

DISSERTATION

THE EFFECTS OF ALTERNATIVE SPRING BREAK ON THE COLOR-BLIND RACIAL
ATTITUDES OF UNDERGRADUATE COLLEGE STUDENTS

Submitted by

Jennifer J. Johnson

School of Education

In partial fulfillment of the requirements

For the Degree of Doctor of Philosophy

Colorado State University

Fort Collins, Colorado

Fall 2015

Doctoral Committee:

Advisor: Louise Jennings

Brett Bruyere
Gene Gloeckner
Linda Kuk

Copyright by Jennifer J. Johnson 2015

All Rights Reserved

ABSTRACT

THE EFFECTS OF ALTERNATIVE SPRING BREAK ON THE COLOR-BLIND RACIAL ATTITUDES OF UNDERGRADUATE COLLEGE STUDENTS

Many Americans cite the election of Barack Obama in 2008, the country's first non-White President, as proof of the arrival of the United States as a post-racial nation (Harlow, 2008). Despite this, according to an Associated Press Poll in 2012, racist attitudes in the United States have worsened since 2008 among American adults age 18 and older. Recent events, such as the killing of Black teenager Michael Brown in Ferguson, Missouri by a White police officer in August 2014, the death of Eric Garner, a Black man, at the hands of a White New York City police officer in July 2014, and the subsequent demonstrations and riots following grand jury decisions not to indict the officers reinforce the notion that racial issues are alive and well in the United States today. Service-learning experiences, including alternative spring break, are an especially relevant venue for exploring race and racial attitudes as students often engage in service across racial differences and study systems of oppression.

The purpose of this mixed-method, explanatory sequential study was to describe the effect of alternative spring break on color-blind racial attitudes of undergraduate students at four institutions of higher education in the United States. The overarching research questions of the project are as follows: (a) What is the effect of alternative spring break participation on undergraduate students' color-blind racial attitudes as measured by the Color-Blind Racial Attitudes Scale (CoBRAS)?; (b) What factors influence the color-blind racial attitudes of undergraduate students participating in alternative spring break as measured by CoBRAS?; (c)

How do alternative spring break program coordinators interpret CoBRAS scores of students from their institution?

The Color-Blind Racial Attitudes Survey (CoBRAS) was utilized as the instrument to measure color-blind racial attitudes. Students participating in alternative spring break were given the instrument prior to spring break and after spring break. Additionally, alternative spring break coordinators had the opportunity to interpret the results from their institution.

Students who participated in alternative spring break showed statistically significant lower total CoBRAS scores, as well as statistically significant lower CoBRAS scores on all three CoBRAS constructs (Unawareness of Racial Privilege; Unawareness of Institutional Discrimination; Unawareness of Blatant Racial issues). Lower CoBRAS scores indicate a reduction in color-blind racial attitudes. Factors that influenced lower scores on the instrument included host institution, issue focus of trip (people vs. animal/environment vs. mix of people/animal/environment), and gender of student participant. Through their interpretation of the quantitative results, program coordinators at the four participating institutions suggested that a) training, b) diversity of participants and leaders, c) community partners, d) developmental level/skill of trip leaders, and e) current events could have influenced the scores.

ACKNOWLEDGEMENTS

As a working woman with kids, this Ph.D. would not be possible without the help and support of many people around me. Although I will ultimately carry the title of Dr. J, I feel that the Ph.D. credential should be equally bestowed on the many friends and family that provided me with tangible support and encouragement throughout this long journey. Christopher Leck, Diane Johnson, Tim Beecher, Meredith Dickinson, Barb Blomgren, and Mary Krakow, this book is for you.

I am lucky to have worked in a wonderfully supportive work environment in the Office for Student Leadership, Involvement, and Community Engagement for the entire duration of my time working on my PhD. Encouragement and support from all of my colleagues, and my supervisor, Pam Norris, made it doable to complete this process. Thank you for your flexibility and understanding. Your belief that continuing education can benefit individuals and departments was a strong contributor to my success.

I feel very grateful to my many friends and colleagues who completed their PhDs before I did and who made me believe that I also could join their ranks. Deanna Leone, Jody Donovan, Lisa Miller, Karen Gardenier, Kyle Oldham, Tim Beecher, Chris Linder, Marissa Weiss, Ryan Barone, Margit Henschel, and Shannon Archibeque-Engle, you provided valuable advice, encouragement, and a clear road map of exactly how to tackle this process. Many thanks to each of you.

I was fortunate to have a wonderful committee supporting me throughout the Ph.D. journey. Dr. Louise Jennings was a supportive and helpful primary advisor for the dissertation process and through my Ph.D. coursework. Louise, I admire you for your unwavering

commitment to issues of diversity and social justice and your passion for qualitative methods and meaning making. I have known Dr. Linda Kuk for more than ten years, since I was a graduate student in Colorado State University's Student Affairs in Higher Education (SAHE) program. She has been a consistent advocate of me personally and professionally for over a decade. Dr. Kuk, you have a long, and positive legacy at CSU in academic and in student affairs. Add me to the long list of graduate students who couldn't have done it without you. Dr. Brett Bruyere has been a close friend and colleague for many years as well. Our paths cross in so many arenas: as runners, supporters of the Samburu community in Kenya, advocates for meaningful service-learning, and people who love CSU's mountain campus. I have an incredible amount of respect for you, Brett. You are more productive in real ways that make a difference to people than just about anyone else I know. It was a treasure to have the chance to add the Ph.D. process to the many ways that our lives intersect. Dr. Gene Gloeckner was invaluable as a committee member for his knowledge of quantitative methods. Gene, in a practical sense, I could not have completed this degree without your guidance and assistance (or the SPSS book you wrote)!

Students and staff at all institutions that participated in this study contributed to the completion of this dissertation. Their passionate participation resulted in a comprehensive, nation-wide study. Thank you.

Finally, it's important to mention that I was encouraged at a young age to succeed academically. My parents both valued education and did whatever they could to promote academic success. My dad died unexpectedly two years ago and he would have been very proud to see me receive this degree. Thanks to both my mom and dad for their inspiration for obtaining the terminal degree.

TABLE OF CONTENTS

CHAPTER I: INTRODUCTION.....	1
Background and Context of the Problem.....	1
Statement of the Problem.....	2
Purpose Statement.....	5
Theoretical Framework.....	5
Service-Learning Theories.....	5
Racial Attitudes Theory.....	7
Research Questions.....	10
Research Questions Addressed Through Statistical Analysis of CoBRAS.....	11
Research Questions Addressed Through Interviews with Program Coordinators.....	14
Definition of Terms.....	14
Race.....	14
Racism.....	15
White Privilege.....	15
Racial Attitudes.....	15
Racial Color-Blindness.....	15
Service-Learning.....	16
Alternative spring break.....	17
Limitations and Delimitations of Study.....	17
Limitations.....	17
Delimitations.....	18
Need or Significance.....	18
Researcher’s Perspective.....	19
Conclusion.....	22
CHAPTER II: REVIEW OF THE LITERATURE.....	24
History of Service-Learning.....	24
Early Beginnings.....	24
Experiential Education.....	25
Government National Service.....	25
Modern Day Service-Learning on College Campuses.....	26
Theoretical and Philosophical Influences of Service-Learning.....	26

John Dewey.....	26
Kolb’s Model for Experiential Learning.....	28
Paulo Friere.....	29
Research Addressing General Effects of Service-Learning.....	31
Research Addressing Service-learning and Student Diversity Outcomes	34
Stereotype Confrontation.....	34
Recognition of Universality.....	35
Knowledge About the Served Population.....	35
Interactions Across Difference	36
Beliefs in the Value of Diversity	37
Research Limitations	38
Research Addressing Intersections Between Service-Learning and Racial Awareness	39
Service-Learning Positively Impacts Racial Attitudes	41
Service-Learning Negatively Impacts Racial Attitudes.....	41
Service-Learning Results in Mixed Impacts on Students’ Racial Attitudes	42
Factors Contributing to Service-Learning Outcomes on Racial Attitudes.....	45
Length of Service.....	45
Curriculum.....	46
Role of Instructor.....	46
Social Identities of Students	47
Assessment of Research Addressing Impacts of Service-Learning on Racial Attitudes	47
Alternative Break.....	49
History of Alternative Spring Break	49
Best Practices.....	49
Research Related to Alternative Spring Break	50
Implications for Future Research Related to Alternative Spring Breaks	55
Racial Identity Development Theories	56
Black Racial Identity Development Theory	56
White Identity Development.....	58
Racial Attitudes Theory	65
Modern Racism.....	65
Symbolic Racism Theory.....	65
Modern Racism Theory	66

Ultramodern Racism: Color-Blind Racial Ideology	67
Selection of CoBRAS Instrument	68
Color-Blind Racial Attitudes Scale.....	69
CoBRAS Research.....	71
CoBRAS and Diversity Training.....	72
CoBRAS and Race.....	72
CoBRAS and Interaction of Race and Diversity Training.....	72
The Proposed Study: CoBRAS and Mixed Methodology	73
Conceptual Framework.....	74
Chapter Summary	77
CHAPTER III: METHODOLOGY	79
Research Design	79
Mixed-Method Design.....	79
Explanatory Sequential Mixed-Method Design.....	80
Survey Research Design	80
Interview Research Design	81
Research Questions.....	82
Research Questions Addressed Via CoBRAS Survey.....	82
Research Questions Addressed Via Program Coordinator Interviews	85
Participants and Site.....	85
Overall and Sample Populations.....	85
Setting	88
Access to Site.....	100
Data Collection	100
Survey Data.....	100
Interview Data.....	101
Theoretical Framework.....	102
Quantitative Instrumentation	103
Demographic Questionnaire	103
Quantitative Measures	104
Data Analysis.....	105
Survey Data.....	105
Interview Data.....	110

Chapter Summary	110
CHAPTER IV: RESULTS.....	111
Background and Demographics	111
Quantitative Background and Demographics	111
Qualitative Background and Demographics	114
Answering the Research Questions.....	114
Research Question 1: Differences in Racial Attitudes between Students Before and After Alternative Break Participation.....	114
Research Question 2: Group Differences in Total CoBRAS Scores Between Institution A and D; Alternative Break Participants and Control Group; Interaction Between Host-Institution and Time.....	125
Research Question 3: Institutional Differences in Total CoBRAS Scores; Interaction between Host-Institution and Time with Regard to CoBRAS Scores	130
Research Question 4: Main Effects of Race and Time on Total CoBRAS Scores; Interaction of Race and Time.....	137
Research Question 5: Main Effects of Trip Location (International vs. Domestic) and Time on Total CoBRAS Scores; Interaction of Trip Location and Time	140
Research Question 6: Main Effects of Trip Focus, Time; Interaction Between Trip Focus and Time	142
Research Question 7: Main Effects of Gender and Time on Total CoBRAS Scores; Interaction Between Gender and Time	147
Summary	150
CoBRAS Survey Results Summary.....	153
Program Coordinator Interview Summary.....	155
CHAPTER V: DISCUSSION, RECOMMENDATIONS, CONCLUSIONS	156
Practical Implications of Findings	157
Overall Support for Alternative Break Positively Impacting Racial Attitude Outcomes	158
Support for Best Practices within Programs	158
Variable Interactions and Programmatic Implications.....	160
Race	160
Gender.....	161
Trip Location	161
Issue Focus.....	162
Alternative Break Not the Only Answer.....	163
Implications for Scholars and Theorists.....	163

Service-Learning.....	164
Racial Identity Development Theory.....	165
Racial Attitudes Theory.....	166
Limitations.....	168
Control Group Two Participating Schools.....	168
Control Group One Data Point.....	168
Sample.....	169
Directions for Future Research.....	170
Longitudinal Study.....	170
Mimicking Research Design for Different Constructs.....	170
Student Trip Leaders.....	171
Summary.....	172
REFERENCES.....	175
APPENDIX A: COVER LETTER ALTERNATIVE SPRING BREAK STUDENTS.....	185
APPENDIX B: COVER LETTER, ALTERNATIVE BREAK NON-PARTICIPANTS.....	186
APPENDIX C: DEMOGRAPHIC QUESTIONNAIRE.....	187
APPENDIX D: COLOR-BLIND RACIAL ATTITUDES SCALE.....	188
APPENDIX E: COLOR-BLIND RACIAL ATTITUDES SCORING INFORMATION.....	189
APPENDIX F: COBRAS UTILIZATION REQUEST FORM.....	191

CHAPTER I: INTRODUCTION

Background and Context of the Problem

Service-learning experiences have become increasingly common opportunities for undergraduate students to engage meaningfully with the world, and to learn about relevant social issues and people different from themselves. More than 950 colleges and universities have committed to the civic purposes of higher education as demonstrated by their membership in Campus Compact, a national coalition of colleges and universities across the United States (Butin, 2006). According to Campus Compact's 2012 survey, service, service-learning, and community engagement among students continues to increase on member campuses. In the 2011-2012 school year, approximately 44% of students participated in some form of community engagement (Campus Compact, 2013).

Advocates of service-learning have promoted service-learning as a strategy for cultivating positive diversity outcomes such as reduction of stereotypes and greater understanding of the served population for student participants. Rooted in the revolutionary educational theories of John Dewey and Paolo Friere, advocates see service-learning as strategy for cultivating an engaged citizenship necessary for a healthy and just democracy. As Rev. Peter-Hans Kolvenbach (2000), stated

when the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection. (p.141)

Alternative spring break, one form of short-term, co-curricular service-learning, involves groups of college students traveling to various locations during school breaks to complete volunteer projects with nonprofit and government agencies. Alternative spring breaks are growing in popularity across the United States. More than 150 campuses and 72,000 students

participated in alternative spring break in 2010 (Break Away, 2013a). This study will examine the impact of alternative spring break participation on the color-blind racial attitudes of undergraduate college students. Racial attitudes are an individual's favorable or unfavorable evaluations, beliefs, feelings and disposition toward another person or group based on race (Schuman, Steech, Bobo, & Krysan, 1997). Color-blind racial attitudes are a form of ultramodern racism which dismiss potential differences based on racial group membership and downplay how racial differences impact individual human experiences. In other words, racial color-blindness legitimizes and justifies the racial status quo.

Statement of the Problem

Many Americans cite the election of Barack Obama in 2008, the country's first non-White President, as proof of the arrival of the United States as a post-racial nation (Harlow, 2008). However, according to an Associated Press Poll in 2012, racist attitudes in the United States have worsened since 2008 among American adults age 18 and older. According to the poll, 51% of American adults express explicit anti-Black attitudes, compared with 48% in 2008. Similarly, a 2012 Associated Press poll of non-Hispanic White Americans found that 52% of non-Hispanic White Americans expressed anti-Hispanic attitudes.

The practical implications of such racist attitudes are well documented. Research has demonstrated that racial oppression contributes to residential and school segregation (Bobo & Massagli 2001; Massey & Denton 1993), inequitable treatment of people of color in the criminal justice system (West, 1993), unjust health outcomes for people of color (Kochanek, Arias, & Anderson, 2013), and a racially biased labor market (Bobo & Massagli). Critical race theorists (hooks, 1989; Metzler, 2010) have documented how White privileged attitudes support social arrangements that preserve the status, power, and wealth of White people while simultaneously

disadvantaging people of color. Taken together, these findings suggest that even in the 21st century, race remains one of, if not the most important, factor in determining an individual's fate in the social structure (Ospina & Sue, 2009; Spivey, 2003).

In addition to the literature, recent events in the United States have illuminated the tragic effects of racist attitudes in the United States. The death of Eric Garner, a Black man, at the hands of a White New York City police officer in July 2014, the killing of Black teenager, Michael Brown, in Ferguson, Missouri, by a White police officer in August 2014, and the subsequent grand jury decisions not to indict the officers highlight pervasive and institutionalized injustices built into the United States criminal justice system.

Service-learning experiences, including alternative spring break, are an especially relevant venue for exploring race and racial attitudes as students often engage in service across racial differences and study systems of oppression. Many service-learning experiences, including alternative spring breaks, involve middle-class, White undergraduate college students serving in economically depressed communities of color. The racial and socioeconomic power dynamics inherent in this structure present potential challenges and opportunities. On one hand, service-learning can be seen as a powerful mechanism for dismantling oppressive structures and promoting antiracist attitudes among racially-privileged, White, undergraduate students by giving them the opportunity to interact across difference and explore the impacts of systems of oppression in "real life" situations while meeting community needs. On the other hand, service-learning can be seen as the educational equivalent of a "wolf in sheep's clothing," touting its positive civic and diversity outcomes, but actually causing harm to host communities and perpetuating racist, sexist, or classist attitudes among student participants. Green (2001) stated,

Well-intentioned White people, both students and faculty, must learn racial awareness... It is absolutely important to talk about the intersections of race, class, and service in order

to prevent service-learning from replicating the power imbalances and economic injustices that create the need for service-learning in the first place. (p. 18)

Service-learning research, including research focused on alternative spring breaks, has failed to adequately answer the question of how short-term, co-curricular service-learning experiences affect the racial attitudes of undergraduate students. Most research suggests that alternative spring break participation specifically, and service-learning experiences generally, are an effective mechanism for dismantling oppressive structures and promoting antiracist attitudes as students are given the opportunity to explore the impacts of systems of oppression in real life situations. For example, research has demonstrated positive diversity outcomes for students including stereotype confrontation (Boyle-Baise, 2005; Long, 2003), increased knowledge of the served population (Jakubowski, 2003; King, 2004; Long), increased interactions across difference (Reed, Jernstedt, Hawley, Reber, & Dubois, 2005), and enhanced beliefs in the value of diversity (Davi, 2006; Long, 2003; Simmons & Cleary, 2006; Teranishi, 2007).

These studies, however, are hindered by several major limitations. First, most studies on this topic lack theoretical frameworks to define constructs and guide research (Bringle, 2003; Butin, 2003; Engberg, 2004). Second, most researchers focus their study on a single academic service-learning course at a single institution of higher education leading to questionable generalizability of research findings (Holsapple, 2012). Finally, most studies utilize graded student journals and assignments as a primary form of data. Using graded journals as a primary form of data may lead to questionable trustworthiness of data as students may be motivated to submit writing that pleases their instructor in order to receive a higher grade (Holsapple, 2012). Thus, graded reflections may not be the best examples of students' genuine thoughts or learning.

Other researchers have suggested that service-learning perpetuated racist attitudes and behaviors among students (Eby, 1998; O'Grady, 2000), led to students feeling pity for those

served resulting in reproduction of deficit models (Endres & Gould, 2009; Espino & Lee, 2011), and can cause harm in served communities (Eby; Endres & Gould). Therefore, researchers have not reached consensus on the impacts that service-learning and alternative spring break have on racial attitudes of student participants.

Purpose Statement

The purpose of this mixed-method, explanatory sequential study is to describe the effect of alternative spring break on color-blind racial attitudes of undergraduate students at four institutions of higher education in the United States. Not only does this study address a practical problem, it also addresses a gap in the research. This study focuses on alternative spring break, a short-term, nonacademic, service-learning experience that is neglected in the current research. Additionally, the study used a mixed-method methodology and accessed participants from four institutions of higher education, contributing to the generalizability of the study. Finally, the study defined and measured the dependent variable, color-blind racial attitudes, utilizing the Color-Blind Racial Attitudes Scale (Neville, Lilly, Duran, Lee & Browne, 2000).

Theoretical Framework

This study is grounded in two areas of literature, service-learning theories and racial attitudes theory. These theories are briefly outlined below and will be thoroughly described in Chapter II. A pictorial representation of how these theories interact in this study to inform a conceptual framework for the study is also provided in Chapter II (Figure 1).

Service-Learning Theories

Service-learning is primarily influenced by the theories of John Dewey (1916), Paolo Friere (1970/2003), and Kolb's (1984) Experiential Learning Theory. John Dewey is credited with providing the key philosophical underpinnings of modern day service-learning (Buchanan,

Baldwin, & Rudisill, 2002; Levesque & Prosser, 1996; Zieren & Stoddard, 2004). Particularly relevant to the field of service-learning are Dewey's ideas related to reflective activity, citizenship, community, learning from experience, and democracy (Giles & Eyster, 1994).

Kolb's Model for Experiential Learning (1984) includes four modes of learning: (a) *concrete experience*, (b) *reflective observation*, (c) *abstract conceptualization*, and (d) *active experimentation*. As a pedagogy, service-learning invokes all four stages of Kolb's learning cycle. Additionally, Kolb's model has relevance to service-learning in that it highlights reflection as a key component to learning which is considered a critical aspect of service-learning.

Finally, Paulo Friere (1970/2003) served as another noteworthy theoretical influence on service-learning. Friere proposed an alternative to traditional education that viewed students as empty vessels for accumulating knowledge and suggested an egalitarian relationship between students, teachers, and society. This strategy could contribute to a more empowering and liberating form of learning. Friere also theorized that leveraging the combination of action and critical reflection, which Friere called "praxis," could lead to personal and political transformation. Leveraging Friere's ideas, service-learning under certain circumstances has the potential to be an empowering, liberating, and transforming pedagogy for students, teachers, and community members.

Service-learning experiences are an especially relevant venue for exploring racial attitudes as students often engage in service across racial differences and study systems of oppression. Consequently, racial attitudes theory, in addition to theories related to service-learning provide an important foundational framework for this study.

Racial Attitudes Theory

Theories used to conceptualize racial attitudes, expressions of individual racism, and race relations in the United States have changed as society has changed. The three most common theories used to describe racial attitudes in the post-Civil Rights era were symbolic racism theory (McConahay & Hough, 1976), modern racism theory (McConahay, 1986), and aversive racism theory (Dovidio & Gaertner, 1986). These three theories all purported that racial prejudice is manifested in (a) negative attitudes toward racial minority groups, primarily Blacks; (b) ambivalence between conflicting feelings of nonprejudice and negative attitudes toward racial minority groups; and (c) a tendency for people who aspire to a positive, egalitarian self-image to demonstrate racial biases when they are unaware of how to appear nonbiased (Jones, 1997). Changing expressions of racial attitudes and an increasingly multiracial society requiring the examination of attitudes toward a variety of racial minority groups in addition to Blacks demanded the development of a new theory to address “ultramodern racism” (McConahay, 1986, p. 123).

The idea of color-blind racial attitudes, a form of ultramodern racist beliefs, as a promising theoretical concept characterizing new forms of racial attitude expressions emerged in the late 1980s in the field of law and shortly thereafter in popular and scholarly social science discourse (Neville et al., 2000). Neville, Yeung, Todd, Spanierman, and Reed (2011) defined a color-blind racial ideology as,

a set of beliefs that minimize, distort, and/or ignore the existence of race and institutional racism; the foundation of this racial framework is the belief that race and racism are no longer relevant for contemporary society’s economic and social realities. (p. 236)

Early research on color-blind racial attitudes identified three interrelated manifestations of a color-blind ideology: (a) viewing race as an invisible characteristic, (b) viewing race as a taboo

topic, and (c) viewing social life as a network of individual rather than intergroup relations (Schofield, 1986). Later, Frankenberg (1993) identified two key components of a color-blind racial ideology: (a) color-evasion through emphasizing sameness as a way to deny a system of racial superiority, and (b) power-evasion through the belief in meritocracy. Researchers have found that greater color-blind racial ideology is related to less tolerant racial and social justice beliefs among college students (Lewis, Neville, & Spanierman, 2012). Racial attitudes theories and service-learning theories will be explained in depth in Chapter II.

The Color-Blind Racial Attitudes Scale (CoBRAS) is the instrument used to measure color-blind racial attitudes (Neville et al., 2000). The CoBRAS measures three constructs: (a) *Unawareness of Racial Privilege* (seven items; e.g., “Race plays an important role in who gets sent to prison”); (b) *Unawareness of Institutional Discrimination* (seven items; e.g. “Due to racial discrimination, programs such as affirmative action are necessary to help create equality”); and (c) *Unawareness to Blatant Racial Issues* (six items, e.g. “Racial problems in the U.S. are rare, isolated situations”).

This study draws on service-learning theories and racial attitudes theories to examine the impacts of alternative spring break participation on color-blind racial attitudes. Alternative spring break, the focus of this study, is an especially interesting form of service-learning through which to explore racial attitudes outcomes for students due to its unique structure and organization. Like other forms of service-learning, alternative spring break experiences often involve students engaging across racial and class differences and addressing community needs. Alternative spring break experiences also promote student learning through service, reciprocity, and reflection.

However, alternative spring breaks feature unique program factors that may positively or negatively impact racial attitudes outcomes for students. First, alternative spring breaks are most

often co-curricular in nature. Students usually do not receive credit for participation, nor is their training rooted in formal academic curriculum. Instead, many alternative spring break programs involve student leaders. Student leaders are often in the position to delivery training material and organize service projects and group reflection sessions. Less involvement from faculty who have expertise in facilitating learning on topics such as racial attitudes may negatively impact racial attitude outcomes for students participating in alternative spring break compared to other forms of service-learning.

Another unique program feature of alternative break is that students self-select into the program and often apply to participate. In an unpublished article utilizing a pretest/posttest administered at three collegiate settings to students participating in alternative spring break, Benson, Gideon, Lesesne, Fatzinger, and Doyle (2007) concluded that diversity outcomes for alternative spring break participants may be limited by the fact that participants in alternative spring break programs typically have a prior commitment to social justice issues and would likely already have low scores on an instrument such as the CoBRAS. Having a firm grasp of race and racism prior to alternative break may lead to a lack of any discernible transformation in attitudes prior to and after an alternative spring break experience.

In addition, alternative spring break service is relatively brief and occurs in a location not in the immediate vicinity of the host university. Most students participating in alternative spring break engage in between 15 and 40 hours of service total during a week-long period of time. Shorter amounts of service time may be linked to limited positive changes in colorblind racial attitudes in college students. Boyle-Baise and Langford (2004) concluded that one week is inadequate for social justice education to occur. They suggest that the service-learning trip must

be supplemented by pre-trip activities and supported by on-trip reflection in order for social justice education to occur.

The proposed study utilized mixed-methods and an explanatory sequential design. The study began with the collection and analysis of data obtained via the Color Blind Racial Attitudes Scale. Following the collection of the survey data, qualitative data in the form of interviews from alternative break program coordinators was collected and analyzed to help explain the quantitative findings.

Research Questions

This research study addressed three overarching research questions. The overarching research questions are as follows:

1. What is the effect of alternative spring break participation on undergraduate students' color-blind racial attitudes as measured by the Color-Blind Racial Attitudes Scale (CoBRAS)?
2. What factors influence the color-blind racial attitudes of undergraduate students participating in alternative spring break as measured by CoBRAS?
3. How do alternative spring break program coordinators interpret CoBRAS scores of students from their institution?

These overarching research questions are broken down into seven specific research questions which were addressed through the statistical analysis of the Color Blind Racial Attitudes Scale (quantitative data) and four specific research questions answered through interviews of alternative break program coordinators (qualitative data).

Research Questions Addressed Through Statistical Analysis of CoBRAS

The quantitative research questions examined overall change in CoBRAS scores reflecting changes in racial attitudes of the students as well as factors that influence CoBRAS scores of college students. The quantitative research questions posed in this study were as follows:

1. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 1: Unawareness of Racial Privilege?
 - b. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 2: Unawareness of Institutional Discrimination?
 - c. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 3: Blatant Racial Issues?
2. Is there a difference between students from institutions A and D with regard to total CoBRAS score? (Only institutions A and D were included in this question)

because they were the only two institutions where surveys from alternative break non-participants were collected)

- a. Is there a difference between alternative break participants prior to spring break (November), alternative break participants after spring break (April), and alternative break non-participants with regard to total CoBRAS score?
 - b. Is there an interaction between host-institution, and time (pre-break, post-break, non-break) with regard to total CoBRAS score?
3. Is there a difference between students from Institutions A, B, C, and D with regard to total CoBRAS score?
- a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - b. Is there an interaction between host-institution, and time (pre-break, post-break) in regard to total CoBRAS score?
4. Is there a difference White students and students of color with regard to total CoBRAS score?
- a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - b. Is there an interaction between race, and time (pre-break, post-break) in regard to total CoBRAS score?

5. Is there a difference between students who participated on an international alternative spring break and students who participated on a domestic alternative spring break with regard to total CoBRAS score?
 - a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - b. Is there an interaction between trip location, and time (pre-break, post-break) in regard to total CoBRAS score?
6. Is there a difference between students who participated on a people-focused alternative spring break and students who participated on an animal/environment focused alternative spring break with regard to total CoBRAS score?
 - a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - b. Is there an interaction between issue-focus, and time (pre-break, post-break) in regard to total CoBRAS score?
7. Is there a difference between male students and female students with regard to total CoBRAS score?
 - a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - b. Is there an interaction between gender and time (pre-break, post-break) in regard to total CoBRAS score?

Research Questions Addressed Through Interviews with Program Coordinators

The qualitative research questions which focused on the interpretations of CoBRAS data by alternative break program coordinators were:

1. What interpretations do you have of the findings?
2. What, if anything, surprises you about the findings?
3. What do you believe contributed to the findings?
4. Is there anything that you want to share that I have not asked you?

Definition of Terms

Defining key terms in research is important for mutual understanding. The following terms will be utilized throughout this paper and defined as follows.

Race

For the purposes of this study, race will be defined as “a social construction in which people are identified by their skin color and physical features, and are grouped and ranked into distinct racial groups” (Carter, 2007, p. 18). As a social construction, race itself is not real. However, perceived race has real consequences to the lived experiences of individuals and groups of people (American Anthropological Association, 1998).

How people have been accepted and treated within the context of a given society or culture has a direct impact on how they perform in that society. The “racial” worldview was invented to assign some groups to perpetual low status, while others were permitted access to privilege, power, and wealth. . . .we conclude that present-day inequalities between so-called “racial” groups are not consequences of their biological inheritance but products of historical and contemporary social, economic, educational, and political circumstances. (American Anthropological Association, p. 1)

Race can be asserted by groups or individuals in the form of being taken or claimed by the group or group members (Carter). Racial classifications can also be attributed to people based on attributes that others associate with them.

Racism

For the purposes of this study *racism* will be defined as “any attitude, action, or institutional structure or any social policy that subordinates persons or groups because of their color ... it involves the power to carry out systematic discriminatory practices in a broad and continuing manner” (Sue, 2003, p. 31). Therefore, two key elements of racism are prejudice and power.

White Privilege

McIntosh (1998) defined White privilege as unearned advantages gained through belonging to the dominant group. McIntosh identified an extensive list of these unearned privileges afforded to White people including the privileges of not being followed or harassed while shopping, seeing faces of people in textbooks and other forms of media that testify to the existence of the their own race, and not being asked to speak for all the people of their racial group.

Racial Attitudes

An *attitude* is an individual’s favorable or unfavorable evaluations, beliefs, and feelings and disposition toward another persona, object, or group (Schuman, Steech, Bobo, & Krysan, 1997). For the purposes of this study, *racial attitudes* will be defined as cognitive schemas in which information about a particular group is organized (Schuman et al, 1997).

Racial Color-Blindness

The term *racial color-blindness* refers to “the belief that racism is a thing of the past and that race no longer plays a role in understanding people’s lived experience” (Neville, 2008, p. 1063).

Service-Learning

Growing out of the work of Robert Sigmon and William Ramsey at the Southern Regional Education Board, the term *service-learning* was coined in 1967 (Giles & Eyler, 1994). Since that time service-learning faculty, researchers and practitioners have worked to develop an agreed upon definition (Giles & Eyler). In his review of the literature, Kendall (1990) found 147 different definitions for the term *service-learning*. Within the 147 definitions, three broad understandings of the term were identified: (a) *service-learning* is a critical pedagogical method in the sense that it focuses on generating social change and empowering individuals and communities, (b) *service-learning* is an educational philosophy rooted in the philosophy of John Dewey, and (c) *service-learning* is a formal program type integrating service with academic study (Kendall, 1990).

