CUNY Graduate School Institutional Review Board.

After reading the consent form, electronically sign on the indicated line below. Your signature indicates that you understand the nature of the study, agree that you will participate in it, and understand that the School of Social Work at Site non-IGD is sponsoring this study. You also understand that the completion of surveys, will take an hour each, and that you will receive a copy of the consent form.

Before filling out the survey, please make sure you have been given the opportunity to ask questions and have them answered to your satisfaction. If you have any further questions about the study, contact:

PRINCIPAL INVESTIGATOR:



### Appendix L. Confidence in Confronting Injustice Subscale

*How confident are you of your ability to use the following approaches?*

*(Circle one response for each item.)*

Extremely Confident

Very Confident  
Somewhat Confident  
Not at all Confident

- |           |                                                                                                                                                     |   |   |   |   |
|-----------|-----------------------------------------------------------------------------------------------------------------------------------------------------|---|---|---|---|
| <b>1.</b> | Challenge others on racial/ethnic/sexually derogatory comments                                                                                      | 1 | 2 | 3 | 4 |
|           | a. Have you used the approach discussed in question #1?<br>1- No      2-Yes                                                                         |   |   |   |   |
| <b>2.</b> | Refuse to participate in jokes that are derogatory to any group                                                                                     | 1 | 2 | 3 | 4 |
|           | a. Have you used the approach discussed in question #2?<br>1- No      2-Yes                                                                         |   |   |   |   |
| <b>3.</b> | Join an organization that takes action toward justice                                                                                               | 1 | 2 | 3 | 4 |
|           | a. Have you used the approach discussed in question #3?<br>1- No      2-Yes                                                                         |   |   |   |   |
| <b>4.</b> | Organize an educational forum to inform others about social injustice                                                                               | 1 | 2 | 3 | 4 |
|           | a. Have you used the approach discussed in question #4?<br>1- No      2-Yes                                                                         |   |   |   |   |
| <b>5.</b> | Reinforce others for behavior that support cultural diversity                                                                                       | 1 | 2 | 3 | 4 |
|           | a. Have you used the approach discussed in question #5?<br>1- No      2-Yes                                                                         |   |   |   |   |
| <b>6.</b> | Make efforts to educate myself about other groups                                                                                                   | 1 | 2 | 3 | 4 |
|           | a. Have you used the approach discussed in question #6?<br>1- No      2-Yes                                                                         |   |   |   |   |
| <b>7.</b> | Call, write or in some way protest when a book, newspaper, television show or some branch of<br>media perpetuates or reinforces a bias or prejudice | 1 | 2 | 3 | 4 |
|           | Have you used the approach discussed in question #7?<br>1- No      2-Yes                                                                            |   |   |   |   |
| <b>8.</b> | Make an effort to get to know individuals from diverse backgrounds                                                                                  | 1 | 2 | 3 | 4 |

- a. Have you used the approach discussed in question #8?  
1- No      2-Yes

9. Get together with others to challenge an unjust practice                      1           2           3           4

- a. Have you used the approach discussed in question #9?  
1- No      2-Yes

### Appendix M. Roper Political Questions

*Now here is a list of things some people do about government and politics.*

*Which, if any, of these things have you done in the past year to act against social injustice?*

- Served as an officer of some club or organization
- Worked for a political party
- Served on a committee of some local organization
- Attended a public meeting on community or school affairs
- Attended a political rally or speech
- Made a speech
- Wrote congressman or senator
- Signed a petition
- Was a member of some "better government" group
- Held or ran for political office
- Wrote a letter to the paper
- Wrote an article for a magazine, newspaper or internet blog

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