For the purposes of this study, *service-learning* will be seen as distinct from the terms *volunteerism*, *community service*, and *philanthropy*. The primary distinction between *service-learning* and *volunteerism* or *community service* is that *service-learning* is explicitly linked to learning outcomes, while *volunteerism* and *community service* are not (Rosenburg, 2000). Therefore, *volunteering* or *community service* will be defined in this study as “actions which meet the needs of others and better the community as a whole.” *Community service* also has the additional meaning of mandatory service in the form of court-ordered sentencing for misbehavior or breaking the law. For the purposes of this study *philanthropy* will be defined as the giving of money or goods which are designed to meet the needs of others and benefits the community (Battistoni, 1997). Similar to *volunteerism* and *community service*, acts of *philanthropy* lack explicit links to learning outcomes and reflection (Battistoni).

For the purposes of this study, *service-learning* will be defined as “a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. Reflection and reciprocity are key concepts of service-learning” (Jacoby, 1996, p. 5). The hyphen between “service” and “learning” will be used throughout this study as it symbolizes the relationship between service and learning. Eyler and Giles (1999) stated that the hyphen represents “service and learning goals of equal weight; each enhancing the other for all participants” (p. 5).

Alternative spring break

Alternative spring break is a specific, and growing, form of service-learning (Cooper, 2002). *Alternative spring break* is:

a trip where a group of college students engage in volunteer service. ... Each trip has a focus on a particular social issue such as poverty, education reform, refugee resettlement, and the environment. Students learn about the social issues and then perform week-long projects with local non-profit organizations. *Alternative spring breaks* challenge students to critically think and react to problems faced by members of the communities in which they are involved. (Break Away, 2013a, paragraph 7)

Limitations and Delimitations of Study

Limitations and delimitations of a study describe circumstances that may affect or restrict methods and analysis of research data. Limitations are influences that the researcher cannot control while delimitations are choices that the researcher has made to establish boundaries for the study. The following are the limitations and delimitations for this study.

Limitations

This study will utilize a pretest-posttest design for students participating in alternative spring break. Additionally, data will be collected at a single point in time from students not participating in alternative spring break at each participating institution. One limitation of the

research design is that the groups will not be randomly assigned. Students apply and are selected for participation in alternative spring break. This design will therefore limit my ability to determine the precise effect of alternative spring breaks on color-blind racial attitudes of undergraduate students.

Additionally, this study is limited to undergraduate students from four institutions who volunteered to participate in the study and met the criteria for participation. The use of a nonprobability sampling technique limits the generalizability of the findings. In other words, the sample selected in this study may or may not accurately represent the entire population.

Delimitations

This study will be limited to alternative spring breaks that are characterized as co-curricular, short-term service-learning experiences. To date, most service-learning research has focused on academic and long-term service-learning experiences (Holsapple, 2012). Focusing on co-curricular, short-term service-learning experiences therefore addresses a gap in the literature.

Need or Significance

Break Away, a national nonprofit supporting alternative spring breaks, works with 153 campuses across the United States supporting more than 70,000 students participating in alternative spring break annually (Break Away, 2013a). Determining the impact of participation in an alternative spring break experience on the color-blind racial attitudes of undergraduate students therefore has the potential to directly impact thousands of students and more than 100 institutions of higher education.

Specifically, information gleaned from this study can provide critical information for service-learning faculty and staff, student affairs practitioners, and student leaders who are involved with organizing alternative spring break experiences for undergraduates. If, for

example, this study demonstrates that participation in alternative spring break is associated with significant reduction in color-blind racial attitudes, alternative spring break staff and organizers can leverage the study as marketing tool and argument for student participation in alternative spring breaks. Alternative break staff and organizers could argue for more alternative spring break opportunities where they occur and the initiation of alternative spring break programs where they do not occur. On the other hand, if color-blind racial attitudes are not significantly in association with participation in alternative spring break, alternative spring break organizers can reexamine program factors that may impact the study's findings.

Information from this study can also contribute to greater theoretical knowledge and understanding in the areas of service-learning and racial attitudes theory. The study can contribute to the larger body of knowledge and research in these areas.

Researcher's Perspective

Since 2004, I have worked in the Office for Student Leadership, Involvement, and Community Engagement (SLICE) at Colorado State University in Fort Collins, Colorado. Specifically, I oversee the volunteer and community engagement programs organized by the SLiCE office. The SLiCE office offers a wide variety of programs and services related to community engagement ranging from large, one-day service "plunges" for thousands of students, to long-term, issue specific service experiences for students. All volunteer and community engagement programs offered through the SLiCE office are co-curricular and participating students do not receive academic credit for their involvement. The alternative spring break program offered through the SLiCE office at Colorado State University has been in existence for 20 years. Starting with one domestic experience to the Four Corners region of the southwest United States, the program now offers 15 to 20 alternative break trips annually over fall, winter,

spring, and summer breaks. Trips focus on one specific issue area and travel to both domestic and international locations. Over the years, I have worked directly with hundreds of students who have participated on an alternative spring break through Colorado State University. Following their experiences, many have called, e-mailed, or talked with me in person about the transformative nature of their alternative spring break, and have shared with me the ways in which alternative spring break has impacted the understanding they have of themselves and of the world around them. The changes described by students with privileged identities, White students and students with access to financial resources, have been particularly compelling to hear. I am intrinsically interested in this topic because it is directly related to my work and also because of the anecdotal evidence I am presented with each year that demonstrates that alternative spring break somehow changes people. I embark on this study with the sincere hope that the findings will reinforce what I intuitively believe to be true: experiences on alternative spring break fundamentally disrupt students' racial attitudes and contribute to a more racially just and egalitarian society.

In addition to my experiences with alternative spring break, I have a fair amount of professional experience and interest in student development, growth, and change. As a graduate student, I served as a Teaching Assistant for a Master's level Student Development Theory course and now co-teach the same course at Colorado State University. As evidenced by student development theory, I approach this study with the assumption that undergraduate college students grow, develop, and change in predictable ways. I also approach the study with the assumption that the application of theory in a student affairs setting can improve practitioners' interactions with students, improve students' experiences in college, and result in maximizing student potential.

On a personal level, my attitudes toward race and understanding of my own White racial identity were deeply impacted by a service experience. From 1999 to 2001, I served in the United States Peace Corps in The Gambia, West Africa. I worked as an education volunteer in the village of Tujereng located on the Western coast of The Gambia. For me, being the only White person in a village of 1,000 Black Africans resulted in profound changes in my own White racial identity development and racial attitudes. One of the most profound realizations I made while overseas is that one can be a minority (in terms of numbers) and still hold power. In my case, I was the only White person in my entire village and despite my feelings of incredible isolation, I held an extraordinary amount of power and privilege. I had access to medical care and financial resources that nobody else in my community could access. I could go home to America at any time, live a comfortable lifestyle, and never have to think about Africa again. I also learned about intersecting identities. In The Gambia, racial identity, class identity, and national identity were all linked. White equaled rich equaled Western. Black equaled poor equaled Gambian. I learned about the magnifying effects of dominant identities when they intersect. Finally, I learned a lot about what it feels like to be the only person of my race in one place. While in Africa, I felt like my life was under a microscope. It seemed I could not do anything without people noticing and making generalizations about all White people using me as an example. Sometimes I felt harassed. I often felt misunderstood, alone, and on the margins of my community. I felt this despite the fact that Gambian people in general are very welcoming to outsiders. I felt this despite the fact that I speak Mandinka fluently, despite the fact that I fasted for Ramadan, lived without running water or electricity for two years, ate nothing but Gambian food throughout my volunteer service, and in general did everything in my power to fit into my small Gambian community. At the end of my service, the thing I longed for more than anything

was to be anonymous. This experience has allowed me to have incredible empathy for racial minorities in the United States who do not have the luxury of escaping to a more comfortable place and instead are forced to make their homes in the margins of White America. Although serving in the Peace Corps is not a short-term, co-curricular service-learning experience, there are some parallels between alternative spring break and the United States Peace Corps. I recognize that I enter this study having personally experienced changes in my racial attitudes and racial identity development linked to a service experience.

Conclusion

In this chapter, background and contextual information were provided that will direct this research study. First, I provided a practical description of the problem to be addressed in this study including evidence from the literature indicating that the questions to be addressed in this study represent a gap in the literature. The main problem to be addressed in this study is that racist attitudes have worsened in America since 2008 or at least become more visible. These attitudes have many negative consequences including shorter life expectancy for Black people compared to White people (Kochanek et al., 2013), a lack of representation of people of color in positions of senior leadership in business (Isidore, 2012), and greater likelihood that people of color will live below the poverty line when compared to White people (U. S. Census Bureau, 2010). Researchers have not come to a definitive conclusion as to whether or not service-learning strategies impact racial attitudes of student participants. Next, I reviewed relevant theories that provided the context for this study. These included service-learning theories (Dewey, 1916; Friere, 1970/2003; Kolb, 1984) and theories related to racial attitudes. In this study, service-learning theories point to particular critical elements which can positively impact diversity outcomes for students such as changes in colorblind racial attitudes. Next, I provided

the primary research questions to be addressed in this study. Critical terms were defined for the purposes of this study; limitations and delimitations were outlined. I described my personal background as the researcher related to service-learning and racial attitudes.

The remainder of this study will be made up of four chapters. Chapter II will provide a review of the literature and research related to service-learning, alternative spring break, and color-blind racial attitudes. The methodology and procedures proposed for the study are presented in Chapter III. Chapter IV will provide a summary of the results. Chapter V will conclude the paper and include discussion, implications, and directions for future research.

CHAPTER II: REVIEW OF THE LITERATURE

This section will provide a review of research addressing the intersections between service-learning experiences on college campuses and the development of racial attitudes in undergraduate college student service-learners. First, I will outline a history of service-learning followed by a discussion of theories relevant to service-learning. A summary of service-learning research will then be provided. Next, I will discuss the history of alternative spring break and an overview of research specific to alternative spring breaks. A discussion of theories relevant to the development of racial attitudes in undergraduate college students, including a detailed description of the color-blind racial attitudes model and conceptual framework guiding the study, will be provided. The chapter will conclude with a summary synthesizing the research knowledge and the gaps in the literature that can be addressed by the proposed study.

History of Service-Learning

Although the term “service-learning” was not coined until 1965, and the formal application of service-learning in the education setting would not begin until the 1980s, the philosophy and values underpinning service-learning appeared much earlier in American education. Several researchers date the beginning of service-learning in the United States to the mid-1800s (Key, 1996; Zieren & Stoddard, 2004).

Early Beginnings

According to Key (1996) and Zieren and Stoddard (2004), the Morrill Land Grant College Bill of 1862, which established the mission of public universities to service the community and public good, was a defining moment in the origins of service-learning. In addition to the Morrill Act, Mattson (1998) identified “the Wisconsin Idea” and other examples of university administrators establishing extension programs during the Progressive era as the

foundation for the birth of service-learning. Coined by Charles Van Heise who became Chancellor of the University of Wisconsin in 1903, “the Wisconsin Idea” was the notion that the boundaries of the university should be the boundaries of the state. Making substantial progress toward the goals of public service, “the Wisconsin Idea” became a national model for public service as a goal for institutions of higher education (Lucas, 1994). The values of connecting institutions of higher education with the wider community established by the Morrill Act and “the Wisconsin Idea” laid the foundation for the future of experiential education and modern-day service-learning on college campuses.

Experiential Education

Due to the influence of John Dewey and the Progressive Movement, institutions of higher education began to focus in the early 1900s on ways in which students could be connected to the real work and society in which they lived. The 20th century was labeled the “Age of Experiential Education” and experiential education was viewed as a mechanism for assisting students in the process of connecting theory to practice (Kraft & Kielmeier; 1995). This connection between theory and practice through active engagement and reflection on the world continues to influence service-learning pedagogy today.

Government National Service

In the mid-twentieth century, a number of government national service programs were created that promoted service as citizenship (O’Grady, 2000; Zieren & Stoddard, 2004). These included the Civilian Conservation Corps founded in 1933, the United States Peace Corps and Vista programs of the 1960s, and the Youth Conservation Corps of 1970 (O’Grady; Zieren & Stoddard). The formation of national service programs, along with the Civil Rights movement brought a new passionate energy to activist education by engaging young people and giving them

real opportunities to make a difference in the world. This energy led to a resurgence and growth of community service on college campuses well into the 1980s and 1990s.

Modern Day Service-Learning on College Campuses

The 1980s and 1990s marked the formal arrival of service-learning onto college and university campuses. In 1982, the National Society for Experiential Education established a special-interest group in service-learning. The Campus Outreach Opportunity League (COOL) was formed by recent college graduates to encourage student community service in 1984. In 1985, Campus Compact was formed as an organization of college and university presidents who pledged support for service-learning (Jacoby, 1996). In 1990, the National Community Service Act was created to offer student loan deferment benefits to borrowers who performed volunteer service (Rhoads & Neururer, 1998). Following Bill Clinton's election in 1992, Serve American became the Corporation for National and Community Service, which funds Americorps and other service-learning programs in K-12 schools and institutions of higher education. By this time, service-learning had been established as an important educational practice in American education.

Theoretical and Philosophical Influences of Service-Learning

The roots of service-learning can be traced back to educational theorists, John Dewey, David Kolb, and Paulo Friere. These theoretical influences of service-learning will be discussed below.

John Dewey

Most service-learning researchers and practitioners point to the work of John Dewey as the key philosophical underpinnings of modern day service-learning (Buchanan et al., 2002; Levesque & Prosser, 1996; Zieren & Stoddard, 2004). While there is no evidence that the

concept of service-learning was formally included in Dewey's philosophy of education, Dewey's educational and social philosophy including learning from experience, reflective activity, citizenship, community, and democracy make his ideas particularly relevant to the service-learning field (Giles & Eyer, 1994).

Dewey's educational theory aimed to answer the question "how is it that experiences are educative?" (Dewey, 1938). In response to this question, Dewey set forth four criteria for projects to be educative. These criteria were that "the project must:

1. generate interest
2. be worthwhile intrinsically
3. present problems that awaken new curiosity and create a demand for information
4. cover a considerable time span and be capable of fostering development over time"

(Giles & Eyer, 1994, p. 80).

Underlying these four criteria are Dewey's Principle of Continuity and Principle of Interaction which formed the core of his philosophy of experience (Dewey, 1933). The Principle of Continuity is the idea that experiences build upon one another and therefore experiences need to be directed such that they end in growth and development (Dewey, 1933). The Principle of Interaction is that learning is situational and that learning results from the transaction between the individual and the environment (Dewey, 1933). Therefore, Dewey believed that in order for knowledge to be recalled and applied, it had to be acquired in a situation through experience (Dewey, 1933). A crucial aspect of Dewey's theory is the idea of reflective thinking. Reflective thinking is "a meaning-making process that moves a learner from one experience to the next with deeper understanding of its relationships with and connections to other experiences and ideas"

(Rodgers, 2002). Thinking and action are intrinsically linked through reflective thinking and reflective thinking serves the purpose of leading to inquiry (Dewey, 1933).

Dewey's social and political philosophy, specifically his notions of community, citizenship, and democracy, are relevant to current service-learning practice (Dewey, 1916). Community was a core component of social philosophy because communal association gave rise to moral, intellectual, and emotional aspects of life and served as the foundation of democracy (Dewey, 1946). Dewey (1916) believed that schools should be organized in such a way that they resembled a "miniature community" (p. 418) and should not be separated from community as a place to simply learn lessons, but rather should be a genuine example of active community life. One of Dewey's (1916) primary criticisms of education was that it had not led to a more moral or humane society. Dewey (1915/2001) believed that students should not simply be prepared for life as citizens, but rather citizenship should be modeled in the schools. The intersections of community and citizenship as experienced and demonstrated in schools served as the model for democracy (Dewey, 1946). As a result of Dewey's social, political, and educational philosophy, Ehrlich (1996) argued that Dewey is the rightful founder of service-learning.

Kolb's Model for Experiential Learning

Building off of Dewey's work, Kolb's (1984) Theory of Experiential Learning also provides a foundation for service-learning pedagogy. Kolb proposed a four-stage cyclical theory of learning combining experience, perception, cognition, and behavior. Kolb believed that "learning is a process whereby knowledge is created through the transformation of experience" (p. 38).

The four modes of Kolb's (1984) model are (a) *concrete experience*, (b) *reflective observation*, (c) *abstract conceptualization*, and (d) *active experimentation*. *Concrete*

experiences evoke feelings. *Reflective observation* involving listening, recording, and discussion of experiences. *Abstract conceptualization* involves integrating theories into learning concepts. *Active experimentation* involves taking action and doing. The four modes make up opposite ends of two continuums. *Active experimentation* and *reflective observation* make up opposite ends of the processing continuum. *Concrete experience* and *abstract conceptualization* make up opposite ends of the perception continuum. According to Kolb, the most effective learning requires all four modes of the learning cycle.

Kolb's (1984) model has direct applications for service-learning. First, service-learning is a pedagogy that can involve all four stages of the learning cycle (McEwen, 1996). Additionally, Kolb's model highlights the importance of reflection, a critical aspect of service-learning (Petkus, 2000). Finally, each stage of Kolb's model can be reflected in individual aspects of the service-learning experience. Kolb's *concrete experience* occurs in service-learning when students work in the community to meet identified community needs. Kolb's *reflective observation* occurs in service-learning when students journal, think about, or discuss their service-learning experiences with peers. *Abstract conceptualization* occurs when students integrate and apply course content to their personal service experiences. Finally, students actively and deliberately apply their learning to future service experience in *active experimentation*.

Paulo Friere

Paulo Freire's (1970/2003) work, *Pedagogy of the Oppressed*, serves as another relevant theory informing current service-learning pedagogy at institutions of higher education.

Influenced by neo-Marxism and his work with indigenous people in Brazil, Freire took on a critical perspective and emphasized the need to dismantle oppressive structures in education and

society. Friere popularized the term “conscientization” or critical consciousness. Critical consciousness focuses on achieving deep awareness of the world, particularly awareness of systems of oppression. The process of conscientization involves identifying social and political contradictions and injustices through dialogue and then taking action against these injustices. The notion of critical consciousness is illuminated in alternative spring break experiences which highlight issues of social inequality for student participants. Through their travel and service, students often gain a deeper awareness of social injustices in the world as they are exposed to people, places, and communities with whom they were previously unfamiliar. Alternative spring break participants are also encouraged to take action, both through their service on the spring break trip and also upon their return home. Thus, Friere’s notion of critical consciousness is a core element of the alternative spring break experience.

With regard to education, Freire proposed a new, more egalitarian, relationship between teacher, student, and society. Instead of students being viewed as empty vessels for accumulating knowledge, a perspective that perpetuates oppressive attitudes, students can become co-creators of knowledge, thus being engaged in an empowering and liberating form of learning. Freire stated,

Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (Friere, 1970/2003, p. 34)

Applying Friere’s ideas to service-learning pedagogy, learning paired with service in the community can therefore be a strategy for dismantling the status quo.

A final relevant Frierian (1970/2003) concept that can be applied to service-learning is that of “praxis.” Praxis is the notion that the combination of action with critical reflection can

lead to personal and political transformation. The emphasis on and intentional inclusion of reflection activities as a core component of quality service-learning is a reflection of the Friirian notion of praxis.

Research Addressing General Effects of Service-Learning

The majority of the literature on the topic of service-learning has been produced in the last twenty years (Speck & Hoppe, 2004). In 1994, the inaugural publication of the *Michigan Journal of Community Service-learning*, the field's own journal, was released (Eyler & Giles, 1999). By the end of the 1990s, hundreds of journal articles on the topic of service-learning had been published in this and other journals (Eyler & Giles, 1999).

Three large, national studies serve as the foundation for current service-learning research. These studies include Eyler and Giles (1999), Gray, Ondaatje, Fricker, Geschwind, Goldman, and Kaganoff (1999), and Astin, Vogelgesang, Ikeda, and Yee (2000). These studies provide a broad understanding of the potential outcomes of service-learning experiences. Although these studies minimally inform the specific research outcomes of this study, racial attitudes of college students, these studies are considered highly influential works in service-learning research and therefore require description in this literature review. Each study will be discussed individually in detail below.

In their seminal work, *Where's the Learning in Service-learning*, Eyler and Giles (1999) surveyed and interviewed nearly 2,000 undergraduate students from various colleges and universities with the goal of identifying the effects of service-learning. They identified eight outcomes of a successful service-learning experience: (a) personal development, (b) interpersonal development, (c) citizenship, (d) problem solving/critical thinking, (e) learning/understanding and application, (f) relationships with faculty, (g) stereotyping/tolerance

of others, and (h) transformation of perspective. Additionally, they found that the quality of the service placement, the links between academic material and the service performed, reflection activities, community involvement, and diversity were also significant factors that predicted student outcomes.

Gray et al. (1999) examined the impact of Learn and Serve America, a program coordinated by the Corporation for National Service. The Corporation for National Service administers grants to institutions of higher education and community organizations as a mechanism for promoting service. In this study, Gray et al. aimed to identify how participation in Learn and Serve affected service providers, service recipients, and overall return on investment. They also explored the institutional impact of the program. In the study, Gray et al. compared students taking a service-learning course with students taking a similar course without a service-learning component. They found that students in the service-learning course had higher grade point averages, were more satisfied with their course, were more connected to the academic material, and reported stronger effects of the course on their development.

Astin et al. (2000) reported the effects of service-learning on eleven different variables: academic performance (GPA, writing skills, critical thinking skills), values (commitment to activism and to promoting racial understanding), self-efficacy, leadership (leadership activities, leadership ability, interpersonal skills), choice of service career, and plans to participate in service after college. They collected data from 22,000 undergraduates across majors, programs, and institutions and found that participation in service-learning positively affected all 11 variables. In addition to quantitative data, they also collected qualitative data that suggested outcomes in four areas: increased personal efficacy, increased awareness of the world, increased awareness of personal values, and increased engagement in the classroom academic experience.

More specifically related to my study, in 2001, Eyler, Giles, Stenson, and Gray conducted a meta-analysis of service-learning research published between 1993 and 2000 and summarized the effects of service-learning on students. They found 32 studies that concluded that service-learning had a positive effect on reducing stereotypes and facilitating racial and cultural understanding. Additionally, they found 23 studies that concluded that service-learning has a positive impact on citizenship skills and promoting a sense of social responsibility. In the same study, Eyler et al. (2001) reported that specific program characteristics mitigated student outcomes. They found that the quality of the service placement, the quality and quantity of reflection activities, the duration and intensity of service, exposure to diversity, receiving quality feedback from faculty or clients, and the application of the service to the academic course content and vice versa all affect student outcomes. While service-learning appears to influence student attitudes toward race and social responsibility, the effects are influenced by a host of factors.

These studies provide a foundation for my proposed study and suggest that positive outcomes related to diversity such as reduction in stereotypes, tolerance of others, and facilitating racial and cultural understanding are among the effects of students participating in service-learning. These studies demonstrated that potential factors supporting positive diversity outcomes for students included quality of the service placement, reflection activities, community involvement, links between the academic material and service performed, duration and intensity of service, exposure to diversity, and receiving quality feedback from faculty or clients. However, the lack of inclusion of theoretical frameworks and the lack of inclusion of co-curricular service-learning programs provides an opportunity for my proposed study to add to the

current body of knowledge in the service-learning field. I will now describe the service-learning research specifically focused on diversity outcomes.

Research Addressing Service-learning and Student Diversity Outcomes

Most service-learning research to date has focused on five outcomes related to diversity: stereotype confrontation, recognition of universality, knowledge about the served population, interactions across difference, and beliefs in the value of diversity (Holsapple, 2012). I will now outline the research findings in these five areas.

Stereotype Confrontation

Reduction of stereotypes was an outcome reported by many researchers exploring the diversity outcomes of service-learning. Authors found that students' stereotypes across racial and ethnic differences (Boyle-Baise, 2005; Everett, 1998; Long, 2003), religious differences (Giles & Eyler, 1994), ability differences (Smith, 2003), differences in sexual orientation (Williams & Reeves, 2004), and differences in age (Brown & Roodin, 2001; Dorfmann, Murty, & Ingram, 2004) were reduced as a result of service-learning participation. All of these studies were qualitative in nature and focused on academic service-learning courses; most data were derived from journal entries by the students or other assigned coursework. One study utilizing survey data from 1,200 students at four institutions of higher education (Spezio, Baker & Boland, 2005) also concluded that student stereotypes are reduced as a result of service-learning participation. Spezio et al. found that when compared to their peers who did not participate in service-learning, students who participated in service-learning were more aware of their own biases and prejudices.

Recognition of Universality

Finding common ground with a group or an individual who initially seem very different was another common outcome reported in service-learning studies (Jones & Hill, 2001; Boyle-Baise & Langford; 2004; King, 2004; Plann, 2002). For example, one student working with HIV/AIDS patients in Jones and Hill's study said,

Stigma is placed on people with AIDS and so it was nice to see, no they're not difference...It was very eye-opening in that it made me realize just how very alike everybody is in one way or another. (p. 209)

In another study, where service-learning students volunteered at a camp for severely burned children, one student emphasized similarities between all children versus highlighting differences:

I remembered someone asked me, 'Are they pitiful?' I responded, 'No, they're kids! You know, they have joy just like other kids and they're running around having fun.' And I found myself not pitying (them). I just see them as kids, and I wasn't feeling sorry for them. I was glad about that. (Williams & Reeves, 2004, p. 393)

This outcome appeared to emerge across differences in age (Boyle-Baise & Langford, 2004; differences in health (Jones & Hill 2001), and differences in race, ethnicity, and language (Teranishi, 2007). In general, research showed that service-learning students came to see that the served population was more similar to themselves than initially expected by the student participants. Most studies addressing this topic were qualitative in nature and relied on course journals or writing assignments as a primary source of data.

Knowledge About the Served Population

Knowledge about the population being served, including factual knowledge (Jakubowski, 2003; King, 2004; Long, 2003), knowledge of marginalization (Boyle-Baise & Sleeter, 1998; Miciano, 2006; Teranishi, 2007), and an understanding of diversity within the population (Greene, 1998; Jones & Hill, 2001; Shaw & Jolly, 2007) was also reported in many studies. Long

(2003) reported that students who completed 100 hours of service with a local Spanish-speaking community gained factual knowledge about the traditions of that population. In their studies, Jakubowski and King reported that students who participated in service-learning gained factual knowledge related to culture such as meals, dress, and household activities.

In addition to factual knowledge about the population being served, researchers reported that students gained deeper insight about the ways that the served population was systematically marginalized and disadvantaged (Boyle-Baise & Sleeter, 1998; Gorlick, 2002; Hale, 2008; Miciano, 2006; Teranishi, 2007). For example, Hale found that service-learning students working with Spanish-speaking youth gained a better understanding of the ways in which native-English speakers are privileged in the U.S. education system. Finally, service-learning students gained knowledge related to the diversity of the served population (Greene, 1998; Jones & Hill, 2001; Shaw & Jolly, 2007). For example, prior to their service-learning experience, Jones and Hill (2001) found that most students saw HIV/AIDS patients as a homogenous group. After their service with this population, students reported a greater understanding of wide variety of racial backgrounds and sexual orientations represented by that group. These studies represented a mix of qualitative, quantitative, and mixed-methods studies. Most relied on some data from assigned coursework. None of the studies were rooted in a theoretical framework.

Interactions Across Difference

Another outcome of service-learning reported by several authors (Astin, Sax, & Avelos, 1999; Esson, Stevens-Truss & Thomas, 2005; Keselyak, Simmer-Beck, Bray & Gadbury-Amyot, 2007; Reed et al., 2005; Tinkler, Hannah, Tinkler, & Miller, 2015) is that service-learning students are more likely to interact with people different than themselves outside of the service-learning environment and are generally more comfortable interacting across difference. In a large

study using survey data, Astin et al. (1999) reported that students who participated in service-learning were more likely to report “socializing with persons from other racial/ethnic groups” (p. 190). In addition to racial and ethnic differences, this outcome was found to be present across cultural differences (Esson et al., 2005), ability differences (Keselyak et al., 2007), and differences in age (Reed et al., 2005).

Beliefs in the Value of Diversity

Several studies (Davi, 2006; Long, 2003; Morris, 2001; Simons & Cleary, 2006; Teranishi, 2007) provided support for the conclusion that one outcome of service-learning is enhancing students’ beliefs in the value of diversity. For example, in Morris’s study of 95 students working with social agencies supporting Spanish-speaking communities, one student wrote,

I never wanted or cared to learn Spanish. I did it because it was the thing to do. But now I believe I do it because Spanish is a rich language tied to great cultures and traditions. I want to learn more about the language and the cultures. I am fascinated by the different people I have met and I look forward to meeting more. (p. 251)

Morris’s study showed that a student’s belief in the value of diversity can be enhanced through a service-learning experience even among students who express no prior interest in diversity.

Studies focusing on this outcome primarily focused on student service experiences in a K-12 educational environment (Boyle-Baise & Langford, 2004; Davi, 2006) or work with immigrant or international populations (Long, 2003; Teranishi, 2007).

In relation to my study, these studies suggest that service-learning experiences can result in positive diversity outcomes for college students. These outcomes for service-learning student participants included the reduction of stereotypes, recognition of universality, increased knowledge of the served population, increased interaction across difference, and enhanced belief in the value of diversity. These studies also alluded to the potential of outcomes that may directly

contribute to students' colorblind racial attitudes such as greater understanding of systematic discrimination and understanding of racism as a current problem.

Research Limitations

Although several researchers have tackled the topic of student diversity outcomes as a result of service-learning, significant methodological limitations exist in the current body of research making space for this proposed research study. I will now discuss the three major limitations of service-learning research addressing student diversity outcomes: (a) the lack of theoretical frameworks guiding research, (b) questionable generalizability to research findings due to the fact that most studies examine an individual, academic service-learning course, and (c) the trustworthiness of data in studies utilizing student journals and other assignments as their primary data source.

One major limitation of service-learning research addressing diversity outcomes is the lack of theoretical frameworks guiding research questions, sampling methods, and choice of data sources. Bringle (2003), Bringle and Hatcher (2000), Butin (2003), and Engberg (2004) argued that the lack of theoretical foundation in the majority of service-learning research limits claims that researchers can make about specific service-learning outcomes. Thus, although it appears that service-learning contributes to positive outcomes related to diversity, the lack of theoretical framework in studies addressing this topic brings into question the legitimacy of these claims. Additionally, Holsapple (2012) argued that the lack of theoretical guidance in service-learning research prevents the body of knowledge in service-learning from building upon each other and rather contributes toward an idiosyncratic, disconnected body of research. My proposed study addresses this limitation in current service-learning research by using color-blind racial attitudes theory and other theoretical grounding to guide understanding of racial attitudes.

Another limitation of research focused on student diversity outcomes is that the majority of studies focus on an individual academic service-learning course within a single institution of higher education. One dilemma with this research strategy is that one cannot determine whether diversity outcomes are generalizable to other service-learning experiences or if the outcomes are specifically a product of the unique aspects of the program being studied (Holsapple, 2012). My proposed study addresses this limitation on two accounts. First, it will utilize research subjects from several institutions of higher education. Secondly, my proposed study will focus on short-term, co-curricular service-learning experiences (alternative spring breaks), which in comparison to academic service-learning courses are an under-investigated area of research.

A final limitation of research addressing student diversity outcomes is questionable trustworthiness of data (Holsapple, 2012). Many studies addressing this topic rely heavily on data obtained through student reflection journals, assignments, and course assignments. Although there are some advantages to such in depth, qualitative reports, the heavy use of graded assignments as the primary form of data brings up the question of whether students are writing what their professors want to hear in order to secure a high grade, or if their writings reflect their genuine thoughts and opinions. My proposed study will address this concern by leveraging a mixed-method methodology. A reliable and valid instrument, the Color Blind Racial Attitudes Scale, will be utilized for collecting quantitative, survey data. Qualitative data will be collected via interviews with program coordinators and will contribute to the interpretation of the CoBRAS results.

Research Addressing Intersections Between Service-Learning and Racial Awareness

While research addressing diversity outcomes generally is abundant in the field of service-learning, the topic of how service-learning specifically affects students' racial attitudes

and awareness is a less frequently explored area of inquiry. Additionally, while research focusing on diversity outcomes generally pointed toward the virtually unanimous consensus that service-learning experiences positively contribute to diversity outcomes (reduction of stereotypes, recognition of universality, increased knowledge of served population, increased interactions across difference, increased beliefs in diversity) authors writing on the narrowed topic of how service-learning experiences impact students' racial attitudes and racial awareness offer a more critical perspective on the impacts of service-learning. O'Grady (2000) writes,

Without the theoretical underpinnings provided by multicultural education, service-learning can too easily reinforce oppressive outcomes. It can perpetuate racist, sexist, or classist assumptions about others and reinforce a colonialist mentality of superiority. This is a special danger for predominantly White students engaging in service experiences in communities of color. (p. 12)

Eby (1998) argued that service-learning programs frequently define community needs as "deficiencies," resulting in students' misguided understanding of social issues as individual problems. Such an understanding, Eby argued, disconnects students from a broader sense of community and leads to the perpetuation of unjust social structures.

Similarly, in their paper exploring the possibilities and challenges inherent in employing community service-learning as a pedagogy for racial reconciliation in theology courses, Reed-Bouley and Kyle (2015) argue that service-learning can contribute to privileged students' abilities to critique social class hierarchies but can also reinforce white privilege. They identified four major risks to service-learning: a) reproducing dominating systems, b) exacerbating a false paradigm of racial innocence, c) hidden curriculum can conflict with explicit curriculum, and d) harming individual communities. Next I provide a description of research studies which have explored the topic of the impact of service-learning on students' racial attitudes and awareness.

Service-Learning Positively Impacts Racial Attitudes

Utilizing reflections from 19 students enrolled in a semester-long diversity service-learning course, Simons, Fehr, Black, Hogerwerff, Georganas, and Russell (2011) used a grounded theory approach to describe the transformation of students' racial attitudes and multicultural skills. Curriculum for the 3-credit multicultural psychology course included lectures and readings focused on power and privilege, reflective journals, movies, and activities focused on social identities. Utilizing the White Racial Identity Attitude Scale, Revised (WRIAS) and the Black Racial Identity Attitude Scale (BRIAS), Simons et al. found that students reformulate racial attitudes through their own identity development amid their experience with service-learning. In other words, student reflections illustrated changes in students' cognitive, emotional, and behavioral processes associated with racial identity development. Higher levels of multicultural competence were found to be congruent with less racist attitudes towards others. Additionally, Simons et al. concluded that students gained multicultural awareness, knowledge, and skills, and developed a greater interest in working with culturally diverse service recipients as a result of being exposed to service-learning pedagogy.

Service-Learning Negatively Impacts Racial Attitudes

Through the examination of student journals and writing assignments, Endres and Gould (2009) explored the relationship between Whiteness and service-learning in an intercultural communication course focusing on Whiteness theory. In the course, students were exposed to readings and lectures focused on Whiteness theory and White privilege and were encouraged to write reflective journals on these topics. Endres and Gould argued that students participating in the course, despite being taught theories of White privilege, upheld hegemonic conventions of White privilege and performed and justified their White privilege. Additionally, Endres and

Gould argued that participation in the service-learning did not result in students behaving as allies, but rather allowed for students to interact with under-resourced community members as “privileged Whites who were providing charity” (p. 419). Ultimately, Endres and Gould cautioned against the use of service-learning as a pedagogy in communication classes for fear that it may do more harm than good.

Service-Learning Results in Mixed Impacts on Students’ Racial Attitudes

In her study involving Black and White college student tutors working primarily with Black youth through an academic service-learning course, Green (2001) found that many White students evolved through the stages of White identity development articulated by Helms (1990). Throughout their semester of service-learning, students were engaged in curriculum focused on issues of race, class, and gender. Critical reflection was encouraged in students’ journals. Leveraging students’ written assignments, Green found that White students began to see racism as a structural system imbedded in institutions as opposed to only individual actions. Additionally, White students became more self-aware of their White racial identity and privileges associated with that identity (Green, 2001). On the other hand, some White students in Green’s research actively avoided completing reflection assignments focusing on race, indicating that service-learning does not guarantee White racial identity development, even when structured reflection on race is included in the academic structure of the course. As a result of these findings, Green argues that teaching White privilege is critical in service-learning courses particularly when most students are White and most being served are of color.

Philipsen (2003) explored the racial attitudes of White college students as a consequence of their involvement with service-learning in an urban, primarily Black elementary school. The curriculum for the course was focused on race and racial inequality and all students were

exposed to topics such as multicultural education, school desegregation, and the equality of opportunity for people of different races. Philipsen found that White students often shifted from a “color blind” mentality to a perspective that recognized their own biases and privileges as well as the pervasiveness of racism in today’s society. Philipsen stated, “White students, who may have previously had the privilege of ignoring the issue of color, comprehend that race still matters in shaping the reality of societal institutions, including the schools” (p. 235). On the other hand, Philipsen found that due to the short duration of service work in a community, service-learning has the potential to reinforce racial stereotypes. Additionally, service-learning can reinforce racial oppression is through “scholarly voyeurism,” inviting White students to go and look at a place that they are almost certain never to inhabit. Philipsen stated that:

Urban dwellers, particularly those who differ from the majority of faculty and students in terms of race, become an exotic species and, despite geographic proximity to the university campus, the urban community is once again crafted as being different in some essential way. (p. 237)

Thus, Philipsen concluded that service-learning can have mixed-impacts on White students’ racial attitudes.

Comancho (2004) explored the ways that undergraduate students working in migrant labor campus and community development projects in Tijuana viewed power differentials and racial and class differences as a result of their service-learning experience. Students participated in one of three ongoing service projects focused on Mexican migrants. The students were prepared for their service placements with a semester-long curriculum focused on Mexican migrants from the Tijuana region including extensive reading, guest speakers, and movies. Drawing data from 45 pieces of textual products from 30 students in one of her classes at the University of San Diego, Comancho identified three themes that captured students’ understanding of power differentials related to racial and class differences throughout their

service-learning experience: (a) *Constructing Self and Other*, (b) *Feelings of “Foreign-ness,”* and (c) *Examining subjectivities*. Theme one, *constructing self and other*, was characterized by the students constructing the migrants as objects of their gaze and essentializing migrants as “noble savages.” Some students described their experience in terms of *feelings of “foreign-ness,”* or theme two. These students described their experience in terms of the awkwardness and momentary social isolation that they experienced when interacting across difference. Theme three, *examining subjectivities*, characterized those students who deeply examined their own identities and started to unpack the complexities of power and privilege. Comancho concluded that although we cannot predict whether service-learning courses will perpetuate or break down power differences, courses such as hers help to make students aware of the hierarchy of social relations between server and served. Awareness of such a hierarchy, Comancho argued, is a critical first step in dismantling unjust power systems. This argument is consistent with colorblind racial attitudes theory in that a core component of disrupting colorblind attitudes is generating awareness of racial privilege and forms of institutional discrimination acting on racial privilege.

Espino and Lee (2011) conducted a phenomenological study of 63 students who participated in one of three education-focused, service-learning courses in Arizona and California. The course curriculum included a critical pedagogical strategy and numerous articles focused on service-learning and diversity. Espino and Lee found that students’ responses to service-learning generally fell within one of three themes: *racial/class complicity*, *racial/class consciousness*, and *racial/class action*.

The first theme, *racial/class complicity*, represents students who resisted the notion that social inequities, systems, and structures limited access to higher education for students of color

and students from low socioeconomic backgrounds (Espino & Lee, 2011). These students demonstrated characteristics such as feeling pity for others and reproducing deficit models (Espino & Lee). White service-learning students often demonstrated defensiveness related to their White racial identities while service-learning students of color tried to distance themselves from the youth of color with whom they were working (Espino & Lee). In *racial/class consciousness* students demonstrated greater awareness regarding social inequities related to race and class, gratitude for the opportunities they were afforded as young people, and weakening stereotypes about others. *Racial/class consciousness* can then lead to *racial/class action* in which students demonstrated direct behavior changes by changing the way that interacted with others. Thus, according to this research, service-learning had or may have a mixed impact on students. Sometimes service-learning can be an important avenue for student to work with others who are different from themselves, and sometimes service-learning can reinforce systems of oppression.

Factors Contributing to Service-Learning Outcomes on Racial Attitudes

Researchers have found that several factors impact service-learning outcomes related to racial attitudes. I now outline these factors.

Length of Service

Commancho (2004), Green (2001), and Philipsen (2003) suggested that sustained service over a long period of time, as opposed to one-time or “drop in” service, is critical for positive social justice outcomes for students. Commancho summarized,

Many students feel inadequate, uncomfortable or out of place in the community service learning contest. They need a sustained experiences, with conscientious reflection to be able to move beyond the “tourist gaze” to embrace collectivist efforts, and begin to have a lived experience of learning. (p.41)

Faculty members should also sustain relationships with community partners beyond one semester or one year (Green).

Curriculum

Philipsen (2003) suggested that a core component of high-quality service-learning curriculum aimed at social justice outcomes is the inclusion of specific activities that constrain students from making unwarranted conclusions based on first impressions of community members. Without such training, students serving in urban schools, for example, may come to the erroneous conclusion that students attending urban schools lack familial or community support, have special needs, or that urban schools are simply “bad.” In addition, Endres and Gould (2009) and Philipsen suggested that using curriculum to help students understand that their service is a short-term attempt to contribute to a long-term goal in communities is critical to positive social justice outcomes. Students’ understanding of long-term goals can negate the attitude that service can “improve poor people” (Philipsen, 2003, p. 238). Green (2001) said that teaching the implications of White privilege in service-learning courses is critical, particularly when most service-learning students are White and most people being served are people of color. The inclusion of topics of race and class should be threaded throughout the semester curriculum and not considered an “add on” (Green, 2001). Discussing the intersections of race, class, and service can prevent service-learning from replicating power-imbalances and economic injustices that create the need for service-learning in the first place (Green).

Role of Instructor

Endres and Gould (2009) suggested that the role of the instructor is critical in the success of service-learning courses focused on social justice topics. They attribute part of the lack of success of their service-learning course to the fact that they neglected to challenge or question students’ affirmations of White privilege and the fact that they did not help students to understand their role as service-learners. Rather than promoting the students’ role in service-

learning as a shared learning experience with community partners, students saw themselves as “helpers” (Endres & Gould, p. 431). Endres and Gould also suggested that instructors, particularly White-identified instructors, must be aware of the ways in which institutions of higher education, and classrooms within institutions of higher education, promote and normalize Whiteness and White privilege.

Social Identities of Students

Espino and Lee (2011) suggested that students’ social identities including race and class background may influence diversity outcomes for student service-learners. For some White students and some students of all races from upper-middle-class backgrounds, service-learning was an eye opening experience as they confronted their membership in privileged groups. Students from these identity groups were more likely to be defensive and distance themselves from course material and their mentees of different backgrounds. These students were also more likely to respond to the course material and service experience with feelings of pity. Additionally, Espino and Lee found that upper-middle-class students of color were more likely to make realizations about the intersections between racial and social class identities and reflect on their own social advantages as well as to argue against racial stereotypes.

Assessment of Research Addressing Impacts of Service-Learning on Racial Attitudes

Studies exploring the impacts of service-learning on racial attitudes have a few noteworthy limitations which point toward the importance of my proposed study. First, there is no consensus as to the impact of service-learning on racial attitudes. One study pointed toward a positive outcome, one study pointed toward a negative outcome, and several studies suggested that service-learning has a mixed-outcome on the racial attitudes of students.

Additionally, most researchers (Comancho, 2004; Endres & Gould, 2009; Espino & Lee, 2011) who addressed this question utilized a qualitative research approach with small sample sizes which further casts doubt on the conclusiveness of the research. This study utilized a mixed-methods approach with a large sample size from multiple institutions.

Third, most service-learning research, including service-learning research addressing racial attitudes, draw their research participants from formal academic service-learning settings. This study focused on a co-curricular, short-term service-learning experience.

Finally, most research on this topic utilizes student academic writing such as journal assignments or papers as the primary source of data. The trustworthiness of this data is questionable due to the fact that it is submitted for a grade. This study utilized CoBRAS, a racial attitude inventory, which was given to students before and after their alternative spring break experience. In addition, interviews with alternative spring break program coordinators provided interpretation of the quantitative results.

In addition to research limitations that informed my study design, previous studies on this topic also call attention to particular factors that may contribute to an impact on racial attitudes of college students. These findings informed my study design and research questions. As a result of previous research in this area, I asked questions related to the impacts of student racial identities, curriculum and program components, issue focus of trip, and location of trip on CoBRAS scores and colorblind racial attitudes of students.

Alternative break, one form of service-learning on college campuses will be discussed in the next section. The popularity of alternative spring break on college campuses across the country and the unique program factors affiliated with alternative break such as the co-curricular

nature of alternative break, the short duration of the service experience, and the minimal involvement of faculty members make it an interesting focus for this study.

Alternative Break

History of Alternative Spring Break

The first documented case of an alternative spring break was in 1978 at Boston College (Boston College, 2013). Twelve students traveled to Vanceburg, Kentucky, to repair homes and work on farms in rural Appalachia. Alternative spring breaks became more prevalent in the 1980s and 1990s as community service became institutionalized on many college campuses (Break Away, 2013a). In 1991, Michael Magevney and Laura Mann founded a national nonprofit agency called Break Away to centralize resources and best practices for alternative spring break programs across the country. Today, an estimated 97 campuses and more than 72,000 students participate in an alternative spring break annually (Break Away, 2013b).

Best Practices

Break Away (2013a) identified eight quality components to maximize the effectiveness of alternative break programs on college campuses. Many alternative break programs across the country, and all four institutions participating in this study, utilize these components as guiding principles for programmatic success. The eight quality components of alternative spring break as identified by Break Away (2013a) are:

- **Strong direct service:** student participants must engage in a minimum of 15 hours of hands on projects and activities that address critical and unmet social needs as determined by the community.
- **Orientation:** students must be oriented to the mission and vision of the community partner for a minimum of 4 hours prior to traveling on spring break.

- Education: Educational sessions, prior or during spring break, provide participants with historical, political, social, and cultural context of the social issue they will be addressing.
- Training: Participants should be provided with training and skills necessary to carry out the tasks of their projects either before the trip or during the trip.
- Reflection: During the trip, participants should reflect a minimum of 4 hours—synthesizing the direct service, education and community interaction components of their trip.
- Reorientation: Upon return to campus, participants should engage in a minimum of 2 hours of reorientation activities where they can share their alternative spring break experiences and translate them into a lifelong commitment to active citizenship
- Diversity: The participants in the program should include a broad range of students from the campus community. Additionally, the program should intentionally address the issue of diversity and social justice.
- Alcohol and Other Drug Free: Institutions must provide education and training on alcohol and drug issues and have a policy on how these issues are dealt with on alternative spring break

Research Related to Alternative Spring Break

Research on the topic of alternative spring break is quite limited and offers significant room for future inquiry. Most alternative spring break research focuses on student outcomes, specifically outcomes related to citizenship (Raman, 2001, Rhoads & Neururer, 1998; Zafran, 2009), personal outcomes (McElhaney, 1998; Zafran) and diversity outcomes (Benson et al.,

2007, Boyle-Baise & Langford, 2004). A limited amount of research addresses outcomes for community partners.

Student citizenship outcomes. In his study involving research conducted at a public university in Western North Carolina, Bowen (2013) found that despite the limitations of short-term service projects, students who participated in alternative breaks became sensitive to social issues and seemed committed to community causes. Raman (2001), Rhodes and Neururer (1998), and Zafran (2009) concluded that alternative spring break contributes positively to student citizenship outcomes such as commitment to voting and future volunteering. Utilizing a survey relying on student self-reporting, Raman found that students reported stronger intentions of voting after participation on alternative spring break and increased the amount of time that they dedicated to serving the local community after an alternative spring break. Zafran's analysis of a self-report survey of alternative spring break participants supports Raman's conclusion in that students reported a stronger commitment to involvement in further service activities.

Student personal outcomes. In addition to citizenship outcomes related to alternative spring break, several researchers reported that students who participate in an alternative spring break gain personal outcomes. Alternative spring break was shown to contribute to student self-confidence (Rhodes & Neururer, 1998), career choices (McElhaney, 1998), confidence and leadership skills (Zafran, 2009; DuPre, 2013), improvement in problem solving skills (Zafran), and psychological and cognitive changes (McElhaney).

Student diversity outcomes. Alternative spring break research also shows that positive outcomes related to diversity are a common consequence of alternative spring break. It has been shown that students participating in alternative spring break gain a greater awareness of social justice issues (Zafran, 2009), have increased tolerance for people who have different

experiences and identities (McElhaney, 1998), and see social issues connected to a larger system (Rhoads & Neururer, 1998). Additionally, research has shown that alternative spring break students also gain a greater understanding of others (Rhoads & Neururer). For example, Rhoads and Neururer executed a case study involving 24 students from a South Carolina university who traveled to rural South Carolina to volunteer for one-week with a human service agency serving area residents. They found that students explained that the line between “us” and “them” became less prominent, that poverty was given a human face, that they were impressed by the religious and cultural expressions of the community members with whom they worked, and that they generally concluded that people are not so different from one another.

Program factors. Some researchers concluded that specific program factors are critical to student diversity outcomes. Program factors identified by previous researchers highlighted variables to be explored in this study. Rhoads and Neururer (1998) identified critical reflection and processing of experiences as a core component for the success of alternative spring break. Their findings were supported by Boyle-Baise and Langford (2004), who concluded that on-trip reflection is critical for social justice education to occur.

In their case study, Boyle-Baise and Langford (2004) concluded that one week is inadequate for social justice education to occur. They suggested that the service-learning trip must be supplemented by pre-trip activities in order for social justice education to occur. In her study examining differences between a curricular-based, for-credit pre-trip training program and a purely co-curricular training program, McEleaney (1998) found that the curriculum-based group gained more significant issues knowledge on the topics in which they came into contact when compared to the non-curriculum based group. The curriculum-based group also seemed to recognize their own unique positions of power and privilege and were more compelled to

continue with service work experiences when compared to the noncurriculum-based group. Thus, McEleaney concluded that curricular-based training programs enhance diversity outcomes and other outcomes for students. On the other hand, Zafran (2009) concluded that the actual break experience creates greater impact on students than pre-trip training, although the study indicated that training creates the context in which a more powerful break experience can be had.

Issue focus may be another factor that influences diversity outcomes for students. Utilizing a pretest/posttest at three different institutions to explore the impact of alternative spring break on attitudes toward poverty, Benson et al. (2007) found that students moved from attributing poverty to the individual to attributing poverty to structural and societal issues. The above finding was true, despite participation on a poverty or nonpoverty trip. Benson et al. suggested that students may develop the ability to transfer learning from one social problem to another and may be gaining more complex critical thinking skills related to social issues.

Trip location may be another factor that influences diversity outcomes for students. Rhoads and Neururer (1998) suggested that service sites where students “do with” others rather than “do for” others may lead to greater diversity outcomes for students. They suggest that students should be involved in the selection of work sites in order to provide realistic expectations for students. Niehaus and Crain (2013) found that students participating on alternative break trips in international locations reported feeling that community members and host site staff were more different from themselves and that they learned more about social issues compared to their peers who traveled to domestic locations.

In an unpublished article utilizing a pretest/posttest administered at three collegiate settings to students participating in alternative spring break, Benson et al. (2007) concluded that

diversity outcomes for alternative spring break participants may be limited by the fact that participants in alternative spring break typically have a prior commitment to social justice issues.

Long-term impact of student outcomes. Despite strong support for positive student outcomes related to alternative spring break, Kiely (2004) found that the longevity of student outcomes as a result of alternative spring break is limited. In a longitudinal, phenomenological study with a purposeful sample of 22 students who traveled to Nicaragua between 1995 and 2001, Kiely found that each student experienced profound transformation in at least one of six dimensions: political, moral, intellectual, personal, spiritual, and/or cultural. However, students who initially expressed a willingness to change their lifestyle and work for social justice experienced ongoing conflict and struggle in their attempts to translate their critical awareness to meaningful action (Kiely). Kiely described the struggle that returning alternative spring break participants experience in translating their learning from the trip upon reentry into the United States as the “chameleon complex” (p. 25). Kiely reported that students experience internal struggle with conforming to or resisting dominant norms, rituals, and practices in the United States that challenge ideas gained from the alternative spring break experience. In other words, students are forced to choose between integrity with ideas, values, and practices learned on alternative spring break that are not reinforced by dominant societal norms in the United States and living with internal dissonance but being affirmed by U.S. cultural and societal norms.

Agency outcomes. Only one study specifically addressed the question of how alternative spring breaks benefit community partners. In a survey of community organizations who hosted alternative spring break groups, Raman (2001) found that 100% of surveyed community partners agreed or strongly agreed with the statement that they benefited by work done by alternative spring break volunteers and were interested in hosting student volunteers in the future.

Implications for Future Research Related to Alternative Spring Breaks

Current research on alternative spring breaks offers many opportunities for future study. The current body of research relies heavily on single-trip case studies. As a result, the generalizability of findings is limited because program factors unique to that specific trip may not occur at other locations. In those cases where multiple institutions were included, surveys relying on self-report data from students were the primary method for collecting data. An opportunity for future research includes studies that collect data from multiple institutions and utilize a theoretical framework and a valid and reliable instrument for data collection. Thus, the proposed study addresses a gap in the research and would contribute valuable knowledge to the current body of research exploring the impacts of alternative spring break on racial attitudes of undergraduate college students.

Previous studies focused on alternative spring break provide useful context for better understanding of the factors that may contribute to the impact of alternative spring break on racial attitudes and related constructs. These factors include pre-trip training programs, inclusion of intentional reflection, trip issue focus, and trip location and selection process. Through the use of the CoBRAS, my proposed mixed-methods study will examine the factors of race of student participant, location of alternative spring break, and issue focus of alternative spring break trip on the racial attitudes of undergraduate college students. Additionally, interviews with alternative spring break program coordinators from four institutions across the country will illuminate the role of training and curriculum, trip leadership, and reflection on racial attitudes of alternative spring break participants.

The next section of the literature review will provide an overview of theories exploring racial identity development.

Racial Identity Development Theories

Student Development Theory today is a broad field addressing many facets of student growth and change including psychosocial development, intellectual and ethical development, moral development, development of faith and spirituality, and development related to transition and change. Social identity development theories are a subset of theories that address the ways in which students understand their social identity group memberships. These include gender identity development theories, sexual identity development theories, and racial and ethnic identity development theories. Racial identity development theories, the most relevant theories to this study, fall into the subset of social identity development theories. Theories related to Black Identity Development and White Identity Development will be described in detail below.

Black Racial Identity Development Theory

William Cross is a leading theorist in the field of ethnic identity development specifically Black identity development. Dr. Cross' theory of Black Identity development created an important foundation for racial identity psychology.

Cross. William Cross developed his theory of Black Racial Identity Development, what he called "Nigrescence" in 1971. Nigrescence refers to the "process of becoming Black" (Cross, 1971). Cross's Nigrescence model has five stages: (a) pre-encounter, (b) encounter, (c) immersion, (d) emersion, and (e) internalization. The model is not considered a linear model. Rather, throughout an individual's life, a person may revisit the five different stages in the Black racial identity development process and reformulate identity and opinions. Revisiting a stage is not considered a regression in the model, but is seen as a strategy for integrating new information and reevaluating new ideas from a more mature standpoint. Each of the five stages of Nigrescence will now be described in detail below.

Pre-encounter. During the pre-encounter stage, one is unaware of his or her race and the social implications that come with race. Cross (1971) argued that Black people are socialized to perceive an unracialized reference frame. Therefore, this stage describes a person's identity before an experience which calls race into perspective.

Encounter. During the encounter stage, a person experiences something that calls race into perspective. Typically the encounter phase occurs during childhood and involves a child being treated differently because of the color of his or her skin. This stage is generally an awakening into racial consciousness. The encounter phase causes the individual to consider a racialized worldview.

Immersion-Emersion. The immersion-emersion phase is marked by an individual's full-fledged immersion into Black culture and a Black frame of reference. Sometimes individuals in immersion-emersion take significant pride in their Blackness and simultaneously disparage White culture. Individuals in this stage often become more consciously involved with members of his or her own ethnic group to the exclusion of those from other groups.

Internalization. Individuals in the internalization stage rejoin society with a strong sense of their own racial/ethnic identity and begin to forage relationships with members from other racial and ethnic groups.

Internalization-Commitment. Internalization-commitment involves reaching comfort in one's own racial/ethnic identity as well as the racial/ethnic identities of others. Individuals in this stage have internalized their racial identity and become involved in the movement for social change. Individuals in this stage often engage in meaningful activities to promote social equality and political justice for their group members.

The Cross Racial Identity Scale is in the instrument utilized to measure Cross's (1971) theory of Black identity development (Vandiver, Cross, Worrell, & Fhagen-Smith, 2002). Many other racial identity development models, including several models aimed at explaining White racial identity development were influenced by Cross's theory of Nigrescence.

White Identity Development

Hardiman. The Hardiman (1982) racial identity model was one of the first attempts to build an identity model for White people. Hardiman's work grew out Cross's work on Nigrescence. Her framework is based on an analysis of autobiographical data from ten antiracist, activist authors who (a) were considered racially White according to the U.S. government classification system, (b) had published writings explicitly focused on race and Whiteness over a significant number of years, (c) represented gender diversity, geographical diversity, and lived in various historical periods. Hardiman's stages are: (a) *lack of social consciousness*, (b) *acceptance*, (c) *resistance*, (d) *redefinition*, and (e) *internalization*.

An individual begins the process in *lack of social consciousness* with no awareness of race, and no awareness of the value assigned to various races, racism, or racial differences (Hardiman, 2001). This stage typically occurs during a White person's childhood.

Next, a person moves to *acceptance* in which she or he unconsciously accept race and internalize the superiority of Whiteness over other races (Hardiman, 2001). Hardiman stated that it is impossible for White people in the United States to skip this stage because every person is socialized to understand and accept racism in the U. S. culture.

Next, a person enters *resistance* where she or he questions the dominant paradigm about race (Hardiman, 2001). This stage is characterized by the rejection of internalized racist beliefs and the rejection of Whiteness and can be accompanied by feelings of embarrassment, guilt, or

anger about their racial identity. Some White people in this stage become active in antiracist movements.

After *resistance*, comes *redefinition* in which some White people begin to understand how racism impacts them as a White person. In *redefinition*, White people also begin to take responsibility for the role they play in racism (Hardiman, 2001). In other words, individuals in this stage will develop a new White identity that transcends racism. Unlike *resistance*, people in this stage do not distance themselves from other White people.

Finally, in *internalization*, White people integrate an understanding of race and racism into all aspects of their lives including their consciousness and behavior (Hardiman, 2001). They exhibit behavior that is flexible, pluralistic, and reflects respect for their own and others' personal choices. To date, there is no empirical methodology associated with the Hardiman model. As a result, it remains unused by many theorists.

Helms. Janet Helms (1990) developed a model of White racial identity development by informally interviewing White friends on the subject of their development of racial consciousness. Helms noticed similarity between their stories and drew heavily on Cross's (1971) nigrescence model to describe the attitudinal development of Whites with regard to race.

Helms model of White identity development reflects the process through which a White person abandons racism and privilege due to the inherent advantages of being a member of dominant culture. In the early rendition of the model, Helms theorized that White racial identity development was a five stage process (*contact, disintegration, reintegration, emersion, and autonomy*). In 1993, Helms updated the model in response to critiques to the original theory. She refined the stages to "statuses" and added a sixth developmental status, *immersion/emersion*, which falls between *pseudo-independence* and *autonomy*. She divides the six statuses into two

phases 1) *abandonment of racism*, and 2) *defining of a nonracist White identity*. Helms (1993) noted that one of the advantages of “statuses” as opposed to “stages” is that this reflects the ability of a person to display more than one status at a time.

In her most current model of White racial identity development, Helms (1995) identified the following six statuses within the two phases of development: (a) *contact*, (b) *disintegration*, (c) *reintegration*, (d) *pseudo-independence*, (e) *immersion/emersion*, and (f) *autonomy*. Each of the six statuses will now be reviewed in detail.

Phase I. Abandonment of racism. In contact, the first status within abandonment of racism, individuals may see racial differences between people, but not see race as an important or relevant feature. As a result, individuals in this status may claim to be “color blind” (Helms & Cook, 2005). Individuals in this status are oblivious to racism, lack understanding of racism, and have minimal interaction with Black people (Helms & Cook). Individuals in this phase may believe that the discussion or acknowledgement of race perpetuates racism (Helms & Cook).

The second status within *abandonment of racism*, *disintegration*, is marked by conflict and tension. Individuals in this status start to come to realize the role of racism in society (Helms & Cook, 2005). For example, individuals in this status may identify as “nonracist” yet not want their son or daughter to marry a non-White person (Helms & Cook). Experiences such as this one can cause internal dissonance, which can lead to denial, behavior changes, or belief changes (Helms & Cook). Some individuals in this status will over-identify with Black victimization and reach out to help Black people in a paternalistic way.

In an attempt to reconcile the dissonance they experience in *disintegration*, individuals move into *reintegration*, the third status within *abandonment of racism*, and idealize their own White racial group and may experience feelings of hostility or fear (Helms & Cook, 2005).

Reintegration is characterized by a “blame the victim” attitude (Helms & Cook). Individuals in this status may see that White people have more privileges than others, but they believe that these privileges are deserved and/or that White people are superior to other groups (Helms & Cook).

Phase II: Defining of a nonracist White identity. Often the result of an insightful encounter or event, the fourth status within Phase II, *pseudoindependence*, is marked by a stark shift in attitude (Helms & Cook, 2005). In this status, individuals question the notion that White people should be superior to other groups (Helms & Cook). At the same time, however, individuals in this status believe that the responsibility for changing the dynamics of racism and oppression lies with communities of color (Helms & Cook). Additionally, individuals in this status may reach out to racial minority members, but these relationships are based on how “similar” the racial minority is to the White individual (Helms & Cook).

Immersion/Emersion is marked by an individual’s genuine desire to connect with their White racial identity and to be antiracist (Helms & Cook, 2005). Individuals in this phase often seek out personal definitions of racism and begin to identify ways in which they have benefited from White privilege (Helms & Cook). People in this status often seek out relationship with other White people who are also grappling with issues of race and racism (Helms & Cook).

The final status, *autonomy*, is characterized by positive connection with one’s racial identity and active involvement in social justice/anti-racist efforts (Helms & Cook, 2005).

Autonomy is marked by reduced feelings of guilt, an acceptance of one’s own role in perpetuating racism, and determination to end White entitlement (Helms & Cook).

Rowe, Bennett, and Atkinson. Many scholars have critiqued Hardiman (1982) and Helms’ (1990) White Racial Identity Development Models. One criticism is that Helms’ model

fails to explore the meaning of whiteness independent of other races. Also problematic is the fact that the model rests exclusively on the White/Black dichotomy. This limits the model's usefulness in today's racially diverse world (Rowe, Bennett, & Atkinson, 1994). Additionally, LaFleur, Rowe, and Leach (2002) questioned whether White people grow and develop as antiracist allies in a linear fashion, criticized the developmental nature of the model, and saw little evidence upon which to base the model's claims of directionality.

In response to the criticisms of White Racial Identity Development models, Rowe et al. (1994) developed the White Racial Consciousness Model. Rowe et al. define White Racial Consciousness as "one's awareness of being White and what that implies in relation to those who do not share White group membership" (pp. 133-134). The White Racial Consciousness Model is a typological model, as opposed to a linear model, which focuses on racial attitudes as stable and measurable indicators of a White person's racial consciousness (Rowe et al., 1994). The empirical instrument utilized for measuring White racial attitudes is the Oklahoma Racial Attitudes Scale (LaFleur et al., 2002), which will be discussed in detail later in this paper.

In the model, White Racial Consciousness is made up of two overall constructs, *unachieved White racial consciousness* and *achieved White racial consciousness*. In each construct are measurable attitudes (Rowe et al., 1994).

Unachieved White racial consciousness types. *Unachieved White racial consciousness* consists of three attitude types: *avoidant*, *dependent*, and *dissonant* (Rowe et al., 1994). All three *unachieved* statuses lack exploration and commitment in relationship to racial consciousness (Rowe et al., 1994).

Avoidant type. Dismissal of race occurs in the *avoidant* type (Rowe et al., 1994). Similar to the *unawareness* stage in Hardiman's (1982) model, people in this typology do not recognize race as an identity, nor do they recognize their own White racial identity (Rowe et al., 1994).

Dependent type. The *dependent* type relies on others to formulate racial opinions (Rowe et al., 1994). White people in this typology have not internalized any beliefs about race or racism (Rowe et al., 1994).

Dissonant type. The *dissonant* type is in a state of confusion about race (Rowe et al., 1994). Confusion in this typology is caused by the fact that their internal feelings or perceptions about race conflicts with external information they have received about race (Rowe et al., 1994).

Achieved White racial consciousness. *Achieved White racial consciousness* consists of four attitude types: *dominative*, *conflictive*, *reactive*, and *integrative* (Rowe et al., 1994). The four achieved statuses all include exploration and commitment to beliefs about race (Rowe et al., 1994).

Dominative type. Racial superiority is manifested in the *dominative* type (Rowe et al., 1994). Individuals in this typology typically do not see commonalities between themselves and people of color (Rowe et al., 1994).

Conflictive type. The second type, the *conflictive* type, objects to outright racism but opposes any action used to minimize acts of discrimination (Rowe et al., 1994). Often types people in the *conflictive* type will not support programs such as affirmative action stating that everyone should be treated fairly (Rowe et al., 1994).

Reactive type. The *reactive* type acknowledges that other groups have been the recipients of injustice in society and responds to these inequities (Rowe et al., 1994). Individuals in the

reactive typology attribute all acts of discrimination to systems and do not acknowledge the role of the individual in addressing racism (Rowe et al., 1994).

Integrative type. Finally, the *integrative* type fosters practical social change leveraging understanding of the intricacies of racial issues (Rowe et al., 1994). People in the *integrative* typology have integrated their White racial identity and understand White privilege (Rowe et al., 1994). They also feel comfortable engaging with people of color as well as White people to participate in social action addressing racial inequality (Rowe et al., 1994).

Movement between types. Rowe et al. (1994) model reflected the idea that racial awareness development does not follow any particular sequence. The primary means through which people can change their awareness is through the experience of dissonance. Dissonance is experienced when an old belief conflicts with a newly experienced reality. Dissonance can be relieved when new beliefs are adopted to accommodate reality. Rowe et al. propose that movement between the Unachieved White Racial Consciousness Type and Achieved White Racial Consciousness Type require the most dissonance.

The racial identity development theories outlined above contribute to insight into students' racial attitudes in relation to this study. For example, having an understanding of experiences that influence how students construct race, racial identity, and racism may inform racial attitudes. Racial identity of student participant is a variable potentially contributing to CoBRAS scores and racial attitudes of students explored in this study. The next section of this literature review will provide an overview of racial attitudes theories, including modern racism theories.

Racial Attitudes Theory

Modern Racism

The term *modern racism* was introduced by McConahay, Hardee, and Batts (1981) and characterizes a form of prejudice against African Americans that developed in the United States after the Civil Rights movement of the 1950s and 1960s. Modern racism replaced older and more blatant forms of prejudice exemplified by attitudes that Blacks are a biologically inferior race, and that institutionalized segregation and discrimination against Black people are appropriate social policies. Specific theories of modern racism include *symbolic racism* (Kinder & Sears, 1981; McConahay & Hough, 1976, *modern racism* (McConahay, 1986), *racial resentment* (Kinder & Sanders, 1996), *subtle prejudice* (Pettigrew & Meertens, 1995), *racial ambivalence* (Katz, 1981), *aversive racism* (Dovidio & Gaertner, 1986), and *laissez-faire racism* (Bobo & Smith, 1994). Symbolic racism theory (Kinder & Sears, 1981) and modern racism theory (McConahay, 1986) are the most researched modern racism theories and will be presented in detail below.

Symbolic Racism Theory

Symbolic racism is defined as “a coherent belief system reflecting unidimensional underlying prejudice toward blacks” (Sears & Henry, 2002, p. 126). Symbolic racism replaced the “old fashioned racism” of the Jim Crow days in two respects. First, it was no longer very popular; research demonstrated that it had almost disappeared in Los Angeles (Sears & Henry, 2002). Second, because only a tiny majority of people still accepted old blatant forms of racism, those attitudes were no longer very influential in ordinary politics.

A core proposition of symbolic racism is that opposition to racially-targeted policies and to Black politicians is more influenced by symbolic racism than by real or perceived racial

threats to Whites' own personal lives. Symbolic racism is characterized by the endorsement of four specific themes: (a) Black people no longer face much prejudice or discrimination; (b) the failure of Black people to progress is the result of their unwillingness to work hard enough; (c) Black people are demanding too much too fast; (d) Black people have gotten more than they deserve (Sears & Henry, 2002). Theorists suggest that the origins of symbolic racism are rooted in early-socialized negative feelings about Black people blended with traditional conservative values.

Researchers have outlined six primary criticisms to the symbolic racism theory. They include (a) symbolic racism has been measured and conceptualized in inconsistent ways (Sniderman & Tetlock, 1986), (b) symbolic racism is not fundamentally different from "old fashioned racism," (c) symbolic racism reflects multiple elements rather than a single construct, (d) measures of symbolic racism are so similar to policy preferences they purport to predict that findings are redundant, (e) symbolic racism confounds prejudice with political conservatism when predicting policy preferences (Hurwitz & Peffley, 1998), (f) no empirical research supports the notion that traditional conservative values and the antiblack affect blend to generate the origin of symbolic racism.

Modern Racism Theory

McConahay, et al. (1981) conceptualized Modern Racism Theory in an attempt to explain subtle forms of racism directed at marginalized groups of people. Modern racism theory is a derivative of Symbolic Racism Theory and therefore there are many similarities between the two theories. One important component of Modern Racism Theory is that racist attitudes are socialized. In other words, people acquire modern racist attitudes through messages they receive

from their parents, their peers, social institutions, and the media. Four key attitudes of prejudiced thinking captured by Modern Racism Theory are:

(1) Discrimination is a thing of the past because Blacks now have the freedom to compete in the market place and to enjoy those things they can afford. (2) Blacks are pushing too hard, too fast, and into places where they are not wanted. (3) These tactics and demands are unfair. (4) Recent gains are underserved and the prestige granting institutions of society are giving Blacks more attention and the concomitant status than they deserve. (McConahay, 1986, p. 92-93)

The Modern Racism Scale (MRS) is the instrument linked to Modern Racism Theory. The MRS was initially designed to measure prejudiced attitudes toward African-American people. Since its initial development, it has been adapted to measure attitudes towards multiple marginalized groups.

Ultramodern Racism: Color-Blind Racial Ideology

The notion of racial color-blindness originated in the field of law and historically was applied to the United States Constitution. Today, scholars have applied the term to characterize new social relations in the current racial climate. As a result, color-blind racial ideology is considered a theory of *ultramodern racism*.

Ruth Frankenberg (1993) purported that racial colorblindness consisted of two primary attitudes: (a) *color-evasion* in which racial sameness is emphasized and acknowledging differences in experiences and political realities is avoided; and (b) *power-evasion* or the belief that resources are fairly distributed to everyone and success is attributed to individual effort. Later, Eduardo Bonilla-Silva (2001) identified four types of color-blind racial ideology: (a) *abstract liberalism* which emphasizes political liberalism and the availability of equal opportunities to everyone regardless of race; (b) *naturalism* in which racial clustering is interpreted as a natural and preferred occurrence; (c) *cultural* in which racial disparities are explained through cultural practices; and (d) *minimization* of racism in today's society.

The color-blind racial ideology minimizes racial differences in favor of universal or human experiences (Bonilla-Silva, 2001). Therefore, a color-blind perspective dismisses potential differences based on racial group membership and downplays how racial differences impact individual human experiences. Through the infusion of colorblind racial attitudes in hierarchical social structure, racial color-blindness aids the justification of existing racial practices or policies that ultimately create and support existing racial inequalities (Bonilla-Silva, 2001). In other words, racial color-blindness legitimizes and justifies the racial status quo.

Because the exploration of colorblind racial ideology is aimed at characterizing new social relations in today's racial climate, this study is rooted in theories of modern and ultramodern racism. This study explored color-blind racial ideology of undergraduate college students participating in alternative spring break. The instrument utilized to measure color-blind racial attitudes in this study is the Color-Blind Racial Attitudes Scale (CoBRAS). This scale was developed by Helen Neville and her colleagues and will be described in detail below and in Chapter III of this proposal.

Selection of CoBRAS Instrument

Given the stated research questions, a process for identifying and evaluating instruments related to the key construct in this study, *racial attitude*, was initiated. I searched many databases including Proquest Dissertations and Thesis, Tests and Measures, Mental Measurements Yearbook, Tests in Print Online, and the ETS Database to locate instruments that measured *racial attitudes*. Keywords such as *racial attitudes instrument*, *racial justice instrument*, *racial identity instrument*, and *assessment racial identity* were used. A total of nineteen instruments were identified using this strategy.

The 19 identified instruments were evaluated based on two criteria. The first criterion used to evaluate the instruments was to assess their fit with the defined key construct, racial attitudes. Of the 19 instruments, seven specifically were designed to measure racial attitudes. The second criterion used to evaluate the instruments was the race of the target audience. The proposed study focuses on undergraduate students of all races. Therefore, the selected instrument must be designed people of all racial identifications. Of the seven instruments that measure racial attitudes, three of these also were designed for people of all racial identifications. These instruments include the Color Blind Racial Attitudes Scale (Neville et al., 2000), the Modern Racism Scale (McConahay, 1986), and the Oklahoma Racial Attitudes Scale (Choney & Behrens, 1996). These three instruments were examined in further detail and analyzed based on scoring, validity and reliability measures, length, availability and cost, quality of individual items on the survey, links to theoretical frameworks, and target audience. Based on these criteria, the Color-Blind Racial Attitudes Scale was selected as the quantitative instrument for this study. An explanation of the Color-Blind Racial Attitudes Scale is given below and also in Chapter III of this proposal.

Color-Blind Racial Attitudes Scale

General description of instrument. The Color-Blind Racial Attitudes Scale (CoBRAS) is a 20-item instrument designed to measure color-blind racial attitudes (Neville et al., 2000). Each item on the instrument consists of a statement in which respondents select a level of agreement on a 6-point scale from strongly disagree (1) to strongly agree (6). The instrument takes approximately 5-10 minutes to complete (Neville et al.).

The CoBRAS purports to measure three sub-constructs: Unawareness of Racial Privilege (7 items), Unawareness of Institutional Discrimination, and Unawareness to Blatant Racial

Issues. Sample items for Unawareness of Racial Privilege include “Everyone who works hard, no matter what race they are, has an equal chance to become rich” and “Race plays an important role in who gets sent to prison.” Sample items for the second sub-construct, Unawareness of Institutional Discrimination (7 items) include “Due to racial discrimination, programs such as affirmative action are necessary to help create equality” and “Social policies, such as affirmative action, discriminate unfairly against White people.” Sample items for the third sub-construct, Unawareness to Blatant Racial Issues (6 items) include “Racism may have been a problem in the past, but it is not an important problem today” and “Racial problems in the U.S. are rare, isolated situations.”

Ten items on the instrument are reverse scored; total scores for the CoBRAS range from 20 to 120. Higher overall scores on the CoBRAS indicate greater levels of color-blind racial attitudes, including an unawareness of racial privilege and the denial of the existence of racism, greater racial prejudice, and greater global beliefs in a just world (Neville et al., 2000). The CoBRAS can be obtained free of charge by contacting Helen Neville (hneville@uiuc.edu) and completing the CoBRAS Utilization Request Form.

Validity and reliability of CoBRAS. Neville et al. (2000) established the validity and reliability of the Color-Blind Racial Attitudes Scale (CoBRAS). Five studies with a total of over 1,100 respondents established criterion validity, construct reliability, split-half reliability, and test-retest reliability for the scale.

Utilizing 594 college student and community participants, Neville et al. (2000) established criterion validity of the CoBRAS by comparing the scale to the Global Belief in a Just World Scale (GBJWS), the Multidimensional Belief in a Just World Scale (MBJWS), and the Marlowe-Crowne Social Desirability Scale (MCSDS). Additionally, the CoBRAS was

compared to other measures of racial attitudes, the Quick Discrimination Index (QDI) and the Modern Racism Scale (MRS). The overall correlation between CoBRAS and the GBJWS was .53 and significant $p < .005$. The overall correlation between CoBRAS and MBSW was .61, $p < .005$. The overall correlation between CoBRAS and MCSDS was .13. A low correlation means that the CoBRAS and MCSDS measure different constructs (Neville et al., 2000). The correlation between the CoBRAS and the QDI was .71, $p < .005$. The correlation between the CoBRAS and the MRS was .52, $p < .005$. Positive correlation with other indexes of racial attitudes (QDI, MRS) as well as two measures of belief in a just world (MCSDS, MBSW) indicate greater endorsement for the idea that color-blind racial attitudes are related to greater levels of racial prejudice and a belief that society is just and fair.

Utilizing 102 college student participants and the Guttman split-half reliability measure, Neville et al. (2000) established the split-half reliability of the survey to be .72, an acceptable reliability score. High correlations indicate high consistency in scores when the survey is divided in half. Cronbach's alpha for each of the factors and the total score were acceptable and ranged from .70 (Blatant Racial Issues) to .86 (CoBRAS total).

The 2-week test-retest reliability estimate for the CoBRAS total was .68. The reliability for the Racial Privilege and Institutional Discrimination subscales was .80, an acceptable reliability score (Neville et al., 2000). The reliability estimate for the Blatant Racial Issues subscale was .34 (Neville et al.). Lower correlations on this measure over a two-week time period may reflect the impact of social expectations on the participants' responses.

CoBRAS Research

Neville et al. (2000) demonstrated that individuals who adopt lower levels of racial color-blindness are more likely to be sensitive to issues of social justice. Among a racially diverse

sample of college students, Awad, Cokley and Ravitch (2005) found that color-blind racial attitudes were a unique predictor of attitudes toward affirmative action.

CoBRAS and Diversity Training

Researchers (Neville et al., 2000; Spanierman, Neville, Liao, Hammer, & Wang, 2008) have also demonstrated that multicultural training and campus diversity experiences can reduce CoBRAS scores among undergraduate students. Neville et al. demonstrated that a year-long diversity training course resulted in lower overall CoBRAS scores among 28 undergraduate students enrolled in the course at a major West Coast university. The training program included lectures on multicultural issues, weekly 2-hour discussion groups, community internships, and program development and implementation.

CoBRAS and Race

Neville et al. (2011) demonstrated that people of all races can adopt color-blind racial attitudes. However, people of color generally demonstrate reduced levels of color blind racial attitudes compared to White people (Neville et al., 2000). Frankenberg (1993) and Neville et al. (2011) reported that White people and people of color often name different reasons for identifying with such attitudes and express their attitudes differently. Color-blind racial attitudes in White-identified individuals tend to manifest in the form of White people articulating that race does not matter to them and that they do not discriminate against people of color. On the other hand, people of color who have not explored their racial identities may embrace color-blind racial attitudes because they have not questioned the racial status quo (Neville et al., 2011).

CoBRAS and Interaction of Race and Diversity Training

In a study involving more than 400 diverse college students, Lewis et al.(2012) reported that African-American, Latina/Latino, and White students who participate in a great number of

campus diversity experiences report lower scores on the CoBRAS. Among White students, the CoBRAS predicted social justice attitudes using two different indicators. However, lower scores on the CoBRAS did not predict social justice attitudes for African-American or Latino students. Researchers have suggested that diversity experiences may have a different effect for White students and students of color. Aberson (2007) suggested that because students of color experience more incidents of personal racism, courses and activities are less relevant for students of color. Chang, Astin, and Kim (2004) suggests that diversity experiences have a different effect for students of color because they routinely experience more frequent cross-racial interactions with White students.

The Proposed Study: CoBRAS and Mixed Methodology

This study examined the impacts of alternative spring break, a short-term service-learning experience, on the racial attitudes of undergraduate college students. Previous research has examined the impacts of diversity training programs and courses, but has not examined service-learning experiences and their impact on racial attitudes of college students. Therefore, this study contributes to the body of literature on this topic. Additionally, this study examined several other factors including race of student, programmatic factors related to alternative spring break at four institutions, location of alternative spring break, and type of issue explored on alternative spring break to determine the main effects of each factor and factor interactions.

The CoBRAS was utilized to collect quantitative data related to the color-blind racial attitudes of college-students. However, utilizing the CoBRAS on its own without additional information limited my ability to interpret the results. As a consequence, this study utilized mixed-methods, including interviews with the alternative spring break program coordinators following the collection and analysis of data obtained from the CoBRAS. Their perspectives

assisted me in identifying programmatic factors that may have influenced the CoBRAS results from their institutions. I will now provide a conceptual framework that integrates theoretical and research findings which guide my study.

Conceptual Framework

This study is grounded in theory and previous research findings in the areas of service learning and colorblind racial attitudes. As mentioned previously, alternative spring break is one form of service-learning on college campuses and is influenced by experiential learning theory and the ideas of Paulo Friere, and John Dewey. These theoretical influences highlight the importance of critical reflective thinking which is directly linked to concrete experience and action, cultivation of community, and critical consciousness (cultivating awareness of systems of oppression) in generating a variety positive outcomes for college students and communities they serve. Previous research related to service-learning has highlighted these and other factors in being relevant to diversity outcomes for college students, including the potential for impacting student attitudes related to race. These factors include the quality of the service placement, the duration and intensity of the service experience, exposure to diversity, application of service to academic content, the social identities of student participants, issue focus of the service-learning experience, and the location of the service learning experience. Service-learning theory and previous service-learning research suggest that positive diversity outcomes and positive outcomes related to students' racial attitudes are linked to service-learning experiences with the following components: strong ties between reflection and action, training which cultivates awareness of systems of oppression, high quality service placements, longer terms of service and more intense service experiences, greater exposure to diversity, strong links between service and

academic content, racial diversity of student participants, service-learning experiences focused on social issues, and international service locations.

As mentioned previously, colorblind racial attitudes are measured by the Colorblind Racial Attitudes Scale (CoBRAS). Colorblind racial ideology is a form of ultramodern racism and is influenced by racial attitudes theories including modern racism theory and symbolic racism theory. Colorblind racial attitudes are informed by three constructs: unawareness of racial privilege, unawareness of institutional discrimination, and unawareness of blatant racial issues. Additionally, colorblind racial ideology has been shown to be linked to racial identity development theories such as Cross's Black racial identity development theory, and White racial identity development theories.

In general, this study focused on the impacts of alternative spring break on colorblind racial attitudes of college students. It examined particular factors within alternative break that may influence the three primary constructs that inform colorblind racial attitudes: unawareness of racial privilege, unawareness of institutional discrimination, and unawareness of blatant racial issues. The specific factors explored in this study included social identities of student participants (race, gender), issue focus of alternative break trip, trip location, and programmatic components such as the inclusion of reflective activities linked to the service experience, the quality of the service placement, and the quality of social justice/diversity training. The ability of these factors to disrupt students' notions of racial privilege, awareness of institutional discrimination, and awareness of blatant racial issues influence their ability to alter students' colorblind racial attitudes. A pictorial representation of this conceptual framework is provided in Figure 1. I will now provide a summary of Chapter II of this proposal.

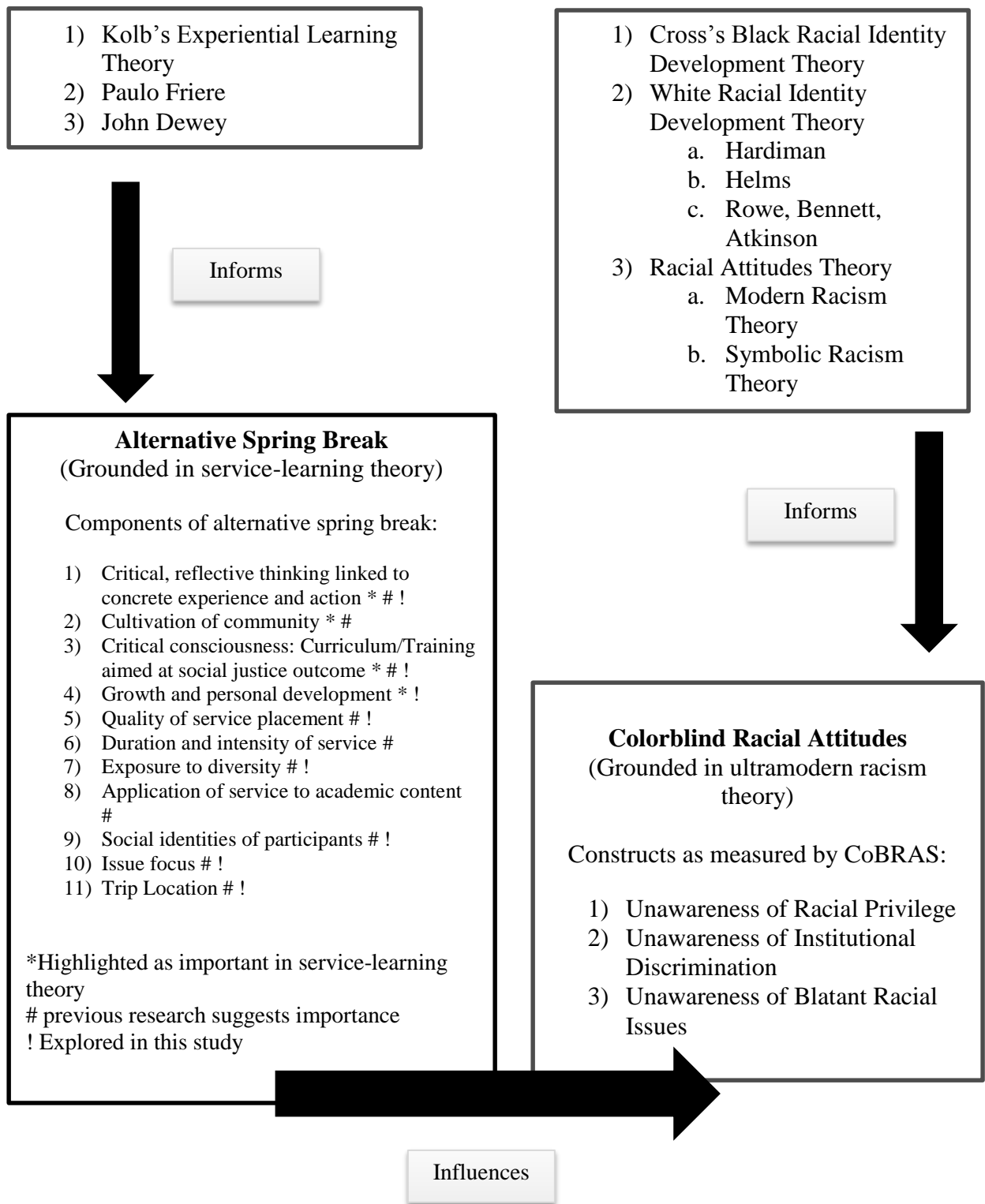


Figure 1: Conceptual Framework of Study

Chapter Summary

This chapter outlined the research relevant to understanding the ways that short-term service-learning experiences impact racial attitudes of undergraduate college students. First, a brief history of service-learning was provided. Next, theoretical underpinnings for service-learning were discussed including John Dewey, Kolb's model for experiential learning, and Paulo Friere.

Next, a summary of research related to service-learning was provided. Research related to service-learning, and research specific to the diversity outcomes of service-learning exploded in the 1990s. Research on the general diversity outcomes of service-learning revealed that service-learning positively impacted students' confrontation of stereotypes, improved students recognition of universality, increased knowledge about the served population, and contributed to beliefs related to the value of diversity. Despite the virtually unanimous conclusion that service-learning impacts students' racial attitudes in these ways, the body of research demonstrating these outcomes is limited by (a) the lack of theoretical frameworks guiding research, (b) the questionable generalizability to research findings due to the fact that most studies examine an individual, academic service-learning course, and (c) the trustworthiness of data in qualitative studies utilizing student journals and other assignments as their primary data source.

Research directly related to the impacts of service-learning on racial attitudes of students revealed mixed findings. One study pointed toward a positive outcome, one study pointed toward a negative outcome, and several studies suggested that service-learning has a mixed-outcome on the racial attitudes of students. The fact that there is not consensus on this question reveals the need for this research study. Additionally, the research in this area is limited by the fact that most researchers (Comancho, 2004; Endres & Gould, 2009; Espino & Lee, 2011) approached this

question using a qualitative research approach with small sample sizes, limiting the generalizability of their findings as well as any causal conclusions.

Similarly, research in the areas of alternative spring breaks is very limited, does not rely on theoretical frameworks, and typically focuses on small sample sizes.

A summary of theories addressing racial identity development, including stage models for Black Racial Identity Development and White Racial Identity Development, and theories exploring modern racism and racial attitudes, provides a basis for understanding how alternative spring break experiences may influence racial attitudes of participating students.

The overview of theories addressing racial attitudes also led to the rationale for selecting the Color Blind Racial Attitudes Scale as the quantitative instrument for this study. This study utilized mixed-methods. The CoBRAS was used to collect quantitative data related to racial attitudes. Information gleaned from interviews conducted with alternative spring break program coordinators was used to interpret the CoBRAS quantitative data.

Finally, I provided a pictorial representation of the conceptual framework for the study. This study examined the overall impacts of alternative break on colorblind racial attitudes of college students and specific factors which may impact constructs that influence colorblind racial attitudes. In the next chapter, the theoretical framework, methodology, methods, and data analysis employed in this study will be discussed.

CHAPTER III: METHODOLOGY

Utilizing mixed methods, the researcher identified the effects of alternative spring break on the color-blind racial attitudes of undergraduate college students. In addition to identifying these effects, this study explored programmatic factors and student characteristics that may influence color-blind racial attitudes in undergraduate students.

The overarching research questions were as follows:

1. What is the effect of alternative spring break participation on undergraduate students' color-blind racial attitudes as measured by the Color Blind Racial Attitudes Scale (CoBRAS)?
2. What factors influence the color-blind racial attitudes of undergraduate students participating in alternative spring break as measured by CoBRAS?
3. How do alternative spring break program coordinators interpret CoBRAS scores of students from their institution?

Research Design

Mixed-Method Design

Mixed-methods research combines both quantitative and qualitative methods for the purpose of breadth and depth of understanding and corroboration (Plano-Clark, & Creswell, 2010). Mixed methods research is a strategy for investigating the social world that involves more than one methodological tradition and therefore more than one way of knowing, more than one technique for gathering, analyzing, and representing human phenomenon with the goal of better understanding (Greene, 2007). To better understand group differences with regard to racial attitudes and potential factors contributing to such attitudes, we need a multidimensional lens. Johnson and Onwuebuozie (2004) argued that the use of mixed methods in a single study

minimizes the weaknesses of one method and maximize the strengths of both methods. For the purposes of this study, qualitative data provide important value in how the quantitative data are interpreted, leading to greater understanding.

Explanatory Sequential Mixed-Method Design

This study was a mixed-method study using an explanatory sequential design (Ivankova, Creswell, & Stick, 2006). This study began with the collection and analysis of CoBRAS data. Following the collection of the CoBRAS surveys, qualitative data in the form of interviews was collected and analyzed to help explain and elaborate upon the initial survey results. This design prioritized the survey data. There was an independent level of interaction between the quantitative data and the qualitative data. The rationale for this approach was that the data obtained through the CoBRAS survey provided a general understanding of the research problem and answers to the research questions. The interviews explained the statistical results by exploring the alternative spring break program coordinators' perspectives and interpretations of their school's results (Ivankova et al., 2006)

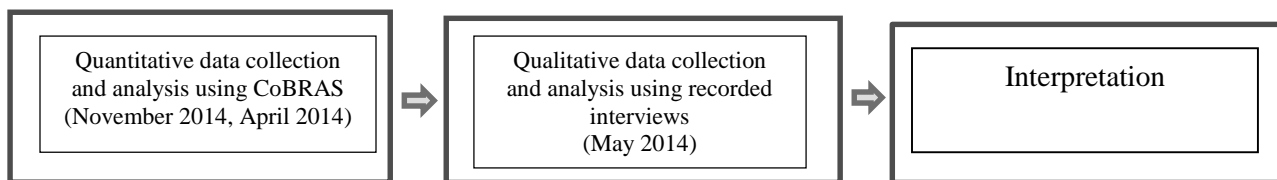


Figure 2: Explanatory Sequential Mixed-Method Design

Survey Research Design

Neville et al.'s (2000) Color Blind Racial Attitudes Scale (CoBRAS) was utilized in this study to measure the color blind racial attitudes of college students from four institutions of higher education in the quantitative survey portion of the study. The Institutions will be named in this paper as Institution A, Institution B, Institution C, and Institution D. The survey portion of study utilized a pretest-posttest design for students participating in alternative spring break at all

four schools. Additionally, data were collected at a single point in time from students not participating in alternative spring break at Institution A and Institution D.

Institution A	Group A 01-----X (Alternative Spring Break)-----02 Group B
Institution B	Group A 01-----X (Alternative Spring Break)-----02
Institution C	Group A 01-----X (Alternative Spring Break)-----02
Institution D	Group A 01-----X (Alternative Spring Break)-----02 Group B 01

Figure 3. Pictorial representation of quantitative research design of this study involving students from four different institutions of higher education.

In this design, the experimental group is Group A, students who participated in alternative spring break. Group B is the control group. Group B did not receive the treatment (participation in alternative spring break). Students were not randomly assigned into groups as their selection into an alternative spring break program was determined by an application and/or interview. Students in the experimental group were initially given a paper version of the instrument during their first alternative spring break group meeting (November 2014). Students in the experimental group were given a follow up of the paper instrument at their final alternative spring break group meeting (April 2015). The control group was given a paper version of the instrument at roughly the same time as students as the final alternative spring break group meeting during an academic class (April 2015). Data were then analyzed using SPSS.

Interview Research Design

Following the collection and analysis of the survey data, the researcher conducted one 60 to 90-minute semi-structured interview with each of the four alternative spring break coordinators at the participating institutions. Each program coordinator was provided with the statistical results from their respective school in advance of the interview via an executive summary. The executive summary included the primary findings of the survey (quantitative)

research questions that were asked in the study including total CoBRAS scores and CoBRAS construct scores. During the phone interview, I gave a brief explanation of the CoBRAS instrument and basic statistics used so that the program coordinators had a general understanding of the research design and analysis. The coordinators were then asked to provide interpretation of the results from their school based on unique program factors present at their institution. Interview data were then transcribed and coded with thematic coding. The researcher then organized the themes in the findings section of this paper, Chapter IV, and included quotations from the program coordinators to add meaning and interpretation to the discussion and understanding of the quantitative results.

Research Questions

Research Questions Addressed Via CoBRAS Survey

The quantitative research questions posed in this study were as follows:

1. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 1:
Unawareness of Racial Privilege?
 - b. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 2:
Unawareness of Institutional Discrimination?

- c. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 3: Blatant Racial Issues?
- 2. Is there a difference between students from institutions A and D with regard to total CoBRAS score?
 - a. Is there a difference between alternative break participants prior to spring break (November), alternative break participants after spring break (April), and alternative break non-participants with regard to total CoBRAS score?
 - b. Is there an interaction between host-institution, and time (pre-break, post-break, non-break) with regard to total CoBRAS score?
- 3. Is there a difference between students from Institutions A, B, C, and D with regard to total CoBRAS score?
 - a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - b. Is there an interaction between host-institution, and time (pre-break, post-break) in regard to total CoBRAS score?
- 4. Is there a difference between White students and students of color with regard to total CoBRAS score?

- a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - b. Is there an interaction between race, and time (pre-break, post-break) in regard to total CoBRAS score?
5. Is there a difference between students who participated on an international alternative spring break and students who participated on a domestic alternative spring break with regard to total CoBRAS score?
 - a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - b. Is there an interaction between trip location, and time (pre-break, post-break) in regard to total CoBRAS score?
6. Is there a difference between students who participated on a people-focused alternative spring break and students who participated on an animal/environment focused alternative spring break with regard to total CoBRAS score?
 - a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
 - b. Is there an interaction between issue-focus, and time (pre-break, post-break) in regard to total CoBRAS score?
7. Is there a difference between male students and female students with regard to total CoBRAS score?

- a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?
- b. Is there an interaction between gender and time (pre-break, post-break) in regard to total CoBRAS score?

Research Questions Addressed Via Program Coordinator Interviews

The qualitative research questions posed in this study were:

1. What interpretations do you have of the findings?
2. What, if anything, surprises you about the findings?
3. What do you believe contributed to the findings?
4. Is there anything that you want to share that I have not asked you?

Participants and Site

Overall and Sample Populations

The overall population in this study was undergraduate college students including students who participated in alternative spring break and students who did not participate in alternative spring break.

The alternative spring break student sample was chosen utilizing the nonprobability sampling technique of convenience sampling. The researcher emailed Breakaway, a national nonprofit organization working with more than 150 campuses that host alternative spring breaks across the country, and asked for universities and colleges to volunteer to participate. The e-mail stated the intention and purpose of the research study. Once interested institutions were identified, the researcher selected them based on the following criteria:

- The institution must run trips during the spring break time frame to comply with the timeline of the research.
- The institution must run a minimum of five alternative spring break trips during the 2015 spring break.
- Administrators of the alternative spring break program must agree to:
 - Allow the researcher to administer two surveys to students participating in alternative spring break (once pre-trip and once post-trip).
 - Assist the researcher in collecting information about the alternative spring break program (i.e. demographics, trip locations, training program, etc.) and their institution generally (demographics, public/private, land grant, etc.).
 - Agree to two, 60-90 minutes interviews. The first interview is focused on collecting program information. The second interview is focused on providing an opportunity for program coordinators to interpret the quantitative findings.
 - Provide documentation or information as required by the Human Subjects Review Board at their institution.
- The institution must include all eight quality components of alternative spring break in their program. These include:
 - Strong direct service: student participants must engage in a minimum of 15 hours of hands on projects and activities that address critical and unmet social needs as determined by the community.

- Orientation: students must be oriented to the mission and vision of the community partner for a minimum of 4 hours prior to traveling on spring break.
- Education: Educational sessions, prior or during spring break, provide participants with historical, political, social, and cultural context of the social issue they will be addressing.
- Training: Participants should be provided with training and skills necessary to carry out the tasks of their projects either before the trip or during the trip.
- Reflection: During the trip, participants should reflect a minimum of 4 hours—synthesizing the direct service, education and community interaction components of their trip.
- Reorientation: Upon return to campus, participants should engage in a minimum of 2 hours of reorientation activities where they can share their alternative spring break experiences and translate them into a lifelong commitment to active citizenship
- Diversity: The participants in the program should include a broad range of students from the campus community. Additionally, the program should intentionally address the issue of diversity and social justice.
- Alcohol and Other Drug Free: Institutions must provide education and training on alcohol and drug issues and have a policy on how these issues are dealt with on alternative spring break

Utilizing these criteria, Institutions A, B, C, and D were selected for this study.

Students not participating in alternative spring break (n=167) were chosen from Institutions A and D using a nonprobability sampling technique of convenience sampling. Faculty members from various academic disciplines at each of the two participating institutions were asked if they would allow the researcher to conduct a 5 to 10 minute survey to their students during class. These faculty members were identified with the help of the alternative spring break administrator at each of the institutions of higher education. Students from a total of eight academic classes at Institution A were surveyed. Students from a total of two academic classes at Institution D were surveyed.

Setting

The setting for this study will include four institutions of higher education that run alternative spring break programs and are members of the Break Away nonprofit.

Descriptive interviews related to participants and sites. The information below about participants and sites was compiled using information from program websites and interviews with alternative break coordinators. In addition to the interviews I conducted as a follow-up to the CoBRAS findings, I also conducted 60-90 minute phone interviews of each of the four alternative spring break program coordinators prior to the CoBRAS implementation to collect descriptive background information related to each alternative spring break program. These interviews were recorded on audio tapes. These interviews were not coded. Rather, I listened to the recordings, took detailed notes, and added relevant descriptive data to Chapter III below under the heading of each participating institution.

I sought detailed information related to the unique program elements of each school including: (a) training materials, activities, and/or curriculum used to prepare student participants, (b) detailed information related to spring trip offerings and itineraries, (c) processes

used to recruit and select student participants, (d) attitudes, theories, and philosophies guiding the alternative spring break program leadership, host office, and host institution, (e) roles and preparation of student and faculty leaders. This information is included in Chapter III below under each participating institution's label.

Interview questions. Specific questions for the descriptive interviews were as follows:

- Trips
 - i. How many trips are you offering this spring break?
 - ii. What locations and issue areas will you explore?
 - iii. What is the process for selecting trip locations and community partners?
 - iv. How much service, on average, is completed on a typical alternative spring break trip at your institution?
 - v. Describe how reflection is included during and/or after participation in spring break?
- Recruitment and Selection of Participants
 - i. Describe the strategies used to recruit alternative spring break participants.
 - ii. How are participants selected? By whom?
 - iii. What are the demographics of alternative spring break participants?
- Training
 - i. How many hours of pre-trip training, on average, are completed by alternative spring break participants?
 - ii. What are the main goals and objectives of training?
 - iii. What are the primary topics of training covered?

- iv. Do you follow a curriculum? If so, would you be willing to share relevant documents/materials with me?
- v. What content is delivered in large groups versus small groups? Are there differences in content delivery from trip to trip? How are these differences managed?
- Theory and Philosophy
 - i. What are the main guiding principles or philosophies guiding your program?
 - ii. How are these values actualized through pre-trip training, on-trip service-learning, and reflection?
 - iii. How do you make decisions about program improvements and changes?
- Trip Leaders
 - i. Who are trip leaders for your program (students, faculty, or a combination)?
 - ii. How are trip leaders selected and trained for the program?
- Other
 - i. Is there anything else that you'd like to share about your program that I have not asked?

Institution A. Institution A was established in 1870 as a public, land-grant institution and thus, has a core mission to provide excellence in teaching, research, service, and extension for the benefit of citizens of their state, the United States, and the world. Institution A is located in a college town in the Western United States. A total of 26,225 students are enrolled at Institution A including 22,425 undergraduates and 3,800 graduate students. White students make up 84% of

the student body while 16% of students identify as racial/ethnic minorities. Students attend from every state and 78% of students are residents of the institution's home state.

Institution A's alternative spring break program involves students traveling domestically or internationally in groups of 10 to 16 people to engage in service-learning. A total of approximately 170 students participate in Institution A's alternative spring break program annually. Students learn about social issues and perform week-long projects with local non-profit organizations. Each trip focuses on a particular social issue such as poverty, education reform, the environment, or refugee resettlement. Students involved with alternative spring break at Institution A participate on one of fifteen domestic trips, or one international trip. Examples of alternative spring break locations, issues, and non-profit partners at Institution A include: (a) Kansas City, urban youth, Operation Breakthrough; (b) Atlanta, refugee resettlement, International Rescue Committee; (c) Pine Ridge Reservation, sustainable energy, Lakota Solar Enterprises; (d) Achiote, Panama, ecotourism, The Central Association for Panamanian Social Action. Most alternative spring break host communities and non-profit partners serve historically marginalized groups. During their trip, alternative spring break participants complete 20 to 40 hours of community service and five to 15 hours of reflective discussions with their group.

Alternative spring break at Institution A is a co-curricular, not-for-credit experience, available to any fee-paying undergraduate or graduate student at Institution A. Students are recruited through the Office for Student Leadership, Involvement, and Community Engagement (SLICE) and are selected through a competitive process in which they complete a paper application and an individual interview with their trip leaders. Approximately 50% of students who apply are selected to participate. Students pay for the cost of their trip through a combination of fundraising, applying for a grant (available through the SLICE office for students

that demonstrate financial need), and utilization of their own financial resources. Trips range in cost from \$200 to \$1,700.

Trips are led primarily by undergraduate students, two students per trip. Approximately two-thirds of the trips have an additional faculty/staff leader. International trips have two additional faculty/staff leaders. Undergraduate student trip leaders are selected in May prior to the following year's spring break. A "train the trainer" model is implemented at Institution A. The program coordinator provides training sessions for the trip leaders and the trip leaders are responsible for training their individual groups. Overall training topics for pre-trip meetings are identified by the program coordinator at Institution A and student trip leaders are responsible for designing and implementing the specific curriculum for their pre-trip meetings with their student participants. Students complete 12 hours of pre-trip training in their groups between November and March focusing on social justice, service-learning philosophy, cross-cultural competency, issue specific content, and trip logistics. Two large group meetings for all alternative break participants precede spring break. These meetings are focused on service-learning philosophy, social justice, personal identity, and program logistics.

Philosophies guiding the alternative break program at Institution A include fostering a life-long commitment to engaged citizenship among students, promoting critical thinking related to social issues and problems, creating and fostering community, promoting social justice, and encouraging self-exploration and learning. The program utilizes "the eight quality components of alternative break" identified by Breakaway as a guiding framework for operationalizing these philosophies (Breakaway, 2013a).

Institution B. Institution B is a coeducational, private liberal arts college located in the New England. Established in 1794, Institution B enrolls approximately 1,839 undergraduate

students annually. Institution B aims to offer intellectual challenge and personal growth to students in the context of an active and engaged learning community closely linked to the social and natural worlds. Sixty-nine percent of Institution B's students identify as White; 31% identify as racial/ethnic minorities. Eleven percent of students are originally from the college's home state, 39% are from New England, and 61% come from outside of New England.

Institution B's alternative spring break program involves students traveling in groups of 12 people both domestically and internationally to engage in service-learning. A total of 90 to 100 students participate in Institution B's alternative spring break program annually. Students learn about social issues and perform week-long projects with local non-profit organizations. Each trip focuses on a particular social issue. Students involved with alternative spring break at Institution B participate on one of seven spring break trips. Examples of alternative spring break locations, issues, and nonprofit partners at Institution B include: (a) Philadelphia, housing and community development, Broad Street Ministry; (b) Guatemala City, Guatemala, environmental issues facing urban areas, Safe Passage; (c) Pleasant Point, Maine, Native American communities, Pleasant Point Passamaquoddy Tribe; (d) Immokalee, Florida, poverty and social mobility, Immigrant Housing and Family Services. Students applying for trip leader positions propose locations (either new trips or returning trips). A committee of students, staff, and faculty makes the final choices as to which leadership teams and locations are selected. Most alternative spring break host communities and non-profit partners serve historically marginalized groups. During their trip, alternative spring break participants complete an average 35 to 50 hours of community service. Students participate in daily reflection at the end of each day while on their trip, completing a minimum of five hours of reflective discussions with their group while on their trip.

Alternative spring break at Institution B is a co-curricular, not-for-credit experience, available to any student at Institution B. Almost 100% of alternative spring break participants are undergraduate, full-time students at Institution B. Students are recruited through the McKeen Center via paper marketing, informational meetings, email, and newsletters. Approximately 75% of students who apply are selected through a competitive process in which they complete a paper application and are placed into trips using a weighted lottery. Women are typically more heavily represented in the participant pool when compared to men at Institution B. Institution B does not record demographic information related to race of their student participants. First-year and second-year students more commonly participate than third-year, fourth-year, or fifth-year students. Students pay for their trips through a variety of means. Student body funding discounts all alternative spring break participants 12-15% of the cost of their trip. Need based subsidies cover between 0% and 80% of individual costs to students based on the individual financial situations of the students. Leaders are discounted \$100 for their work prior to and during the trip. The remainder of the trip cost is the responsibility of the individual student participating in alternative spring break.

Trips are exclusively led by undergraduate students. Faculty and staff do not travel with any of the alternative spring break trips. Undergraduate student trip leaders are selected in April prior to the following year's spring break. Student leaders apply in pairs and submit a proposal for the trip they would like to lead. A "train the trainer" model is implemented at Institution B. The program coordinator provides training sessions for the trip leaders and the trip leaders are responsible for training their individual groups. Students complete seven to ten hours of pre-trip training within seven pre-trip meetings between November and March. Trainings focus on content related to the community they are entering, privilege and oppression, community

engaged learning philosophy, cross-cultural competency, issue specific content, historical context of the issue, and trip logistics. Overall training topics for pre-trip meetings are identified by the program coordinator at Institution B and student trip leaders are responsible for designing and implementing the specific curriculum for their seven pre-trip meetings with their undergraduate student participants. One large group meeting occurs with all alternative break participants following alternative spring break.

Philosophies guiding the alternative break program at Institution B include “the eight quality components of alternative break” identified by Breakaway (Breakaway, 2013a). In addition, the goal of the alternative break program at Institution B is to be springboard to a lifelong commitment to community engagement and active citizenship. These philosophies are imbedded in the curriculum and explicitly linked to learning outcomes outlined in the syllabus for student trip leader training sessions.

Institution C. Institution C was established as private, coeducational college in 1912 in the southern United States. The University is named after a donor who made an initial \$4.6 million founding endowment to the school following his death. Approximately 6,500 students are currently enrolled at Institution C annually including 3,900 undergraduates and 2,600 graduate students. White students make up 42% of the student body while 58% of students identify as racial/ethnic minorities.

Institution C’s alternative spring break program involves students traveling within the continental United States in groups of approximately 14 people to engage in direct community service and experiential learning. A total of 300 students participate in Institution C’s alternative spring break program annually. Students learn about social issues and perform week-long projects with local non-profit organizations. Each trip focuses on a particular social issue such as

poverty, education reform, the environment, or people with disabilities. Students involved with alternative spring break at Institution C participate on one of 16 domestic trips. Examples of alternative spring break locations, issues, and non-profit partners at Institution C include: (a) Jacksonville, education, Knowledge is Power Program (KIPP); (b) Memphis, challenging stigma surrounding mental illness, Youth Villages; (c) Winter Park, understanding and conquering disabilities, National Sports Center for the Disabled; (d) San Antonio, criminal justice, Ayres Halfway House. Students applying for trip leader positions propose locations. Potential site leaders draft proposals which identify the location, rationale for the trip, as well as the community partner. Priority is given to returning trips with strong partnerships and geographic connection to the social issue. Local trips are encouraged and incentivized. Institution C is currently working on developing domestic "hubs" that would foster more integration of the geographic and social issue exploration in places with a strong Alumni presence from Institution C. Students are tasked with fostering productive, mutually beneficial relationships with community partner organizations. Their trips should reflect a collaborative approach to planning with co-generated goals and curriculum with the community partner. During their trip, alternative spring break participants complete approximately 40 hours of community service. Students participate in daily reflection while on the trip aimed at allowing the participants to identify and examine the beliefs and values that have shaped their own experience as well as the societal structures that have shaped the community in both negative and positive ways.

Alternative spring break at Institution C is a co-curricular, not-for-credit experience, available to any student at Institution C. Students are recruited through the Center for Civic Leadership through a variety of means including informational sessions, an "alternative spring break fair" in which trip leaders set up tables and pitch their trip to students, social media, and

word of mouth. Students are selected by student trip leaders through a competitive process in which they complete a paper application and a group interview. Approximately 55% of students who apply are accepted to the program. Students participating on an alternative spring break at Institution C pay a fee for participation. Students participating on a driving trip pay \$175 and students participating on a flying trip pay \$375. Students are also required to send ten personal solicitation letters to individuals and organizations that they personally know asking them to support their service efforts. Students who cannot afford to pay the participation fee may apply for a scholarship through the Center for Civic Leadership.

Trips are exclusively led by undergraduate students. Faculty and staff do not travel with any of the alternative spring break trips. Student participants complete 12 to 24 hours of pre-trip training between October and March focusing on service ethics and philosophy, history and geography of the location they are traveling, and evolution of and policy related to the social issue. A “train the trainer” model is implemented at Institution C. The program coordinator provides training sessions for the student trip leaders and the trip leaders are responsible for training their individual groups. Student leaders create a “syllabus” outlining their training plan for their group. This syllabus is approved by the Alternative Break Coordinator at Institution C. Student leaders receive academic credit for their work. All groups are required to participate in pre-trip service, host an advocacy and awareness campaign related to their issue prior to the trip, and have a “faculty learning partner” which assists in the delivery of the content during pre-trip meetings. One large group meeting with all alternative-break students occurs before the trip to discuss liability forms and expectations of participation.

Philosophies guiding the alternative break program at Institution C include asset-based community development, social justice, and ethical service models including reciprocity,

relationship building, and utilizing the community as experts. Theory-based components of the program are part of the student site leaders' year-long training process which are applied to each trip via pre-trip education and reflection.

Institution D. Chartered by Congress in 1893 as a university embodying a global outlook, practical idealism, and a passion for public service, Institution D is a private, co-educational, Methodist-affiliated liberal arts college located on the East Coast of the United States. A total of 13,165 students are enrolled at Institution D including 6,776 undergraduates, 3,464 graduate students, 1,766 law students, and 1,159 non-degree seeking students. Students attend from 130 countries and represent all 50 states.

Institution D's alternative spring break program involves students traveling domestically or internationally in groups of 10 to 15 people to engage in service-learning. A total of approximately 70 students participate in Institution D's alternative spring break program annually. Students learn about social issues and perform week-long projects with local nonprofit organizations. Each trip focuses on a particular social issue such as health care, international development, and education. Students involved with alternative spring break at Institution D participate on one of three domestic or four international trips. Examples of alternative spring break locations, issues, and non-profit partners at Institution D include: (a) Cuba, post revolution race and identity, Empower D.C.; (b) Chicago, youth poverty, World Vision; (c) Haiti, microfinance, healthcare, and women as agents of development, Association of Peasants of Fondwa; (d) Washington D.C., urban education, City Year D.C.. An advisory board selects the trip locations based on student leader proposals submitted approximately one year in advance of spring break. An emphasis is put on repeat trips with the goal of establishing long-term community partnerships. Approximately 60% are repeat trips. During their trip, alternative

spring break participants complete an average 16 hours of direct service and seven to ten hours of reflective discussions with their group.

Currently enrolled students at Institution D, both undergraduate and graduate part-time and full time degree seeking students, are eligible for alternative spring break. Students at Institution D may receive one academic credit for their participation in alternative spring break or they may participate in alternative spring break as an extracurricular, not-for-credit experience. Students are recruited through the Community Engagement and Service Office through paper media, social media, informational sessions, and doing short presentations in classes. Participants are selected through a competitive process in which they complete a paper application and an individual interview with their trip leaders. Approximately 50% of the students who apply are initially selected. However, Institution D experiences some attrition after the initial selection process. In the end, most students who want to participate in alternative break have the opportunity to do so. On average, first-year, second-year, third-year, and fourth-year students are evenly represented in the program. Graduate students are represented at a lower rate. On average, eighty percent of participants are women and twenty percent are men. Students pay for the cost of their trip through a combination of fundraising, financial aid (available to students receiving academic credit for alternative spring break), applying for a \$100 to \$500 grant (available through the Community Engagement and Service Office), and utilization of their own financial resources. Trips range in cost from \$350 to \$4,000.

All trips are led by two student leaders and one faculty advisor. A “train the trainer” model is implemented at Institution C. The program coordinator provides training sessions for the student trip leaders and the trip leaders are responsible for training their individual groups. Student leaders create a “syllabus” outlining their training plan for their group. This syllabus is

approved by the Alternative Break Coordinator at Institution C. Student leaders receive academic credit for their work. Students complete 16 hours of pre-trip training between November and March focusing on group building, social justice, service-learning philosophy, cross-cultural competency, language (if applicable), history and political context of the social issue, and trip logistics. Content is delivered through articles, guest speakers, and group discussions. One or two “program-wide” trainings are held before spring break focusing on the overall philosophy of alternative break and service-learning.

The main goal guiding the program at Institution D is creating a more just and equitable world. As a result, social justice and social change ideologies are deeply embedded in program curriculum. These philosophies are actualized in pre-trip meetings through discussions and readings focusing on social change as opposed to charity. In addition, Institution D tries to encourage continued engagement on the part of students after the trips have occurred.

Access to Site

Access to the student participants was granted through the alternative spring break program administrators at the individual participating institutions. Human Subjects Review was completed at all four institutions. Student participants were given a description of the research project (Appendix A; Appendix B) prior to participating and were given the choice of opting out of the study at no consequence.

Data Collection

Survey Data

Quantitative data were collected utilizing a paper and pencil survey of the Color Blind Racial Attitudes Scale (CoBRAS) along with a demographic questionnaire and a letter explaining the purpose and risks of participation in the study. Survey design offered the

advantages of rapid turnaround of data being collected, the ability to collect information from many subjects across various regions of the United States and across various institutions of higher education, and the ability to identify attributes of the larger population of all students participating in alternative spring break through a smaller sample population.

The survey for students participating in alternative spring break was longitudinal in nature in that data were collected at two separate points in time, once at students' first group alternative spring break meeting (November 2014) and once at their final alternative spring break meeting (April 2015). Pretest surveys and posttest surveys were not labeled/numbered with participant codes such that the data could be paired for later analysis as a repeated measures or within-groups sample. Data from students that did not participate in alternative spring break was only be collected at one point in time (April 2015) during an academic class.

The survey was be given to all students participating in alternative spring break at all four participating institutions of higher education. Students not involved with alternative spring break were recruited from a total of eight academic classes at Institution A and two academic classes at Institution D. The ten participating academic classes involved students from various academic majors including education, agriculture, natural resources, and international studies. All students involved with the study were informed that their participation was voluntary and that there were no incentives for participation in the study.

Interview Data

Qualitative data were collected via semi-structured phone interviewed with each of the four participating alternative spring break program coordinators. Interviews were conducted after the analysis of the quantitative results and was be used in the interpretation of the findings. Program coordinators were provided with a copy of the quantitative results via executive

summary approximately one-week prior to their interview. This allowed the program coordinators to think about the results and formulate some of their thoughts in advance of the interview. The following questions guided the post-CoBRAS phone interview:

1. What interpretations do you have of the findings?
2. What, if anything, surprises you about the findings?
3. What do you believe contributed to the findings?
4. Is there anything that you want to share that I have not asked you?

The phone interviews were recorded on audio tape. Interviews of the program coordinators occurred in May 2015.

Theoretical Framework

The idea of color-blind racial attitudes as a promising theoretical concept characterizing forms of racial attitude expressions emerged in the late 1980s in the field of law and shortly thereafter in popular and scholarly social science discourse (Neville et al., 2000). Neville et al. (2011) defined a color-blind racial ideology as “a set of beliefs that minimize, distort, and/or ignore the existence of race and institutional racism; the foundation of this racial framework is the belief that race and racism are no longer relevant for contemporary society’s economic and social realities” (p. 236). Early research on color-blind racial attitudes identified three interrelated manifestations of a color-blind ideology: (a) viewing race as an invisible characteristic, (b) viewing race as a taboo topic, and (c) viewing social life as a network of individual rather than intergroup relations (Schofield, 1986). Later, Frankenberg (1993) identified two key components of a color-blind racial ideology: (a) color-evasion through emphasizing sameness as a way to deny racial superiority, and (b) power-evasion through the belief in meritocracy. Researchers have found that greater color-blind racial ideology is related to

less tolerant racial and social justice beliefs among college students (Lewis et al., 2012). The Color-Blind Racial Attitudes Scale (CoBRAS) is the instrument used to measure color-blind racial attitudes (Neville et al., 2000).

Quantitative Instrumentation

Demographic Questionnaire

Participants provided personal information about their race, gender, year in school, and involvement with alternative spring break (Appendix C).

Color-blind racial ideology. The Color-Blind Racial Attitudes Scale (CoBRAS) was used to assess participants' minimization, denial, and distortion of White privilege and institutional racism in the United States (Neville et al., 2000; Appendix D). The CoBRAS consists of 20 items which are rated on a 6-point Likert-type scale ranging from 1 (*strongly disagree*) to 6 (*strongly agree*). The CoBRAS measures three constructs: (a) *Unawareness of Racial Privilege* (seven items; e.g., "Race plays an important role in who gets sent to prison"); (b) *Unawareness of Institutional Discrimination* (seven items; e.g. "Due to racial discrimination, programs such as affirmative action are necessary to help create equality"), and (c) *Unawareness to Blatant Racial Issues* (six items, e.g. "Racial problems in the U.S. are rare, isolated situations"). Ten items on the CoBRAS are reverse scored. Higher overall scores on the CoBRAS indicate greater levels of color-blind racial attitudes, including an unawareness of racial privilege, denial of the existence of racism, greater racial prejudice, and greater global beliefs in a just world (Neville et al., 2000; Appendix E).

Criterion validity of the CoBRAS was established by comparing the scale to the Global Belief in a Just World Scale (GBJWS), the Multidimensional Belief in a Just World Scale (MBJSW), the Marlowe-Crowne Social Desirability Scale (MCSDS), the Quick Discrimination

Index (QDI), and the Modern Racism Scale (MRS). Correlations between the total CoBRAS score and the other indexes were: (a) CoBRAS correlated with GBJSW, $.53, p < .005$, (b) CoBRAS correlated with MBJSW, $.61, p < .005$, (c) CoBRAS correlated with MCSDS, $.13$, (d) CoBRAS correlated with QDI, $.71, p < .005$, (e) CoBRAS correlated with MRS, $.52, p < .005$ (Neville et al., 2000). Positive correlation with other indexes of racial attitudes (QDI, MRS) as well as two measures of belief in a just world (MCSDS, MBJWS) indicate greater endorsement for the idea that color-blind racial attitudes are related to greater levels of racial prejudice and a belief that society is just and fair. CoBRAS was selected as the instrument for this study as opposed to the MRS, QDI and other instruments measuring racial attitudes due to length, accessibility and cost, quality of individual items on the survey, and quality of constructs. See Appendix F for a copy of the Utilization Request Form.

Published reliability estimates for CoBRAS totals and construct scores indicate acceptable reliability for the instrument. Neville et al. (2000) found the alpha coefficients for the three constructs and the total CoBRAS score to be: $\alpha = .83$ (*Unawareness of Racial Privilege*), $\alpha = .81$ (*Unawareness of Institutional Discrimination*), $\alpha = .76$ (*Unawareness to Blatant Racial Issues*), and $\alpha = .91$ (CoBRAS total). Cronbach's alpha for the current sample were: $\alpha = .83$ (*Unawareness of Racial Privilege*), $\alpha = .72$ (*Unawareness of Institutional Discrimination*), $\alpha = .72$ (*Unawareness to Blatant Racial Issues*), and $\alpha = .88$ (CoBRAS total).

Quantitative Measures

There are five independent variables in this study: *alternative spring break participation*, *time*, *host institution*, *issue-focus of alternative spring break trip*, and *location of spring break trip*. *Alternative spring break participation* is a dichotomous variable with two possible values: (a) alternative spring break nonparticipant and (b) alternative spring break participant. *Time* is a

dichotomous variable with two possible values: (a) pre-break (November) and (b) post-break (April). *Host institution* is a categorical variable with four possible values: (a) Institution A, (b) Institution B, and (c) Institution C, (d) Institution D. *Issue-focus of alternative spring break trip* is a dichotomous variable with two possible values: (a) people-focused or (b) animal/environment-focused. *Location of alternative spring break trip* is a dichotomous variable with two possible values (a) international or (b) domestic.

There are four dependent variables in this study: *total CoBRAS score*, *COBRAS construct 1*, *COBRAS construct 2*, and *COBRAS construct 3*. *Total COBRAS score* is a continuous variable with scores ranging from 20 to 120. *COBRAS construct 1* is a continuous variable with scores ranging from 7 to 35. *COBRAS construct 2* is a continuous variable with scores ranging from 7 to 35. *COBRAS construct 3* is a continuous variable with scores ranging from 6 to 30.

Data Analysis

Survey Data

Survey data were coded and entered into SPSS. Entered data were compared to completed surveys to ensure that no data entry errors were made. Items 2, 4, 5, 6, 8, 11, 12, 15, 17, and 20 on the CoBRAS will be recoded to account for reverse scoring. A new variable, *total CoBRAS score*, was created by totaling the sums of CoBRAS items one through 20, dividing by the number of CoBRAS items completed, and multiplying by 20. Surveys with more than two missing scores on the CoBRAS ($n=7$) were not included in the analysis.

Cronbach's alpha was computed for the total CoBRAS score and the three CoBRAS constructs to determine the reliability of the instrument for the sample. Descriptive statistics were used to check the *total CoBRAS scores* for skewness and normality and to determine the frequencies of demographic data.

For research questions 1, 1a, 1b, and 1c, which involved one normal scale dependent variable (*total CoBRAS score; CoBRAS construct; CoBRAS construct 2; or CoBRAS construct 3*) and one dichotomous independent variable (alternative spring break participant pretest and alternative spring break participant posttest) and a between groups design (although scores were taken from the same group at two different times, indicating a within groups design, participants' pretest surveys and posttest surveys were not labeled in such a way to pair or link individual's pretest surveys to their posttest surveys), an independent samples t-test was used. Significance and effect size was determined.

For research questions 2, 2a, 2c which involve one normal scale dependent variable (*total CoBRAS score*) and two independent variables (host institution and time) and a between groups design, a 2 x 3 Factorial Analysis of Variance (ANOVA) was used. Means, effect sizes, and significance was determined.

For research questions 3, 3a, and 3b, which involve one normal scale dependent variable (*total CoBRAS score*) and two independent variables (time and host institution) and a between groups design, a 2 x 4 Factorial Analysis of Variance (ANOVA) was used. Means, effect sizes, and significance will be determined.

For research questions 4, 4a, and 4b, which involve one normal scale dependent variable (*total CoBRAS score*) and two independent variables (race and time) and a between groups design, a 2 x 2 Factorial Analysis of Variance (ANOVA) was used. Means, effect sizes, and significance was determined.

For research questions 5a, 5b, and 5c, which involve one normal scale dependent variable (*total CoBRAS score*) and two dichotomous independent variables (time and trip location) and a

between groups design, a 2 x 2 Factorial ANOVA was used. Means, effect sizes, and significance was determined.

For research questions 6a, 6b, and 6c, which involve one normal scale dependent variable (*total CoBRAS score*) and two dichotomous independent variables (time and issue focus of trip) and a between groups design, a 2 x 2 Factorial ANOVA was used. Means, effect sizes, and significance was determined.

For research questions 7a, 7b, and 7c, which involve one normal scale dependent variable (*total CoBRAS score*) and two dichotomous independent variables (time and gender) and a between groups design, a 2 x 2 Factorial ANOVA was used. Means, effect sizes, and significance was determined.

A summary of statistics used for quantitative data analysis is provided in Table 1.

Table 1
Summary of Statistics Used for Quantitative Data Analysis

Quantitative Research Questions	Statistic Used	Effect size
1. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	Independent samples t-test	<i>d</i>
1a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 1: Unawareness of Racial Privilege?	Independent samples t-test	<i>d</i>
1b. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 2: Unawareness of Institutional Discrimination?	Independent samples t-test	<i>d</i>
1c. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 3: Blatant Racial Issues?	Independent samples t-test	<i>d</i>
2. Is there a difference between students from Institutions A and D with regard to total CoBRAS score?	2 x 3 Factorial ANOVA	<i>eta</i>
2a. Is there a difference between alternative break participants prior to spring break (November), alternative break participants after spring break (April), and alternative break non-participants with regard to total CoBRAS score?	2 x 3 Factorial ANOVA	<i>eta</i>
2b. Is there an interaction between host-institution, and time (pre-break, post-break, non-break) with regard to total CoBRAS score?	2 x 3 Factorial ANOVA	<i>eta</i>
3. Is there a difference between students from Colorado State University, students from Bowdoin College, students from Rice University, and students from American University with regard to total CoBRAS score?	2 x 4 Factorial ANOVA	<i>eta</i>
3a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	2 x 4 Factorial ANOVA	<i>eta</i>
3b. Is there an interaction between host-institution, and time (pre-break, post-break) in regard to total CoBRAS score?	2 x 4 Factorial ANOVA	<i>eta</i>
4. Is there a difference White students and students of color with regard to total CoBRAS score?	2 x 2 Factorial ANOVA	<i>eta</i>
4a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	2 x 2 Factorial ANOVA	<i>eta</i>
4b. Is there an interaction between race, and time (pre-break, post-break) in regard to total CoBRAS score?	2 x 2 Factorial ANOVA	<i>eta</i>
5. Is there a difference between students who participated on an international alternative spring break and students	2 x 2 Factorial	<i>eta</i>

Quantitative Research Questions	Statistic Used	Effect size
who participated on a domestic alternative spring break with regard to total CoBRAS score?	ANOVA	
5a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	2 x 2 Factorial ANOVA	<i>eta</i>
5b. Is there an interaction between trip location, and time (pre-break, post-break) in regard to total CoBRAS score?	2 x 2 Factorial ANOVA	<i>eta</i>
6. Is there a difference between students who participated on a people-focused alternative spring break, students who participated on an animal/environment focused alternative spring break, and students who participated on a trip focused equally on people/environment with regard to total CoBRAS score?	2 x 3 Factorial ANOVA	<i>eta</i>
6a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	2 x 3 Factorial ANOVA	<i>eta</i>
6b. Is there an interaction between issue-focus, and time (pre-break, post-break) in regard to total CoBRAS score?	2 x 3 Factorial ANOVA	<i>eta</i>
7. Is there a difference between male and female students with regard to total CoBRAS score?	2 x 2 Factorial ANOVA	<i>eta</i>
7a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	2 x 2 Factorial ANOVA	<i>eta</i>
7b. Is there an interaction between gender and time (pre-break, post-break) in regard to total CoBRAS score?	2 x 2 Factorial ANOVA	<i>eta</i>

Interview Data

Audio tapes of the phone interviews with the program coordinators were transcribed to generate a full transcript. A combination of open and focused/a priori coding was used. A priori codes included codes designed to help link particular quotes to particular quantitative research questions. A priori codes also included themes such as “demographics of group” or “pre-trip training.” Quotes, themes, and ideas from the program coordinators’ phone interviews were be integrated into the interpretation and discussion of the results in the dissertation.

Chapter Summary

In this chapter, I provided an overview of the methodology to be utilized in the proposed study. The research design for the study involved survey data being collected via a pretest/posttest design for students who participated in alternative spring break at four institutions of higher education and survey data collected at a single point in time from students who did not participate in alternative spring break at two institutions of higher education. Interviews with the alternative spring break coordinators were conducted after the survey data were collected. The interviews were utilized to interpret the findings obtained through the survey data. In this chapter, I also provided research questions. A description of the Color Blind Racial Attitudes ideology, the primary guiding theoretical framework for the proposed study, was also outlined. The participants and sites used in this study were also described. Finally, I explained the strategies used for data collection, measurement, and analysis.

CHAPTER IV: RESULTS

The overarching purpose of this study is to describe the effect of alternative spring break on color-blind racial attitudes of undergraduate students at four institutions of higher education in the United States. This chapter provides a summary of the results of the research questions that were introduced in Chapter III. The information in this chapter will be organized by quantitative research questions. For each quantitative research question, the quantitative findings will be presented first followed by the qualitative interpretations of findings as described by the alternative break program coordinators in the post-CoBRAS interviews.

Background and Demographics

Quantitative Background and Demographics

SPSS Statistics 20 was utilized for quantitative data analysis. Seven quantitative researches questions follow with their own heading for clarity. Before providing a summary of the quantitative results, a summary of demographic data will be presented.

A total of 954 surveys were collected as part of this study, representing racially diverse college students from four different institutions of higher education. Of the 954 surveys, 898 were received from undergraduate students, the population included in this study (surveys of graduate students and non-students were not included in data analysis). Demographic information related to these 898 surveys is presented in Table 2.

Table 2

Demographic Information of Undergraduate Student Participants (n=898)

Variable	Frequency	Percent
Institution		
Institution A	402	44.8
Institution B	89	9.9
Institution C	293	32.6
Institution D	114	12.7
Total	898	100.0
Time		
Fall (Alternative Break Pretest)	392	43.7
Spring (Alternative Break Posttest)	338	37.6
Spring (Alternative Break Non-Participant)	167	18.6
Total	898	100.0
Year In School		
Freshman	179	19.9
Sophomore	290	32.3
Junior	223	24.8
Senior	206	22.9
Total	898	100.0
Race of Participant		
White	472	52.6
Black/African American	65	7.2
Latino/Chicano/Hispanic	89	9.9
Asian/Pacific Islander	168	18.7
Native American	5	.6
Middle Eastern	5	.6
Multiracial/Biracial	87	9.7
Prefer Not to Disclose	7	.8
Total	898	100.0
Gender of Participant		
Male	216	24.1
Female	669	74.5
Gender Nonconforming	9	1.0
Prefer Not to Disclose	3	.3
Total	898	100.0
Trip Location		
International Location	73	8.1
Domestic Location	652	72.6
Did Not Indicate Trip Location	173	19.3
Total	898	100.0
Trip Issue Focus		
People Focused	632	70.4
Environment/Animal Focused	47	5.2
Equal Parts Focused on People/Environment	46	5.1
Did Not Indicate Trip Focus	173	19.3
Total	898	100.0

Institution A had the highest enrollment of students in alternative break at the four institutions, with 402 (44.8% of the overall sample), and institution C was not far behind with 293 students (32.6% of the sample). Institutions B and D had much lower numbers and percentages of students participating in alternative break programs, at 89 (9.9%) and 114 (12.7%) respectively.

In terms of time, pretest surveys from students participating in alternative break were the most highly represented with 392 students (43.7% of the total sample). Students who did not participate in alternative spring break were the least represented (18.6% of the total sample).

With regard to year in school, sophomores were the most represented (290 students or 32.3% of the sample) and freshmen were the least represented (179 or 19.9% of the sample). White-identifying students made up 52.6% of the sample, representing 472 students. Students of color made up 47.4% of the total sample. Asian/Pacific Islanders were the most heavily represented group of students of color with 168 students participating in the study (18.7% of sample). More women participated in the study compared to men; 669 women participated in the study (74.5% of the sample) and 216 men participated (24.1%).

In terms of trip location, students who participated in domestic trips were represented more highly (652 students, 72.6% of sample) than international trips (73 students, 8.1% of sample). A total of 632 students participated on an alternative break which focused on people (70.4% of sample), while 47 students participated on an alternative break focused primarily on the environment or animals (5.2%). Forty-six students (5.1% of sample) participated on an alternative break trip focused equally on people and the environment.

Qualitative Background and Demographics

As outlined in Chapter III, four alternative break program coordinators and one program coordinator from each institution of higher education, participated in one, 60-minute interview following the collection and analysis of the quantitative research questions. Each program coordinator provided significant oversight to the alternative spring break program and had decision making abilities related to training curriculum, selection of students and faculty leaders, and selection of community partners. Three of the four program coordinators self-identified as female and one identified as male. Two had worked in their positions for more than five years. Two were relatively new, having worked in their position two or fewer years. Information related to their racial background was not collected. Quotes and themes from their interpretations of the CoBRAS findings are organized below following each quantitative research question.

Answering the Research Questions

Research Question 1: Differences in Racial Attitudes between Students Before and After Alternative Break Participation

The first research question asks if there is a difference between alternative spring break participants at all four institutions prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score. Research sub-questions ask if there is a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to construction CoBRAS scores (Construct 1: Unawareness of Racial Privilege; Construct 2: Unawareness of Institutional Discrimination; Construct 3: Unawareness of Blatant Racial Issues).

A total of 390 undergraduate students completed the CoBRAS before spring break and a total of 337 undergraduate students completed the CoBRAS after spring break. This total of 727 surveys collected was made up of 269 surveys from Institution A, 89 surveys from Institution B, 291 surveys from Institution C, and 78 surveys from Institution D. These questions involved a between-groups design so an independent sample t-test was utilized for analysis.

Table 3 shows that pre-alternative break total CoBRAS scores were significantly different from post-alternative break total CoBRAS scores ($p < .001$). Inspection of the two group means indicates that the average total CoBRAS score before alternative break ($M = 48.88$) is significantly higher than the score after alternative break ($M = 45.18$). The difference between the two means is 3.70 on a 100-point scale. The highest possible score on the CoBRAS is 120 indicating very color-blind racial attitudes (very racist attitudes). The lowest possible score on the CoBRAS is 20 indicating not having color-blind racial attitudes (non-racist attitudes). Therefore, CoBRAS scores in the mid to upper 40s indicate moderately-low color-blind racial attitudes. The measure of effect size facilitates the interpretation of substantive significance of a research result and is a way of quantifying the size of the difference between two groups. The effect size d is approximately .27 which is small in the discipline of education. Therefore, while there was a statistically significant difference between pretest ($M = 48.88$) and posttest ($M = 45.18$) total scores on the CoBRAS instrument, the practical significance of this change was small. In other words, participation in alternative spring break seems to result in statistically significant, but very small, positive changes in students' colorblind racial attitudes.

Table 3

Comparison of Pre- and Post- Alternative Break Total and Construct Scores on CoBRAS (n=727)

Variable	<i>M</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>p</i>	<i>d</i>
Total CoBRAS Score			3.619	712	.001	.27
Pre- Alternative Break	48.88	13.83				
Post-Alternative Break	45.18	13.32				
CoBRAS Construct 1 Score			3.83	713	.001	.29
Pre- Alternative Break	20.28	6.78				
Post- Alternative Break	18.35	6.61				
CoBRAS Construct 2 Score			2.97	712	.003	.23
Pre-Alternative Break	17.50	5.53				
Post- Alternative Break	16.30	5.12				
CoBRAS Construct 3 Score			2.12	714	.035	.16
Pre- Alternative Break	11.10	3.92				
Post- Alternative Break	10.48	3.89				

Table 3 also shows that pre-alternative break CoBRAS Construct 1 scores were significantly different from post-alternative break CoBRAS Construct 1 scores ($p < .001$). Inspection of the two group means indicates the average CoBRAS Construct 1 score before alternative break ($M=20.28$) is significantly higher than the score after alternative break ($M=18.35$). The difference between the two means is 1.93 on a 35-point scale. The highest possible score for CoBRAS Construct 1 is 42 indicating complete unawareness of racial privilege. The lowest possible score for CoBRAS Construct 1 is 7 indicating strong awareness of racial privilege. Scores in the upper teens and low 20s for CoBRAS Construct 1 therefore indicate an average amount of awareness of racial privilege. The effect size d is approximately .29 which is small in the discipline of education. Therefore, while there was a statistically significant difference between pretest ($M=20.28$) and posttest ($M=18.35$) Construct 1 scores on the CoBRAS instrument, the practical significance of this change was small. In other words, participation in alternative spring break seems to result in statistically significant, but very small, positive changes in students' awareness of racial privilege.

Table 3 also shows that pre-alternative break CoBRAS Construct 2 scores were significantly different from post-alternative break CoBRAS Construct 2 scores ($p=.003$). Inspection of the two group means indicates the average CoBRAS Construct 2 score before alternative break ($M=17.50$) is significantly higher than the score after alternative break ($M=16.30$). The difference between the two means is 1.20 on a 35-point scale. The highest possible score for CoBRAS Construct 2 is 42 indicating complete unawareness of institutional discrimination. The lowest possible score for CoBRAS Construct 2 is 7 indicating strong awareness of institutional discrimination. Scores in the upper teens for CoBRAS Construct 2 therefore indicate an average amount of awareness of institutional discrimination. The effect size d is approximately .23 which is small in this discipline. Therefore, while there was a statistically significant difference between pretest ($M=17.50$) and posttest ($M=16.30$) Construct 2 scores on the CoBRAS instrument, the practical significance of this change was small. In other words, participation in alternative spring break seems to result in statistically significant, but very small, positive changes in students' awareness of institutional discrimination.

Finally, Table 3 shows that pre-alternative break CoBRAS Construct 3 scores were significantly different from post-alternative break CoBRAS Construct 3 scores ($p=.035$). Inspection of the two group means indicates that the average CoBRAS Construct 3 score before alternative break ($M=11.10$) is significantly higher than the score after alternative break ($M=10.48$). The difference between the two means is 0.62 on a 30-point scale. The highest possible score for CoBRAS Construct 3 is 36 indicating complete unawareness of blatant racial issues. The lowest possible score for CoBRAS Construct 3 is 6 indicating strong awareness of blatant racial issues. Scores between 10 and 12 for CoBRAS Construct 3 therefore indicate an above average to strong amount of awareness of blatant racial issues. The effect size d is

approximately .16 which is smaller than typical in the discipline of education. Therefore, while there was a statistically significant difference between pretest (M=11.10) and posttest (M=10.48) Construct 3 scores on the CoBRAS instrument, the practical significance of this change was small. In other words, participation in alternative spring break seems to result in statistically significant, but very small, positive changes in students' awareness of blatant racial issues.

Program coordinators' interpretation of potential factors contributing to group differences before and after spring break with regard to racial attitudes. All of the program coordinators stated their intuition was supported by the findings of research question one. Anecdotally, the program coordinators believed their alternative spring break programs are making a difference to students with respect to racial attitudes. The finding that the Total CoBRAS scores and CoBRAS construct scores were reduced after participation in alternative break was validating to the program coordinators' previous held ideas. In general the program coordinators perceive this study, and similar research, could be helpful in confirming what they already purport to know. One program coordinator said, "If you have somebody say, 'this is the most transformative thing that has happened to me' then it is important to validate that sentiment [through evidence based research] if you want your program to get funded in the future."

Overall, program coordinators suggested five explanations or contributing factors for the reduction in Total CoBRAS scores as well as the reduction in the CoBRAS construct scores: a) training, b) diversity of participants and leaders, c) community partners, d) developmental level/skill of trip leaders, and e) current events. Each of these are discussed below.

Social Justice Training for Program Leaders and Student Participants.

Overwhelmingly, program coordinators pointed to their training as the best explanation for the finding of research question one. Similarities with regard to training curriculum among the

programs might explain why all institutions witnessed a decrease in total CoBRAS scores from pretest to posttest. As outlined in Chapter III of this dissertation, all four institutions include training related to social justice and diversity, power and privilege, racial elements of social projects, and identity in their curriculum for student leaders. Examples of activities related to social justice training for student leaders at the four institutions include reading articles related to social justice (i.e. “To Hell With Good Intentions” by Ivan Illich; “Immigration and the Boundary of Whiteness” by Steve Martinot), a social identities forced choice activity in which students identify the ways in which their own social identities interact with the people and issue area they will be exploring on their trip, and issue mapping in which the historical and social context of their issue relates to power, privilege, and historically marginalized/privileged identities of people. All four schools use a “train the trainer model” and expect student leaders to translate that information to their own groups and their unique issue areas.

Reinforcing the importance of training on the changes seen in students’ racial attitudes, one coordinator shared,

I would think it has to do with training. We train our leaders to facilitate workshops on power and privilege and issues of diversity. I would like to think that it is because of the training we do.

All four programs also relied on Break Away’s eight quality components of an alternative break to guide their training and programmatic decision making. The eight quality components of alternative break include:

- Strong direct service: student participants must engage in a minimum of 15 hours of hands on projects and activities that address critical and unmet social needs as determined by the community.

- Orientation: students must be oriented to the mission and vision of the community partner for a minimum of 4 hours prior to traveling on spring break.
- Education: Educational sessions, prior or during spring break, provide participants with historical, political, social, and cultural context of the social issue they will be addressing.
- Training: Participants should be provided with training and skills necessary to carry out the tasks of their projects either before the trip or during the trip.
- Reflection: During the trip, participants should reflect a minimum of 4 hours— synthesizing the direct service, education and community interaction components of their trip.
- Reorientation: Upon return to campus, participants should engage in a minimum of 2 hours of reorientation activities where they can share their alternative spring break experiences and translate them into a lifelong commitment to active citizenship.
- Diversity: The participants in the program should include a broad range of students from the campus community. Additionally, the program should intentionally address the issue of diversity and social justice.
- Alcohol and Other Drug Free: Institutions must provide education and training on alcohol and drug issues and have a policy on how these issues are dealt with on alternative spring break.

One program coordinator shared that integrating the eight quality components of an alternative break as identified by Break Away, the national organization supporting alternative breaks across

the United States, would support students moving in the direction of more anti-racist attitudes instead of reinforcing stereotypes.

Inclusion of the eight quality components of alternative break ensure topics such as social justice an diversity are explicitly included in training, service, and reflection. Inclusion of the components therefore makes it more likely for students' racial attitudes to be positively impacted by alternative spring break.

The intentionality of how the experience is mediated by the structure of the program by the leaders through training must have an impact. The risk is that if you send students off without that mediation that there is a huge risk of reinforcing stereotypes. The eight quality components of an alternative break are those things that make it more effective.

Because all four alternative break programs participating in this study use the eight quality components as a guiding framework for their program, this might be an explanation for the outcomes found in this study related to racial attitudes.

Diversity of participants and leaders. A second factor identified by program coordinators as a potential influence on CoBRAS total and construct scores was the diversity of the student group, including trip participants and leaders. A minimum of 30% of student participants/leaders at each of the four participating institutions identified as students of color. Coordinators suggested groups which contained more demographic diversity—and specifically racial diversity—might be more likely to discuss issues of race in pre-trip meetings and reflections, connect the issue of race to their identified social issue, and demonstrate greater reductions in CoBRAS scores. Groups with less diversity might be less apt to talk about race, connect race to their identified issue area, and be less likely to demonstrate reductions in CoBRAS scores following spring break. For example, one program coordinator stated,

I guess that the racial makeup of the trip might also be an influence. For example, if I look at the demographics of the Key West trip, that trip was primarily minorities. That trip might have been a very racial mix in terms of who was on it.

Two of the four program coordinators suggested the race of the trip leaders specifically might play a role in this finding. Because people of color might have more personal experience discussing issues of race, they suggested a leadership team with one or more people of color in leadership roles might be a positive influence on the reduction of student CoBRAS scores. For example, one coordinator suggested,

The race of leaders is probably a factor. For example a trip being led by a White girl and a Black man, like Houston Health Care, might have better outcomes than a trip led by two White boys, like San Francisco.

Overall, the program coordinators felt that more diversity among the trip participants and leaders would likely lead to a greater reduction in CoBRAS scores compared to more homogenous groups.

Community partner. Three of four program coordinators guessed the community partner the students were working with may have an influence on the reduction of CoBRAS scores. They suggested students who worked with community partners that linked student volunteers to racially diverse community members and/or integrated discussions about race into their understanding of the issue area would demonstrate more significantly reduced CoBRAS scores following alternative spring break. One program coordinator described a situation in which students were not exposed to such diversity and as a result, she expected to see a minimal reduction in CoBRAS scores following alternative spring break. She stated,

They were talking to organic farmers, predominantly White, middle class. Those are all predominantly White, middle class, upper middle-class people. The community wasn't racially diverse.

Program coordinators who identified community partners as a potential factor influencing CoBRAS scores suggested they would expect to see variability in CoBRAS scores from trip to trip as a result. Due to small sample sizes, an analysis of trip by trip differences in students'

racial attitudes was not completed in this research study. Future research exploring this topic should consider this as a possible factor.

Development level/skill of leaders. Program coordinators suggested the developmental level of the trip leaders might influence how much, if any, change in total CoBRAS scores and construct scores would be expected from alternative break students. They anticipated students who participated in trips in which the trip leaders were well-versed on issues of social justice and race and were able to integrate these topics into pre-trip meetings and reflection, would show a greater reduction in CoBRAS scores following their alternative break. Capturing this idea, one program coordinator shared,

We can look to the leaders and the quality of what they put together as a predictor or explanation of the quality of...the degree of the impact on the students. I feel fortunate to have some pretty solid leaders.

The coordinators mentioned that in spite of universal training that is given to all trip leaders, some are fundamentally more equipped to discuss these topics than others. As a result, they expected the findings to vary trip by trip:

I think this finding has to do with the developmental level of the leaders. For example, our Houston trip was led by two leaders who are very advanced. They are very educated. I would expect to see a huge reduction. Our Pine Ridge trips, well, those leaders are 'eh.'

Despite their best attempts to create a cohesive, positive, and transformative experience for all students on alternative break, all program coordinators admitted there is some variability with regard to quality from one trip to another based on the trip leaders and other factors. One specific example of this shared by a program coordinator was that of having a trip led by two international students who had very little previous experience with race. She shared,

We had some international students leading trips. On these trips the conversation about race is not as prevalent. For example we had a trip led by two international students from Asia. They came here for college and were not aware of racism before now. They were

probably more focused on SES because those two site leaders were international. They were not talking about race.

She expected that students from this group would see less significant reductions in CoBRAS scores compared to other teams from her institution. Overall, program coordinators universally expected to see CoBRAS outcomes impacted by the developmental maturity and skill of trip leadership. Program coordinators' suggestion the skill of student leaders may influence student participants' racial attitudes is another indicator that future research exploring trip-by-trip analysis could be worthwhile.

Current events. Three of the four program coordinators mentioned that factors unrelated to alternative break, specifically current events in the United States related to race-relations, could have had a significant impact on the findings of this study. For example, referring to the shooting of an African American man, Michael Brown, by a White police officer in Ferguson, Missouri, one program coordinator stated,

Conversations related to police brutality and race may have impacted the scores. Everybody in the United States has been affected by them. So the reduction in scores could have to do with current events and not alternative break at all. We're not able to eliminate that as a possibility. The pretest was given the fall, before the Grand Jury decision in Ferguson. The posttest was given in the spring after Ferguson, after the jury did not indict Eric Gardner's killer, but before Baltimore. Conversations on this topic have been elevated compared to other academic years. That could be a factor.

While that program coordinator seems to suggest that current events might have contributed to the lower posttest scores, another coordinator suggested Michael Brown's death in August, prior to the CoBRAS pretest, may have altered the findings of the study in a different way.

Specifically, he implied Michael Brown's death and the resulting discussions about race among students on his campus may have resulted in lower CoBRAS pretest scores at his institution, resulting in smaller changes in CoBRAS scores from the pretest to the posttest. He said,

Because of the tumultuous year and the conversations that were happening around race prior to the program, the scores may be affected. People were being confronted with this and being educated about this potentially a lot before the pretest. The news may have disrupted the conditions that were needed prior to the pretest.

Another coordinator shared, “There have been more conversations about race this year at my institution than the prior 10 years combined.” Such current events suggest the importance of the topic being studied yet make it hard to conclude if participation in alternative break is the only factor contributing to the reduction in the CoBRAS scores. Because only one data point was taken from the students not participating in alternative break, one cannot fully conclude if factors related to alternative break were the only influence in reduction in scores from the pretest to the posttest. A best practice for future survey research further exploring the impacts of service-learning experiences on the racial attitudes of undergraduate students is to collect data from the control group at the same two points in time as the treatment group.

Research Question 2: Group Differences in Total CoBRAS Scores Between Institution A and D; Alternative Break Participants and Control Group; Interaction Between Host-Institution and Time

Research question two asked if there is a difference between students from Institutions A and D with regard to total CoBRAS score. Institutions B and C were not included in this research question because students who did not participate in alternative spring break were not surveyed at those schools. Research sub-question 2a asked if there is a difference between alternative spring break participants prior to spring break (November), alternative spring break participants after spring break (April), and non-alternative break participants (control group) with regard to total CoBRAS score. Research sub-question 2b asked if there is an interaction between host-institution, and time (pre-break, post-break, no-break/control) in regard to total CoBRAS score.

A total of 516 alternative break surveys were collected from undergraduate students at the institutions A and D. Pre-alternative break surveys accounted for 192 of the surveys. Post-alternative break surveys accounted for 157 of the surveys. Surveys representing students who did not participate in alternative break accounted for 167 surveys. Representation from the two institutions was Institution A (n=402) and Institution D (n=114).

Table 4 shows the means and standard deviations for total CoBRAS Score separately for the three times (pre-alternative break, post-alternative break, non-alternative break) and host institution.

Table 4
Means, Standard Deviations and n for Total CoBRAS Score as a Function of Host Institution (Institutions A and D) and Time (Pretest, Posttest, No-Alternative Break/Control)

Host Institution		Institution A	Institution D	Total
Pre- Alternative Break	<i>n</i>	148	44	192
	<i>M</i>	48.19	46.31	47.76
	<i>SD</i>	14.89	12.82	14.43
Post-Alternative Break	<i>n</i>	119	34	153
	<i>M</i>	44.77	39.41	43.58
	<i>SD</i>	14.98	12.42	14.58
No-Alternative Break	<i>n</i>	131	35	166
	<i>M</i>	58.86	47.06	56.37
	<i>SD</i>	15.50	13.26	15.77
Total	<i>M</i>	50.68	44.46	49.30
	<i>SD</i>	16.19	13.16	15.77

Table 5 shows there was a significant main effect of host institution on total CoBRAS score, $F(1, 505) = 16.32, p < .001$. Total CoBRAS scores from Institution D were significantly lower than total CoBRAS scores from Institution A. In other words, students from Institution D had lower colorblind racial attitudes compared to students from Institution A. Eta for host institution was about .18, which, according to Cohen (1988), is a small effect. A small effect size indicates the practical difference in the scores was small. In other words, students from

institution D had slightly lower colorblind racial attitudes compared to students from Institution A.

Table 5
Analysis of Variance for Total CoBRAS Score as a Function of Host Institution and Time

Variable and source	<i>df</i>	<i>MS</i>	<i>F</i>	η^2	<i>p</i>
CoBRAS Total Score					
Host Institution	1	3503.39	16.32	.031	.001
Change Over Time	2	3197.30	14.90	.056	.001
Host Institution*Time	2	756.27	3.52	.014	.030
Error	505	214.66			

Furthermore, there was a significant main effect of time on total CoBRAS score, $F(2, 505) = 14.90, p < .001$. A post hoc Tukey HSD Test indicated alternative break students prior to alternative spring break and alternative break students after alternative spring break differed significantly with regard to total CoBRAS scores ($p = .018$). The mean difference in total CoBRAS scores between alternative break students in the fall (before break) and alternative break students in the spring (after break) was 4.18 with the scores in the spring being lower. The reduction in scores from fall to spring indicate a decrease in color-blind racial attitudes as a result in participation in alternative spring break. The post hoc Tukey HSD Test also indicated that alternative break students prior to alternative spring break and students who did not participate in alternative spring break differed significantly with regard to total CoBRAS scores ($p < .001$). The mean difference in total CoBRAS scores between alternative break students in the fall (before break) and students who did not participate in alternative break was 8.61 with the scores for the alternative break students in the fall being lower. The lower scores for the alternative break students in the fall indicate students who are selected for alternative break have lower color-blind racial attitudes than their non-participating peers. Finally, the post hoc Tukey HSD Test indicated that alternative break students after alternative spring break and students who did not

participate in alternative spring break differed significantly with regard to total CoBRAS scores ($p < .001$). The mean difference in total CoBRAS scores between alternative break students in the spring (after break) and students who did not participate in alternative break was 12.79 with the scores for the alternative break students in the spring being lower. The lower scores for the alternative break students in the spring indicate that students who participate in alternative break have much lower color-blind racial attitudes than their non-participating peers. The effect size, η^2 , for time was .24 a small effect. In other words, although the scores were statistically different, the differences between alternative break students' pretest scores, alternative break students' posttest scores, and non-alternative break students' scores represent small practical differences.

Table 5 also shows there was a significant interaction between host institution and time, $F(2, 505) = 3.52, p = .030$. A significant interaction between variables indicates the effect of one independent variable on the dependent variable changes depending on the level of another independent variable. In this case, the effect of host institution changed depending on time/participation in alternative break. Both institutions A and D saw reductions in CoBRAS scores from the alternative break students' pretest and posttest indicating slight reductions in colorblind racial attitudes among students from both schools. However, pretest to posttest scores from institution D were reduced more than pretest to posttest scores from institution A indicating greater reductions in colorblind racial attitudes among students from institution D compared to institution A. The difference between the scores of students not participating in alternative break compared to alternative break pretest scores was very small at institution D. This difference was much greater at institution A, with students not participating in alternative spring break having significantly higher CoBRAS scores indicating significantly more colorblind racial attitudes.

Figure 3 is a means plot diagramming the interaction between host institution and time on total CoBRAS score. Eta for this interaction was .12, which according to Cohen (1988) is a smaller than typical effect. There was a significant interaction between host institution and time on CoBRAS total score ($p=.030$).

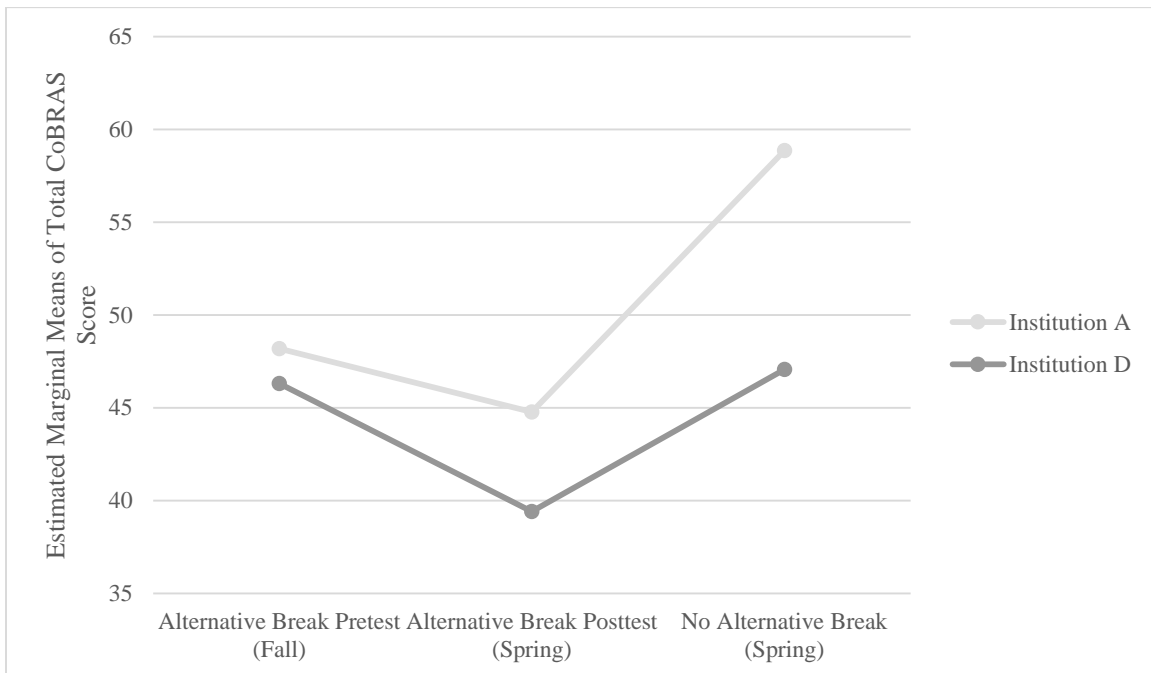


Figure 3. Means plot diagramming the interaction between host institution and time (pre-alternative break, post-alternative break, no-alternative break) on total CoBRAS score.

Program coordinators' interpretation of differences between alternative break students and non-alternative break students with regard to racial attitudes. The two program coordinators at Institution A and Institution D were not surprised by the findings of Research Question 2, particularly in relationship to significant findings related to the differences in scores between non-alternative breakers, pre-trip scores of alternative breakers, and posttest scores of alternative breakers.

The program coordinator from Institution A suggested a selective application and interview process may result in the alternative break program including primarily students who

have low CoBRAS scores. The selection processes at Institution A seeks students who are interested in issues of social justice and students that have some level of basic competency and understanding of these issues. In other words, it made sense to the program coordinator from Institution A that students who did not apply and/or were not selected to participate in alternative spring break would have higher total CoBRAS scores than students who applied and were selected for alternative break. She shared:

Students who apply and participate in alternative break are students who want to talk about gender, race, class, and privilege and oppression for all categories. They are already drawn to community engagement. These students are drawn to grappling with difficult social issues who view their position here as a matter of privilege. They want to make the most of it, and they feel the responsibility to educate themselves. They want to give back.

The program coordinator from Institution A also noted students who are selected for alternative break may have more self-awareness related to racial identity and other identities compared to students who did not participate in alternative break. The program coordinator said, “Students who participate in alternative break are more educated and more empowered. They may have an identity that is highly developed.”

Programmatic factors (discussed in detail under Research Question 1) would explain why posttest scores on the CoBRAS would be lower than pretest scores for students who participated in alternative break. Interpretations of statistically significant main effects of host institution on Total CoBRAS score will be discussed in detail following the findings of quantitative research question 3.

Research Question 3: Institutional Differences in Total CoBRAS Scores; Interaction between Host-Institution and Time with Regard to CoBRAS Scores

Research question three asked if there is a difference between students from Institutions A, B, C, and D with regard to total CoBRAS score. Research sub-question 3a asked if there is a

difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score. Research sub-question 3b asked if there is an interaction between host-institution, and time (pre-break, post-break) in regard to total CoBRAS score.

A total of 728 pre- and post- alternative break surveys were collected from undergraduate students at the four participating institutions. Pre- alternative break surveys accounted for 384 of the surveys. Post- alternative break surveys accounted for 331 of the surveys. Representation from the four institutions was Institution A (n=270), Institution B (n=89), Institution C (n=291), Institution D (n=78).

Table 6 shows the means and standard deviations for total CoBRAS Score separately for the two times (pre-alternative break and post-alternative break) and host institution. Table 7 shows that there was not a significant interaction between host institution and time ($p=.57$). A non-significant interaction between these two variables indicates that the effect of host-institution on total CoBRAS scores was not changed by the variable of time.

Table 6
Means, Standard Deviations and n for Total CoBRAS Score as a Function of Host Institution and Time

Host Institution	Pre- Alternative Break			Post- Alternative Break			Total	
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Institution A	148	48.19	14.89	119	44.67	14.94	46.63	14.99
Institution B	37	40.85	10.19	47	40.17	10.35	40.47	10.23
Institution C	156	52.21	12.83	131	48.94	11.71	50.72	12.42
Institution D	43	46.03	12.85	34	39.41	12.42	43.11	13.00
Total	384	48.88	13.83	331	45.18	45.18	47.17	13.70

Table 7

Analysis of Variance for Total CoBRAS Score as a Function of Host Institution and Time

Variable and source	<i>df</i>	<i>MS</i>	<i>F</i>	η^2	<i>p</i>
CoBRAS Total Score					
Host Institution	3	2865.17	16.48	.065	.001
Time	1	1525.84	8.78	.012	.003
Host Institution*Time	3	117.51	.68	.003	.57
Error	707	173.89			

There was, however a significant main effect of host institution on total CoBRAS score, $F(3, 707) = 16.48, p < .01$. Eta for host institution was about .25, which, according to Cohen (1988), is a medium or typical effect. A post hoc Games-Howell test indicated total CoBRAS scores from Institution C differed significantly from total CoBRAS scores from all other institutions (Institution A, $p = .004$; Institution B, $p < .001$; Institution D, $p < .001$). Total CoBRAS scores from Institution C were higher compared to the other three schools indicating students from Institution C had more color-blind racial attitudes. In addition to significantly lower scores compared to Institution C, the post hoc Games-Howell test indicated that total CoBRAS scores from Institution A differed significantly from total CoBRAS scores from institution B ($p = .009$). Scores from Institution A were higher compared to Institution B indicating more color-blind racial attitudes among students at Institution A. Total CoBRAS scores from Institutions A and D were not found to be significantly different indicating similar colorblind racial attitudes for students from these two schools. Finally, the post hoc Games-Howell test indicated total CoBRAS scores from Institution D differed significantly from institutions B ($p < .001$). Total CoBRAS scores from Institution D were higher than total CoBRAS scores from Institution B indicating more color-blind racial attitudes among students from Institution D.

Furthermore, there was a significant main effect of time on total CoBRAS score, $F(1, 707) = 8.78, p < .01$. Eta for time was .11 a smaller than typical effect. Therefore, while there was

a statistically significant difference between student pretest and posttest total CoBRAS scores at all four institutions, the practical significance of this change was very small. In other words, participation in alternative spring break seems to result in statistically significant, but very small, positive changes in students' awareness of colorblind racial attitudes.

Interpretation of main effects of institution on total CoBRAS scores. My interpretations of the findings found in research questions 3, 3a, and 3b are based on information shared by the program coordinators in their initial interview (outlining details about their alternative break program and school) as well as information shared in the program coordinators' second interviews.

Differences between institutions which support main effect finding of institution on total CoBRAS scores. Regional, political, and demographic differences between the four institutions could explain the finding that host institution has a main effect on total CoBRAS scores (Research question 3). Gender differences, which were also identified as having a main effect on total CoBRAS scores in this study, between the four programs may explain differences between the four institutions with regard to total CoBRAS scores. This study demonstrated female-identified students had significantly lower scores than male-identified students. All four institutions had significantly higher percentages of women participate in alternative break, between 64 and 86 percent. Institutions D and B had the highest percentages of women, 86 percent and 83 percent respectively. Institutions D and B also had statistically significant lowest CoBRAS scores compared to the other two schools. The fact that institutions D and B had higher representation from women (who tend to have lower CoBRAS scores) compared to institutions C and A may explain the results in research question three.

Political and regional differences experienced at the four schools may also explain the findings in research question three. Racial attitudes of college students at each of the four institutions may be linked to political affiliation. Institutions A, D, and B, which had the three lowest total CoBRAS score, are located in states which are more politically progressive and whose residents tend to vote democratic. Institution C, which had statistically significant higher total CoBRAS scores compared to all of the other three schools, is located in a state that is more politically conservative and whose residents tend to vote republican. One explanation for the findings in research question three is that colorblind racial attitudes are correlated with political beliefs. Lower colorblind racial attitudes may be affiliated with a democratic/progressive/liberal orientation and higher colorblind racial attitudes may be affiliated with a republican/conservative orientation. The political affiliation of students participating alternative break was not explored in this study but could be an opportunity for future research.

Differences between institutions which do not support findings of main effect of institution on total CoBRAS scores. There were some demographic and programmatic differences between the four programs which were shared with me which do not support the findings of research question three. These differences are explained and detailed below.

One difference between the four institutions that did not support the findings in research question three is alternative break selection processes at the four institutions. One might expect the institution with the most rigorous selection process to have lower CoBRAS scores compared to the other schools. In other words, one might expect that students who are selected to participate through a very rigorous selection process might be more developmentally advanced and have lower CoBRAS scores and lower colorblind racial attitudes. However, this theory was not supported by the findings of research question three. Institution B, which had the lowest total

CoBRAS scores, has the least selective application process of all four of the participating institutions. Seventy-five percent of students who apply for alternative spring break at Institution B are selected compared to approximately 50% of students at the other three schools.

Demographics of participants is another programmatic difference between the four institutions which might be assumed to influence total CoBRAS scores. Program coordinators assumed more racially diverse students would have lower CoBRAS scores. However, Institutions B and C, which had the lowest and highest CoBRAS scores respectively, had the most racially diverse program participants by percentage. Sixty percent of Institution B's study participants were students of color and sixty-four percent of Institution C's study participants were students of color. On the other hand, approximately 30 percent of Institutions' A and D's student participants were students of color.

Another demographic factor which was different among the four institutions but does not explain the findings in research question three is the diversity of age/year in school among the student participants. One would expect more mature, older students to have lower total CoBRAS scores. Because many students at Institution B study abroad during the junior year, 81 percent of alternative break participants in the program do so during their freshmen or sophomore years. At institutions A, C, and D, there is a more even level of participation from freshmen, sophomores, juniors, and seniors. One would therefore expect scores from institution B to be higher than the other three schools but this was not the case. Institution B's students had the lowest total CoBRAS scores.

Interpretation of main effects of time on total CoBRAS scores. With regard to the findings of research question 3b, program coordinators were not surprised there was statistically

significant main effect of time on total CoBRAS score. Their reactions and interpretations to this particular finding are discussed in detail following research question 1.

Interpretation of no significant interaction between institution and time on total CoBRAS scores. Program similarities in training, student selection process, and community partner selection process among the four programs might contribute to the fact that there is no significant interaction between institution and time. Relevant similarities between programs are outlined in the interpretation section following research question one. As indicated by the finding of research question 3b, students participating in alternative spring break at all four institutions had lower CoBRAS scores, and reduced colorblind racial attitudes, following alternative break participation.

One might expect programmatic differences between the four institutions to contribute to a statistically significant interaction between institution and time on total CoBRAS scores. However, this was not the case; no statistically significant interaction was found. There are several programmatic differences among the four alternative break programs one might expect to lead to a significant interaction on research question three but did not. These are outlined below.

All four program coordinators indicated training efforts are likely to have a strong influence on total CoBRAS scores among student participants. One difference among the four institutions with regard to training is the minimum amount of training required by alternative break participants. Institution D, requires a minimum of 16 hours of training for alternative break participants. Institutions A and C implement a minimum of 12 hours of training for alternative break participants. Institution B, requires seven hours of training for all participants. One would expect students who participated in more training to have CoBRAS scores that lowered more than students who participated in less training. This was not the case. There was not a statistically significant interaction between institution and time.

Another difference among the four programs which do not support the findings of research question 3c is the involvement of faculty/staff leaders. One might expect student CoBRAS scores would be lowered more significantly within programs whose faculty are more involved. However, that was not the case. Institution B does not have any faculty/staff leaders travel on any alternative break trips. The coordinator from institution B shared, “Our trips are led by our student leaders. We don’t have faculty or staff.” Institution D requires faculty participation on all trips. Institutions A and C require faculty participation on some trips. This difference between programs did not result in a significant interaction between institution and time.

Research Question 4: Main Effects of Race and Time on Total CoBRAS Scores; Interaction of Race and Time

Research question four asked if there is a difference between White students and students of color with regard to total CoBRAS score. Research sub-question 4a asked if there is a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score. Research sub-question 4b asked if there is an interaction between race, and time (pre-break, post-break) in regard to total CoBRAS score.

A total of 721 pre- and post- alternative break surveys were collected from undergraduate students who indicated their race on the survey at the four participating institutions. Pre-alternative break surveys accounted for 388 of the surveys. Post- alternative break surveys accounted for 333 of the surveys. Representation from the four institutions was Institution A (n=267), Institution B (n=89), Institution C (n=288), Institution D (n=77).

Table 8 shows the means and standard deviations for total CoBRAS scores for the two times (pre-alternative break and post-alternative break) and race. Table 9 shows there was not a significant interaction between time and race on total CoBRAS score ($p=.782$). Table 9 also shows there was not a significant main effect of race on total CoBRAS score ($p=.117$). There was, however, a significant main effect of time on total CoBRAS score, $F(1, 705)=13.48$, $p<.001$. In other words, students' scores on the CoBRAS instrument were lower after participating in alternative spring break indicating reduced color-blind racial attitudes. Eta for time was about .14 which according to Cohen (1988), is a smaller than typical effect. In other words, participation in alternative spring break seems to result in statistically significant, but very small, positive changes in students' colorblind racial attitudes.

Table 8
Means, Standard Deviations and n for Total CoBRAS Score as a Function of Race and Time

Race	Pre- Alternative Break			Post- Alternative Break			Total	
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
White	189	47.86	14.29	153	44.39	14.58	46.31	14.50
Person of Color	193	49.75	13.36	174	45.71	11.90	47.84	12.83
Total	382	48.82	13.84	327	45.09	13.21	47.10	13.67

Table 9
Analysis of Variance for Total CoBRAS Score as a Function of Race and Time

Variable and source	<i>df</i>	<i>MS</i>	<i>F</i>	η^2	<i>p</i>
CoBRAS Total Score					
Race	1	451.94	2.46	.003	.117
Time	1	2475.97	13.48	.019	.001
Race*Time	1	14.10	.077	.000	.782
Error	705	183.62			

Program coordinators' thoughts on the impact of student race on racial attitudes.

With regard to the findings of research question four, program coordinators were not surprised

there was statistically significant main effect of time on total CoBRAS score. Their reactions and interpretations to this particular finding are discussed in detail following research question 1.

One program coordinator was also not surprised there was not a statistically significant main effect of race on total CoBRAS scores or a statistically significant interaction between race and time on total CoBRAS scores. The coordinator's primary interpretation of this finding was related to training. She described how she would not expect the pre-trip training students received to differentially affect White students and students of color. She stated:

We have a really robust training program. Social justice ideas are a big component of this. All students participate in pre-trip training before they go on spring break and this is important content for all students no matter their race. Maybe we don't see significant differences in CoBRAS scores between students of different races because they are all receiving similar pre-trip training content related to these issues.

Therefore, one program coordinator's expectations of this research question were reinforced by the findings in this study.

On the other hand, three program coordinators mentioned their surprise that White students did not have significantly higher scores than students of color. One coordinator said, "It seems to me that White students should have higher scores [than students of color]. I guess I just see White students being more racist in their attitudes because of their lived experiences."

In summary, program coordinators had mixed interpretations of this finding. Some were surprised and expected students of color to have significantly lower CoBRAS scores compared to their White peers. On the other hand, one program coordinator's expectations were reinforced by this finding.

Research Question 5: Main Effects of Trip Location (International vs. Domestic) and Time on Total CoBRAS Scores; Interaction of Trip Location and Time

Research question five asked if there a difference between students who participated on an international alternative spring break and students who participated on a domestic alternative spring break with regard to total CoBRAS score. Research sub-question 5a asked if there is a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score. Research sub-question 5b asked if there is an interaction between trip location, and time (pre-break, post-break) in regard to total CoBRAS score.

A total of 721 pre- and post- alternative break surveys were collected from undergraduate students who indicated whether their trip was domestic or international on the survey at the four participating institutions. Pre- alternative break surveys accounted for 386 of the surveys. Post- alternative break surveys accounted for 335 of the surveys. Representation from the four institutions was Institution A (n=265), Institution B (n=88), Institution C (n=291), Institution D (n=77).

Table 10 shows the means and standard deviations for total CoBRAS scores for the two times (pre-alternative break and post-alternative break) and trip locations (domestic and international). Table 11 shows there was not a significant interaction between time and trip location on total CoBRAS score ($p=.51$). Additionally there was not a significant main effect of trip location on total CoBRAS score ($p=.10$) or time on total CoBRAS score ($p=.11$).

Table 10

Means, Standard Deviations and n for Total CoBRAS Score as a Function of Trip Location and Time

Trip Location	Pre- Alternative Break			Post- Alternative Break			Total	
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
International	39	50.34	11.76	32	48.76	16.09	49.63	13.80
Domestic	341	48.68	14.04	296	44.84	12.97	46.90	13.68
Total	380	48.85	13.82	328	45.22	13.33	47.17	13.70

Table 11

Analysis of Variance for Total CoBRAS Score as a Function of Location and Time

Variable and source	<i>df</i>	<i>MS</i>	<i>F</i>	η^2	<i>p</i>
CoBRAS Total Score					
Location	1	493.17	2.67	.004	.10
Time	1	465.80	2.53	.004	.11
Location*Time	1	80.80	.44	.001	.51
Error	704	184.50			

Program coordinators' reactions to non-significant impact of trip location on racial attitudes. The non-significant findings on research question 5 prompted both surprise and support from program coordinators. Overall, the program coordinators suggested the importance of race and it's relation to the specific issue area would likely be a more significant factor in influencing students' racial attitudes and total CoBRAS scores compared to the location of the trip, domestic or international. For example, one program coordinator suggested that both domestic and international trips focused specifically on race or identity issues would have a greater impact on students' racial attitudes:

We had three trips that were specifically focused on some kind of identity issues. The US/Mexico border trip specifically focused on race. The prison reform trip was specifically focused on the incarceration of African Americans. The Queer Youth Homeless trip was not specifically focused on race but students who are brave enough to go on a trip about GLBT issues are already going to be students who are interested in identity issues. I would expect students on these trips to be more open to these discussions and to have lower scores.

Another interpretation in support of the results of research question five is that the change seen in CoBRAS scores does not have to do with trip location but rather training received by all students. One program coordinator suggested she wouldn't expect to see a difference in scores between domestic and international trips because the factor most likely to influence lower CoBRAS scores is pre-trip training which is similar across groups traveling to any location.

Training is more important than location in my opinion. It is not surprising to me that the outcomes for students going internationally and domestically are similar. Before the students leave for alternative spring break they get the similar training. That would explain why you didn't see significant differences.

In summary, the four program coordinators suggested that there might be no significant main effects based on trip location due to the fact that training is consistent across all trips and other factors, such as the amount of focus placed on race or other identity issues, might impact CoBRAS scores more than trip location.

One program coordinator responded with surprise to the findings of research question 5 and expected CoBRAS scores to be higher for international trips compared to domestic trips:

The international versus domestic trip question is really interesting. In some ways I would expect to see the total CoBRAS scores to be higher for international trips. With international trips there are so many other factors around nationality or other issues. With domestic trips race could be a factor that could create the social issue in the first place or be heavily influencing the social issue.

One caution in these results is related to the sample. Of the 708 surveys collected, only 71 came from students participating on an international trip. Domestic trips were much more heavily represented in this sample.

Research Question 6: Main Effects of Trip Focus, Time; Interaction Between Trip Focus and Time

Research question six asked if there is a difference between students who participated on a people-focused alternative spring break, students who participated on an animal/environment

focused alternative spring break, and students who participated in a trip that focused equally on people and the environment with regard to total CoBRAS score. Research sub-question 6a asked if there is a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score. Research sub-question 6b asked if there is an interaction between issue-focus, and time (pre-break, post-break) in regard to total CoBRAS score.

A total of 708 pre- and post- alternative break surveys were collected from undergraduate students who indicated their trip focus on the survey at the four participating institutions. Pre-alternative break surveys accounted for 390 of the surveys. Post- alternative break surveys accounted for 338 of the surveys. Representation from the four institutions was Institution A (n=270), Institution B (n=89), Institution C (n=291), Institution D (n=78).

Table 12 shows the means and standard deviations for total CoBRAS score for issue focus (People or Animals/Environment or Equal Parts People/Environment) and time (pre-alternative break and post-alternative break). Table 13 shows there was not a significant interaction between issue focus and time on total CoBRAS score ($p=.97$). In other words, the effect of trip focus on total CoBRAS scores was not changed by the variable of time.

Additionally, there was not a significant main effect of time on total CoBRAS score ($p=.13$).

There was, however, a significant main effect of issue focus on total CoBRAS score, $F(2, 702) = 7.80, p < .001$. The measure of effect size facilitates the interpretation of substantive significance

of a research result and is a way of quantifying the size of the difference between two groups.

Eta for issue focus was .15, a smaller than typical effect according to Cohen (1988). Therefore,

while there was a statistically significant difference in total CoBRAS scores between students

who participated in trips with different issue focuses, the practical significance of this difference

was very small. In other words, the issue focus of the alternative spring break trip seems to result in statistically significant, but very small, changes in students' colorblind racial attitudes.

Table 12
Means, Standard Deviations and n for Total CoBRAS Score as a Function of Issue Focus and Time

Issue Focus	Pre- Alternative Break			Post- Alternative Break			Total	
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
People	322	48.05	13.53	293	44.54	12.81	46.38	13.30
Animals/Environment	32	51.88	16.63	15	49.07	15.68	50.99	16.22
Equal Parts People/Environment	26	55.06	11.89	20	52.36	16.74	53.89	14.10
Total	380	48.85	13.82	328	45.22	13.33	47.17	13.70

Table 13
Analysis of Variance for Total CoBRAS Score as a Function of Issue Focus and Time

Variable and source	<i>df</i>	<i>MS</i>	<i>F</i>	η^2	<i>p</i>
CoBRAS Total Score					
Issue Focus	2	1416.49	7.80	.022	.001
Time	1	422.07	2.32	.003	.13
Issue Focus*Time	2	5.49	.030	.000	.97
Error	702	181.69			

A post hoc Tukey Test indicated that total CoBRAS scores from alternative break students who participated in trips focused on people significantly differed from students who participated in trips focused equally on the environment and people ($p=.001$). The mean difference between students who participated in people-focused trips and students who participated in trips focused equally on people and the environment was 7.51, with the scores for students who participated in people-focused trips being lower. Lower total CoBRAS scores

among the students participating in people-focused trips indicate less colorblind racial attitudes among those students compared to students whose trips focused equally on the environment and people. The post hoc Tukey test did not indicate any significant differences between students who participated in people trips compared to students who participated in environment/animal focused trips. Additionally the post hoc Tukey test did not indicate significant differences between students who participated in animal/environment focused trips and students who participated in trips equally focused on people/environment.

Program coordinators' interpretation of significant main effects of issue focus on total CoBRAS scores. In general, program coordinators were not surprised the issue focus of the trip resulted in a statistically significant main effect on Total CoBRAS scores. They were, however, surprised that there were only significant differences found between the people-focused trips and the mix of people/environment focused trips and not significant differences between the people-focused trips and the environment-only focused trips. They suggested students who applied and were selected for people-focused trips, and trips more directly focused on race or social justice, might demonstrate lower scores both before and after the trip than their peers who applied for other trips. The program coordinators proposed students inherently interested in social issues would demonstrate lower CoBRAS scores. For example, in describing a trip that specifically focused on social justice issues, one program coordinator shared:

A lower mean in fall for San Francisco makes sense to me. This is the most politicized topic we offered this year. The topic was inequality related to gender and sexuality. The self-selecting group of applicants were a pretty savvy group of students wanting to interact with a community of activists. Having really strong attitudes makes sense.

On the other hand, one program coordinator suggested she wouldn't expect to see significant differences between trips with different focus areas. She suggested that training is the

universal component uniting trips of all focus areas and she would expect to see no significant differences related to trip focus. She said,

One of the more important frameworks and pedagogies of our program is that students understand holistically the issue and why it's an issue as opposed to a missionary mentality of 'I'm going in, I'm helping out, and then I'm leaving.' You're going there for a week so the reality is that you are not going to be doing anything. Your impact is not going to be great. Our goal is to create and demonstrate how complex these issues are. My guess is that these ideas carry over into student development and these ideas carry over to their opinions and beliefs in other areas such as race, even if the trip doesn't specifically focus on race.

She went on to describe further,

So, New Orleans looks and poverty and homelessness. It doesn't specifically focus on race. This trip deals a lot with SES. The goal for the students on this trip is to see homeless people as human beings not just as a homeless person. So I could see how that goal could translate into other areas like race.

This perspective might explain why there are not significant differences seen between students who participated in people trips compared to students who participated in environment/animal focused trips or between students who participated in animal/environment focused trips and students who participated in trips equally focused on people/environment. However, none of the program coordinators were able to contribute a full explanation of the results found by the CoBRAS survey related to issue-focus of trips.

Finally, although this topic wasn't specifically researched in this study, two program coordinators suggested there may be differences in total CoBRAS scores between students who participated on people-focused trips that focused specifically on race and students who participated on people-focused trips that did not specifically focus on race. For example, one program coordinator described differences between his institution's Washington D.C. trip which focused broadly on education policy and his institutions San Francisco trip which focused on inequality related issues.

Education policy is a broader draw. We are more likely to see a higher CoBRAS average as a starting point because these students are simply interested in education. Maybe D.C. is a safe play. It's easy to get behind funding schools during tax season....On the other hand, San Francisco is highly politicized. I would expect lower scores to begin with.

Exploring this question further would be an opportunity for future research on this topic.

Research Question 7: Main Effects of Gender and Time on Total CoBRAS Scores;

Interaction Between Gender and Time

Research question seven asked if there is a difference between males and females with regard to total CoBRAS score. Research sub-question 7a asked if there is a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score. Research sub-question 7b asked if there is an interaction between gender and time (pre-break, post-break) in regard to total CoBRAS score.

A total of 716 pre- and post- alternative break surveys were collected from undergraduate students who indicated their gender on the survey at the four participating institutions. Pre-alternative break surveys accounted for 385 of the surveys. Post- alternative break surveys accounted for 331 of the surveys. Representation from the four institutions was Institution A (n=262), Institution B (n=87), Institution C (n=290), Institution D (n=77).

Table 14 shows the means and standard deviations for total CoBRAS score separately for the two times (pre-alternative break and post-alternative break) and the two genders (males and females). Table 15 shows there was not a significant interaction between gender and time on total CoBRAS score ($p=.816$). This means that the effect of gender on total CoBRAS score does not change with the function of time (before or after alternative spring break). There was, however, a significant main effect of gender on total CoBRAS score, $F(1, 700) = 31.99, p<.01$. Female-identified students' scores on the CoBRAS instrument were lower compared to male-identified

students. Female-identified students have slightly less racially colorblind attitudes compared to male-identified students. Eta for gender was about .21 which according to Cohen (1988) is a small effect. This small effect size indicates that while the differences between male and female identified students is statistically significant, the practical difference is small. Furthermore, there was a significant main effect of time on total CoBRAS score, $F(1, 700) = 9.23, p < .01$. Students' scores on the CoBRAS instrument were lower after participating in alternative spring break indicating reduced color-blind racial attitudes. Eta for time was about .11, a smaller than typical effect. In other words, participation in alternative spring break seems to result in statistically significant, but very small, positive changes in students' colorblind racial attitudes.

Table 14
Means, Standard Deviations and n for Total CoBRAS Score as a Function of Gender and Time

Gender	Pre- Alternative Break			Post- Alternative Break			Total	
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Male	86	53.91	15.58	81	50.62	14.68	52.31	15.19
Female	293	47.55	12.88	244	43.71	12.16	45.81	12.69
Total	379	48.99	13.78	325	45.43	13.15	47.35	13.60

Table 15
Analysis of Variance for Total CoBRAS Score as a Function of Gender and Time

Variable and source	<i>df</i>	<i>MS</i>	<i>F</i>	η^2	<i>p</i>
CoBRAS Total Score					
Gender	1	5585.53	31.99	.044	.009
Time	1	1611.53	9.23	.013	.009
Gender*Time	1	9.50	.05	.000	.82
Error	700				

Program coordinators' interpretation of significant main effects of gender on racial attitudes. One consistent insight shared in relation to the findings for research question 7 was that more women participated in these four alternative spring break programs than men (*n* for

women=537, *n* for men=167). All four program coordinators mentioned this in their interviews. There was some skepticism that findings related to research question 7 were accurate given the demographics of the sample. For example one coordinator reported,

We don't have a lot of men. There were six men in the pretest sample and eleven men in the posttest sample from our school. We had a total of 15 men participate in our program. I'm surprised to see the difference [between the scores of men and women] that you see in general.

In general, program coordinators suggested a sample with more balanced representation from men and women would be needed to make accurate conclusions on this research question.

One program coordinator suggested the lower scores for women on the CoBRAS could be due to the fact the selection process is more competitive for women. He stated, "Generally we have no shortage of do-gooder White women. When the application is available, White women are the first ones to show up." With the aim of selecting a diverse pool of student applicants, it might be hardest for White women to get selected because they are competing for spots against a large pool of other White women. Therefore, the women who enter the program may be more developmentally advanced with regard to racial attitudes and identity awareness in general. Because fewer men apply, trip leaders may be apt to select men who are less aware of issues related to race and identity resulting in higher CoBRAS scores. This might explain the differences in scores between men and women on the CoBRAS.

Another possible explanation for women's lower scores on the CoBRAS compared to men is that women may have less colorblind racial attitudes due to the fact that they have a subordinated gender identity. Having a subordinated gender identity may lead women to be more empathetic or understanding around other marginalized identities such as race, thus resulting in reduced scores on the CoBRAS instrument, and less colorblind racial attitudes compared to men.

Program coordinators were not surprised that there was no significant interaction found between student gender and time. They expected the alternative break experience to impact men and women in similar ways.

Nor were program coordinators surprised by the statistically significant main effect of time on Total CoBRAS score. Their interpretations of this finding are discussed in detail following research question 1.

Summary

In this chapter, I provided the results from this study. I presented CoBRAS survey results which demonstrated support that participation in alternative spring break may have the potential to shift students' racial attitudes as evidenced by statistically significant differences on alternative break participants' pretest and posttest scores on the Color Blind Racial Attitudes Scale (Research Question 1).

CoBRAS survey findings also suggested that time (pre-break, post-break, nonparticipation in alternative break) (Research Question 2a), host institution (Research Question 3), issue focus of the trip (Research Question 6), and gender of student participant (Research Question 7) have statistically significant main effects on CoBRAS scores. Students who were not selected for and did not participate in alternative spring break had the higher CoBRAS scores than alternative break participants indicating more colorblind racial attitudes among the non-alternative break participants. Alternative break students' CoBRAS scores after alternative spring break were lower compared to alternative break students' CoBRAS scores before alternative break indicating lower colorblind racial attitudes among students after participation in alternative break. Students from Institution C had higher CoBRAS scores compared to students from Institutions A, B, and D indicating slightly higher colorblind racial

attitudes. Students from Institutions B and D had lower CoBRAS scores compared to students from Institutions C and A indicating slightly lower colorblind racial attitudes. Students participating in people-focused alternative breaks have lower CoBRAS scores indicating slightly reduced colorblind racial attitudes compared to students participating in environmental focused trips or trips equally focused on environment/people. Female-identified students have lower CoBRAS scores and slightly reduced colorblind racial attitudes compared to male-identified students.

Race of student and location of alternative break trip (domestic or international) were not shown to have statistically significant main effects on CoBRAS scores. White students and students of color did not have significantly different CoBRAS scores or colorblind racial attitudes. Students who participated on international trips did not differ significantly with regard to CoBRAS scores or colorblind racial attitudes compared to students who participated on domestic trips.

The only statistically significant interaction between variables in this study was between host-institution and time (pre-break, post-break, non-break) (Research Question 2). A significant interaction between variables indicates the effect of one independent variable on the dependent variable changes depending on the level of another independent variable. In this case, the effect of host institution changed depending on time/participation in alternative break. Both institutions A and D saw reductions in CoBRAS scores from the alternative break students' pretest and posttest indicating slight reductions in colorblind racial attitudes among students from both schools. However, pretest to posttest scores from institution D were reduced more than pretest to posttest scores from institution A indicating greater reductions in colorblind racial attitudes among students from institution D compared to institution A. The difference between the scores

of students not participating in alternative break compared to alternative break pretest scores was very small at institution D. This difference was much greater at institution A, with students not participating in alternative spring break having significantly higher CoBRAS scores indicating significantly more colorblind racial attitudes.

Table 16 shows a summary of the significance and effect sizes for all research questions involving CoBRAS scores.

CoBRAS Survey Results Summary

Table 16

Summary of Significance for all Research Questions involving CoBRAS Scores

Quantitative Research Questions	p-value	Effect Size*	Statistically Significance Difference Found?
1. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	$p < .001$	$d = .27$ small effect	yes
1a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 1: Unawareness of Racial Privilege?	$p < .001$	$d = .29$ small effect	yes
1b. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 2: Unawareness of Institutional Discrimination?	$p = .003$	$d = .23$ small effect	yes
1c. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS construct 3: Blatant Racial Issues?	$p = .035$	$d = .16$ smaller than typical effect	yes
2. Is there a difference between students from Institutions A and D with regard to total CoBRAS score?	$p < .001$	$\eta = .18$ small effect	yes
2a. Is there a difference between alternative break participants prior to spring break (November), alternative break participants after spring break (April), and alternative break non-participants with regard to total CoBRAS score?	$p < .001$	$\eta = .24$ small to medium effect	yes
2b. Is there an interaction between host-institution, and time (pre-break, post-break, non-break) with regard to total CoBRAS score?	$p = .030$	$\eta = .12$ smaller than typical effect	yes
3. Is there a difference between students from Institutions A, B, C, and D with regard to total CoBRAS score?	$p < .001$	$\eta = .25$ small to medium effect	yes
3a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	$p = .003$	$\eta = .11$ smaller than typical effect	yes
3b. Is there an interaction between host-institution, and time (pre-break, post-break) in regard to total CoBRAS score?	$p = .57$		no
4. Is there a difference White students and students of color with regard to total CoBRAS score?	$p = .117$		no
4a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	$p < .001$	$\eta = .14$ small effect	yes

Quantitative Research Questions	p-value	Effect Size*	Statistically Significance Difference Found?
4b. Is there an interaction between race, and time (pre-break, post-break) in regard to total CoBRAS score?	$p=.782$		no
5. Is there a difference between students who participated on an international alternative spring break and students who participated on a domestic alternative spring break with regard to total CoBRAS score?	$p=.10$		no
5a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	$p=.11$		no
5b. Is there an interaction between trip location, and time (pre-break, post-break) in regard to total CoBRAS score?	$p=.51$		no
6. Is there a difference between students who participated on a people-focused alternative spring break, students who participated on an animal/environment focused alternative spring break, and students who participated on a trip with equal focus on people/environment with regard to total CoBRAS score?	$p<.001$	$\eta=.15$ small effect	yes
6a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	$p=.13$		no
6b. Is there an interaction between issue-focus, and time (pre-break, post-break) in regard to total CoBRAS score?	$p=.97$		no
7. Is there a difference between male and female students with regard to total CoBRAS score?	$p<.01$	$\eta=.21$ small to medium effect	yes
7a. Is there a difference between alternative spring break participants prior to spring break (November) and alternative spring break participants after spring break (April) with regard to total CoBRAS score?	$p<.01$	$\eta=.11$ smaller than typical effect	yes
7b. Is there an interaction between gender and time (pre-break, post-break) in regard to total CoBRAS score?	$p=.82$		no

*Effect sizes not reported when $p>.10$

Program Coordinator Interview Summary

In addition to CoBRAS survey findings, in this chapter, I also provided an overview of the interview results found in this study. Program coordinators at each participating institution were provided with the CoBRAS survey findings and were given the opportunity to interpret these results based on their experience with their program. Program coordinators identified five main themes they believe contributed to influencing student CoBRAS scores including: a) training, b) diversity of participants and leaders, c) community partners, d) developmental level/skill of trip leaders, and e) current events. Some program coordinators also suggested that students who are interested in alternative spring break and invest time and effort in applying for and participating in alternative spring break may enter the program with lower colorblind attitudes than their peers who do not participate in alternative spring break.

The interview findings provide context for the CoBRAS survey results. A mixed methods approach allows the researcher to explain nuances in the survey data that might not otherwise be explained by looking at the statistical analysis alone. This study will be concluded in Chapter V which will address the significance of the research, limitations of the research, and identifies future directions and practical implications of the findings.

CHAPTER V: DISCUSSION, RECOMMENDATIONS, CONCLUSIONS

The overarching purpose of this study was to describe the effect of alternative spring break on the color-blind racial attitudes of undergraduate students as measured by the Color Blind Racial Attitudes Scale (CoBRAS) at four institutions of higher education in the United States. Theoretically, the study is guided by theories informing service-learning including the ideas of John Dewey, Paolo Friere, and Kolb's Experiential Learning Theory. The study is also guided by racial identity development theory and theories of racial attitudes, most specifically Ultramodern Racism Theory and Color-Blind Racial Ideology. Methodologically, the study was a mixed-method, explanatory sequential design. Bringing together both quantitative and qualitative elements contributed to greater contextual understanding of the findings.

The findings in this study suggest participation in alternative spring break lowers color blind racial attitudes of undergraduate college students as measured by CoBRAS. Alternative break students' Total CoBRAS scores post-alternative spring break were significantly lower ($M=45.18$) than alternative break students' scores prior to spring break ($M=48.88$). The difference between the two means is 3.70 on a 100-point scale. CoBRAS scores in the mid to upper 40s indicate moderately-low color-blind racial attitudes. While there was a statistically significant difference between pretest and posttest total scores on the CoBRAS instrument, the practical significance of this change is small. Participation in alternative spring break seems to result in statistically significant, but very small, positive changes in students' colorblind racial attitudes. In other words, students' scores shifted from moderately-low color-blind racial attitudes to slightly less moderately-low color-blind racial attitudes.

Host institution, issue focus of trip (people-focused vs. animal/environment focused vs. a mix of people-focused/environment focused), and gender of undergraduate student participant seemed to be factors that influenced CoBRAS scores. Students who participated in people-focused alternative spring breaks had lower CoBRAS scores (less color-blind racial attitudes) compared to students who participated in trips focused on animals or the environment or trips that focused equally on people and the environment. Female-identified students had lower CoBRAS scores (less color blind racial attitudes) compared to their male-identified peers. Effects for these variables were either small or small to medium in size indicating that although the differences between groups was significant, the practical significance of the differences is small. Race of student and location of alternative break trip (domestic vs. international) were not shown to be factors influencing total CoBRAS scores.

Practical Implications of Findings

Overall, the findings of this study provide support for alternative break programs as a strategy for positively impacting the colorblind racial attitudes of college students in small, but significant ways. Previous research on service-learning programs has indicated mixed results with regard to the impact of service-learning on racial attitudes of undergraduate college students. O’Grady (2000) and Simmons et al. (2011) suggested—and this study reinforces—the belief that multicultural education is a critical component for ensuring positive outcomes of service-learning efforts, particularly in situations in which White students are engaging in service experiences in communities of color. Eby (1998) suggested—and this study reinforces—it is critical to carefully select community partners and define community needs in such a way that students don’t see community needs as “deficiencies” to be solved.

Overall Support for Alternative Break Positively Impacting Racial Attitude Outcomes

Overall, the findings in this study provide support for alternative spring break programs as a mechanism for positively impacting diversity outcomes for college students, specifically racial attitudes of undergraduate college students, in small ways. As evidenced in the finding of research question one, all four participating institutions saw reductions in student CoBRAS scores following participation in alternative spring break. This study endorses alternative break as a model for positively impacting college students with regard to the development and evolution of their racial attitudes. This study could be utilized to generate support for alternative break programs across the country, particularly at institutions that explicitly state diversity, inclusion, and racial understanding as values. Tangible evidence provided in this study supports arguments for programs to expand existing alternative break offerings for students, establish programs where none exist, and to leverage additional financial resources. This study reinforces the idea that positive diversity outcomes for students are not limited to the long-term, formalized academic service-learning setting, but can and do occur in alternative break programs which are short-term and co-curricular in nature.

Support for Best Practices within Programs

In addition to general support for alternative break programs, this study also provides specific support for alternative break programs that adhere to particular best practices as established by the national non-profit, Break Away, located in Avondale Estates, Georgia. All four participating institutions in this program benefited from strong leadership and organization, likely contributing to the positive outcomes in this study. As discussed in Chapters III and IV, all four institutions are members of the national non-profit Break Away and follow the “eight quality components of alternative break” as identified by Break Away (2013a). These include:

- a. Strong direct service: student participants must engage in a minimum of 15 hours of hands on projects and activities that address critical and unmet social needs as determined by the community.
- b. Orientation: students must be oriented to the mission and vision of the community partner for a minimum of 4 hours prior to traveling on spring break.
- c. Education: Educational sessions, prior or during spring break, provide participants with historical, political, social, and cultural context of the social issue they will be addressing.
- d. Training: Participants should be provided with training and skills necessary to carry out the tasks of their projects either before the trip or during the trip.
- e. Reflection: During the trip, participants should reflect a minimum of 4 hours— synthesizing the direct service, education and community interaction components of their trip.
- f. Reorientation: Upon return to campus, participants should engage in a minimum of 2 hours of reorientation activities where they can share their alternative spring break experiences and translate them into a lifelong commitment to active citizenship.
- g. Diversity: The participants in the program should include a broad range of students from the campus community. Additionally, the program should intentionally address the issue of diversity and social justice.
- h. Alcohol and Other Drug Free: Institutions must provide education and training on alcohol and drug issues and have a policy on how these issues are dealt with on alternative spring break.

Program coordinators specifically highlighted intentional training efforts focused on diversity and social justice for student trip leaders, careful vetting and selection of host sites and community partners nearly a year in advance of spring break, and strong commitment to intentional dialogue and reflection related to identity and racial justice as critical components for impacting the positive findings of this study.

Nearly two hundred college campuses host alternative break programs across the country. Some of these programs do not commit to the best practices as outlined by Break Away. This study only included a sample of four institutions that did commit to these best practices. Therefore, this study can only provide endorsement for programs that do adhere to these practices.

Variable Interactions and Programmatic Implications

This study found that participation in alternative spring break did not differentially impact students based on differences in race and gender. Nor did participation in alternative spring break differentially impact students based on the location of their trip or issue focus of their trip. These interactions and their practical implications are discussed below.

Race

Race was not shown to have a main effect on total CoBRAS scores of undergraduate students participating on alternative spring break nor was there a significant interaction between race and time on total CoBRAS scores. In other words, both students of color and White students participating in alternative spring break benefit equally from participation in alternative spring break with regard to racial attitudes. As evidenced by the findings of research question one and question 4a, students of all races showed significantly lower scores on the CoBRAS instrument following participation in alternative spring break. The practical relevance of this finding to

program coordinators is that they should continue to encourage diverse participation in their programs as suggested by the diversity goal in the “eight quality components of alternative break” outlined by Break Away.

Gender

While women had statistically significant lower CoBRAS scores compared to men, both men and women were found to benefit from participation in alternative spring break with regard to reduction in total CoBRAS scores and lower colorblind racial attitudes following participation in alternative spring break. In other words, there was no statistically significant interaction between student gender and time found in this study. Despite this, women were significantly overrepresented in the sample of this study at all four participating institutions. This finding suggests alternative break programs need to do a better job marketing and recruiting male-identified student participants to ensure a more diverse volunteer group.

Blackman (1999) suggested several strategies for assisting volunteer coordinators with recruiting male volunteers. She suggested offering all-male volunteer activities. In this case, offering an all-male alternative break trip may assist with encouraging men to get involved with alternative spring break. Blackman also suggested that specifying the need for male volunteers on marketing materials may assist in male volunteer recruitment. Finally, utilizing a nomination system followed by a personal invitation by the volunteer coordinator may assist in getting men involved.

Trip Location

The location of the trip, domestic or international, was not shown to have a significant main effect on students racial attitudes nor was there a significant interaction between trip location and time on total CoBRAS scores. All alternative break students experienced

statistically significant lower CoBRAS scores as a result of their participation in alternative spring break as evidenced by the findings of research question one.

This finding may influence practitioners as they select trip locations. Some alternative break host institutions are not in a position to offer international alternative spring break trips for one reason or another. For example, logistical coordination for international trips can be more difficult for program coordinators and risk management issues overseas can be more difficult to navigate. Additionally, for some students, cost can be a limiting factor to attending an international alternative break experience. Host institutions that are in the position to only offer domestic alternative break trips will be reassured by the findings in this study. They can expect positive diversity outcomes for students related to racial attitudes on all alternative break experiences, domestic or international.

Issue Focus

As evidenced by the findings of research question 6b, there is no statistically significant interaction between issue focus and time on total CoBRAS scores. This means that regardless of the issue focus of an alternative break trip, program coordinators can expect the same impact of participation of alternative break on students' racial attitudes.

This finding may impact the type of trip offerings program coordinators choose to include in their program. There are many other variables to consider when selecting community partners and issues to explore on alternative break. Most program coordinators prefer to offer trips exploring a mix of issue areas so as to attract students with a variety of different passions. The finding that there is no significant interaction between trip issue focus and time will be reassuring to program coordinators with this strategy. They can be reassured that outcomes related to racial attitudes should be similar across trips with various issue focuses.

Alternative Break Not the Only Answer

While this study provides overall support for alternative break programs and implementing best practices within alternative break programs, the changes found in this study in students' racial attitudes as a consequence of alternative break participation were positive but very small. Prior to alternative spring break, students started with moderately-low color blind racial attitudes. Immediately following spring break, students ended with slightly lower moderately-low color blind racial attitudes. The practical implication of this finding is if a primary goal of institutions of higher education, service-learning programs, or society at large is to cultivate anti-racist attitudes among college students and citizens, more work needs to continue. Participation in alternative break might be a small part of the solution, but it isn't everything. Colleges and universities will need to look at comprehensive strategies for integrating topics of race and racism, power and privilege, and diversity education in order to cultivate more substantial changes in students' colorblind racial attitudes.

Implications for Scholars and Theorists

Service-learning scholars, student development theorists, and racial attitudes theorists provided the foundation for this work through previous scholarship on service-learning and processes by which individuals develop their racial identities and racial attitudes toward others. The conceptual framework for this study was provided in Chapter II (Figure 1) and highlighted the ways that unique programmatic factors examined in this study may influence the constructs of colorblind racial ideology and therefore students' colorblind racial attitudes. The current study contributes to scholarship in each of these areas and provides an opportunity for scholars to build on the findings and implications to further explore the impacts of alternative spring break on

undergraduate college students. Implications for scholars exploring service-learning, racial identity development theory, and racial attitudes theory are explored below.

Service-Learning

The roots of service-learning can be traced back to several educational theorists including John Dewey, David Kolb, and Paulo Friere. While the details and unique contributions of each theorist vary, all three highlight the importance of several components of quality service-learning experiences: fostering growth, personal transformation, and development in learners and community members through direct service/action, intentional links between action and reflective/critical thinking, and cultivation of community. This study supports these theories and previous service-learning scholarship suggesting that these and other components are significant predictors for positive student outcomes (Eyler & Giles, 1999). Specifically, this study supports previous research which found that service-learning appears to influence student attitudes toward race and social responsibility and that these effects may be influenced by host of factors such as quality of service placement, quality and quantity of reflection, and exposure to diversity (Eyler, et al., 2001). These factors were all programmatic components of the four participating institutions and CoBRAS scores for students at all four scores were reduced as a result of alternative break participation. Further research can more systematically examine the effect of these various program factors on participating students' colorblind racial attitudes.

One opportunity for future service-learning research highlighted by program coordinators in this study is to explore the impact of racially focused alternative break experiences on students' racial attitudes. While this study did ask questions related to trip issue focus (people-focused, environment/animal focused, equal mix of people/environment focus), this study did not inquire about trips focused exclusively on race or racial issues. Program coordinators

hypothesized trips focused exclusively on race would have larger positive outcomes on students' colorblind racial attitudes.

Another opportunity for future service-learning research highlighted by program coordinators in this study is to explore the impact of alternative break experiences on students' racial attitudes and other factors on a trip by trip basis. Program coordinators suggested that variability between each trip could contribute to different outcomes for students related to colorblind racial attitudes and other factors.

Racial Identity Development Theory

Many theorists have explored the patterns of racial identity development of students of various racial identities (Cross, 1971; Hardiman, 1982; Helms, 1990; Rowe et al., 1994).

Although these models vary based on context, generally development for people occurs through several stages: unawareness of race and racism, early awareness of race and racism, experiences which lead to internal dissonance of individuals' previous notions of race or racism which can lead to behavioral changes, integration of this awareness into personal identity and interaction with others, and positive connection with racial identity and commitment to anti-racism efforts (Cross, 1971; Hardiman, 1982; Helms, 1990; Rowe et al., 1994).

The findings of this study suggest that alternative spring break is an experience that can lead to dissonance of students' previous notions of race and racism, as suggested in many racial identity development theories, and contribute to further development of racial identity in both White undergraduate students and undergraduate students of color. Program coordinators suggested the on-trip service experience working across racial differences is only one component of the experience which may contribute to this change. Pre-trip training meetings discussing topics such as social justice and race as well as reflection sessions following service may also

serve as important components for contributing to the change in racial attitudes seen in students in this study. One opportunity for future scholarship is to identify the ways in which experiences such as alternative spring break contribute to the state of racial identity development focused on long-term commitment to anti-racism efforts and long-term positive connection with racial-identity. Longitudinal and in-depth qualitative studies could address this gap in knowledge.

This study also suggests intersectionality of identity may be an opportunity further research and scholarship tied to racial identity development theory. Shields (2008) suggests that recognizing the ways that multiple identities intersect with systems of power and privilege contributes to a more complex understanding of power. In this study, gender was identified as a variable having a main effect on racial attitudes of undergraduate college students participating in alternative break. Women had statistically significant lower scores compared to men. This finding supports previous research with the CoBRAS instrument concluded women have lower color-blind racial attitudes compared to men (Neville et al, 2000). Several researchers have argued that women may be less likely to hold racist attitudes given their experience with gender discrimination (Carter, 1990; Pope-David & Ottavi, 1994) Further research that addresses the impacts of gender on racial identity development and the multiple ways personal identities intersect with systems of power and privilege would contribute to scholarship and theory in this field.

Racial Attitudes Theory

This study is rooted in theories of modern and ultramodern racism, particularly focused on the notion of Color-Blind Racial ideology. Racial colorblindness consists of two primary attitudes: (a) *color-evasion* in which racial sameness is emphasized and acknowledging differences in experiences and political realities is avoided; and (b) *power-evasion* or the belief

that resources are fairly distributed to everyone and success is attributed to individual effort (Frankenberg, 1993) and four types of color-blind racial ideology: (a) *abstract liberalism* which emphasizes political liberalism and the availability of equal opportunities to everyone regardless of race; (b) *naturalism* in which racial clustering is interpreted as a natural and preferred occurrence; (c) *cultural* in which racial disparities are explained through cultural practices; and (d) *minimization* of racism in today's society (Bonilla-Silva, 2001). Color-Blind Racial Attitudes are measured in this study using the Color-Blind Racial Attitudes Scale which is comprised of three constructs: (a) Unawareness of Racial Privilege, (b) Unawareness of Institution Discrimination, and (c) Blatant Racial Issues.

This study demonstrated participation in alternative spring break lowers CoBRAS scores on all three constructs of the CoBRAS instrument. Students' scores on CoBRAS construct three, Blatant Racial Issues, started the lowest compared to the other constructs and were least changed by the alternative break experience. This finding may suggest certain experiences, such as alternative break disrupt some components of racial attitudes more than others, in this case, ideas about racial privilege, and awareness of institutional discrimination. A basic understanding of blatant racial issues, the most "obvious" component of racial attitudes, may need to be present in order for change to occur in other areas.

The CoBRAS instrument and the methodology of this study did little to illuminate which of the Frankenberg's (1993) attitudes were most impacted by alternative break and which components of Bonilla-Silva's (2001) color-blind racial ideology were most disrupted by the alternative break experience. In depth, qualitative interviews of college students focused on these questions may help to clarify these gaps in knowledge. By continuing to explore experiences such as alternative breaks, scholars and theorists studying racial attitudes theory may better

understand the ways undergraduate students integrate learning from intentional short-term service-learning experiences into their lives and racial perspectives of themselves, others, and society.

Limitations

Control Group Two Participating Schools

One of the limitations of this study is that students who did not participate in alternative break were only surveyed at two of the four participating institutions. Access to non-alternative break students at two of the participating schools was very difficult to obtain. Faculty from those institutions were not interested in interrupting their class time to collect data for this project. Therefore, while I was able to track change that occurred within the alternative break group, I was not able to compare this to change that may have occurred in a “control” group.

Control Group One Data Point

In addition, only one data point was obtained from the students not participating in alternative break. This was due to the fact that data were collected in academic classes at those participating institutions. Because students at both of these schools change their schedules on a semester basis, it would have been nearly impossible to survey the same students at two different points in time during fall and spring semesters. When designing the study initially, I assumed very little change in racial attitude would happen in the “control” group from one semester to the next. However, current events with a racial focus in the United States played a significant role on many college campuses during the 2014-2015 academic school year. As a result, it is difficult to conclude how much or how little the findings of this study both inside of and outside of the alternative spring break participant group were impacted by racialized current events during that timeframe.

Sample

Another limitation of the study was the sample taken. More than 97 college campuses host alternative break programs across the country. This study relied on data from four of these. All four of the participating institutions were a member of Break Away, a nonprofit organization devoted to supporting college campuses hosting alternative break. All four also adhered to the “eight quality components of alternative break.” As I was conducting research with these four schools, it became clear these institutions in many ways are “model alternative break programs.” Their programs have been operating for many years and they have a well-developed protocol for success. All four institutions had well-honed training programs integrating service-learning values and social justice themes. All four institutions also were intentional in their selection of host sites and community partners.

The findings in this study indicated color-blind racial attitudes among undergraduate students are reduced as a result of participation in alternative spring break. Findings also indicated host institution is a significant factor in influencing racial attitudes of undergraduate college students. Given that this study accessed data from four established, high-quality programs, it is possible that different results and different outcomes would be found at institutions with different guiding philosophies, different organization, and different levels of intentionality. This limitation would support findings in other research studies indicating that in some situations service-learning can have a negative impact on diversity outcomes for students while in other situations service-learning can have positive impacts on diversity outcomes for students.

Directions for Future Research

While this study suggested findings to a few specific research questions related to racial attitudes of undergraduate college students, there is much room to continue research related to alternative breaks and outcomes for college students who participate on alternative break. Three areas of possible research that build upon the findings of this study are outlined below.

Longitudinal Study

One opportunity for future research related to this study and to alternative breaks in general is to focus on the long-term impacts of the alternative break experience on students. To date, only one researcher (Kiely, 2004) has attempted to tackle this question. His study involved 22 students who traveled to Nicaragua between 1995 and 2001 through one specific alternative break program at one specific institution. He found the longevity of student outcomes as a result of alternative break is limited due to what he calls the “chameleon complex” (Kiely, p. 25). The “chameleon complex” describes the struggle that students experience in their attempts to translate their critical awareness into meaningful action, what Freire (1970; 2003) called praxis.

Related to this specific study, it would be very interesting to resurvey the alternative break participants utilizing the Color Blind Racial Attitudes Scale six months and/or one year after their alternative break experience to see if the effects that were discovered in this study last over time. Given the fact that this study involved students from multiple institutions and students who participated on many different trips, generalizable results would make a strong contribution to the body of research focused on alternative break.

Mimicking Research Design for Different Constructs

In addition to longitudinal research, another opportunity for future research related to this study is to mimic the research design utilized in this study (multi-institutional, mixed-methods)

and apply the design to research questions focused on different constructs or outcomes for students. The current body of research related to alternative breaks relies heavily on single-trip case studies. As a result, the generalizability of findings is limited because program factors unique to that specific trip may not occur at other locations. Only one researcher to date (Niehaus, 2012) attempted in her unpublished doctoral dissertation a large quantitative study utilizing data from 2000 student respondents representing 450 different alternative break trips at 97 colleges and universities across the United States.

One strong advantage of this study is that it utilized both quantitative and qualitative data from multiple institutions hosting alternative break programs across the United States. Program coordinators participating in the study mentioned the value of the methodology of this study stating that “hard data” in the form of statistical analysis of results from a valid and reliable instrument can be a strong argument for program effectiveness and program outcomes. This information can be utilized to justify programmatic decisions and to seek support and resources. Coupling that data with contextual and interpretative data provided by qualitative interviews contributes to a rich and more complete understanding of the phenomenon being researched.

Therefore, one area of future research is to utilize the same methodology employed in this study and apply it to different constructs or outcomes for students. Possible constructs to be explored include citizenship, student self-confidence, problem solving abilities, cross-cultural competence, or leadership abilities. Utilizing or developing valid and reliable instruments to measure such constructs would contribute to the validity of the findings.

Student Trip Leaders

A third opportunity for future research emerging from this study is research focused on student trip leaders. Alternative break research to date almost exclusively focuses on outcomes

for student participants on trips, with a small body of research focusing on outcomes for community partners. According to program coordinators participating in this study, an important group of people who both contribute to the experiences of others on alternative break and who are concurrently impacted by the alternative break experience are student trip leaders. This is a neglected group in the current body of research.

Program coordinators consistently highlighted the role student trip leaders in their interviews and shared that because of a “train the trainer” model common at many institutions hosting several alternative break programs at one time, student leaders are given much responsibility in terms of proposing trips, delivering pre-trip training content to students, communicating with community partners, and facilitating reflections.

It would be very interesting to conduct research focused on alternative break leaders and the impacts that participation in the program has on them with regard to leadership abilities, citizenship outcomes, attitudes related to social issues and politics, and facilitation skills. Additionally, this group could provide significant insight in identifying trip specific or programmatic factors that make a difference to community partners and student participants.

Summary

In this chapter, I explored implications and directions for future research based on the current study. Specifically I discussed the practical implications of the findings for alternative break programs and alternative break program coordinators. In general, the findings from this study provide support for the notion that alternative break is an effective programmatic strategy for positively influencing racial attitudes of undergraduate college students in small but significant ways. Existing alternative spring break programs can utilize this information to seek additional funding, resources, or support for their programs. Institutions without alternative break

programs can utilize this information to make an argument for the establishment of new programs.

Implications for scholarship and theory related to service-learning, racial identity development theory, and racial attitudes theory were also identified in this chapter. This study supports previous service-learning research suggesting positive outcomes for students are linked to specific programmatic components of a service-learning experience. Further service-learning research addressing how student identity (i.e. gender or other factors) and issue focus of the service-learning experience impact outcomes for students are opportunities for future scholarship. This study also suggests alternative break experiences can disrupt students' previous understandings of race and racism and cause attitude changes. Finally, this study supports ultramodern racism theories and suggests that alternative spring break is most effective at altering students' understanding of privilege and students understanding of institutional discrimination.

In this chapter, I also identified limitations to the current study. One limitation was that a "control" group was only obtained from two of the four participating institutions. A second limitation was that the "control" group was only sampled at one point in time. A final limitation was that the sample only included institutions that were members of Break Away Organization and followed recommendations related to the "eight quality components for alternative break." As a result, the findings for this study may not be able to be generalized across all alternative break programs in the county.

Finally, I described directions for future research based on the findings of the current study. Specifically, I suggested expanding on the current research study to include longitudinal data from the participants in the current study. Conducting such a study would determine if the

impacts of alternative break on the racial attitudes of undergraduate students last over time. I also suggested conducting future research on constructs of interest (citizenship, student self-confidence, problem solving abilities, cross-cultural competence, leadership abilities) utilizing the same methodology found in this study: multi-institutional, mixed-methods. Finally, I suggested future research exploring the role and impact of student trip leaders. To date, most alternative break research focuses on students outcomes. A small body of research focuses on outcomes for community partners. Student trip leaders were identified as a key component to the success of all four participating programs and better understanding their contributions to alternative break programs as well as program impacts on leaders would contribute to scholarship in this area.

REFERENCES

- Aberson, C. L. (2007). Diversity experiences predict changes in attitudes toward affirmative action. *Cultural Diversity and Ethnic Minority Psychology, 13*(4), 285-294.
- Alexander, C. M. (1992). Construct validity and reliability of the White Racial Identity Attitude Scale (WRIAS). *Dissertation Abstracts International, 53-11A*, 3799.
- American Anthropological Association (1998). American Anthropological Association statement on race. *American Journal of Physical Anthropology, 101*, 569-570.
- Associated Press (2012, October 27). AP poll: Majority harbor prejudice against Blacks. NBC News. Retrieved from <http://usnews.nbcnews.com/news/2012/10/27/14740413-ap-poll-majority-harbor-prejudice-against-blacks?lite>
- Astin, A. W., Sax, L. J., & Avalos, J. (1999). Long-term effects of volunteerism during the undergraduate years. *Research in Higher Education, 22*(2), 187-202.
- Astin, A. W., Vogelgesang, L. J., Ikeda, E. K., & Yee, J. A. (2000). *How service-learning affects students*. University of California, Los Angeles: Higher Education Research Institute.
- Awad, G. J., Cokley, K., & Ravitch, J. (2005). Attitudes toward affirmative action: A comparison of color-blind versus modern racist attitudes. *Journal of Applied Social Psychology, 35*, 1384-1399. doi:10.1111/j.1559-1816.2005.tb02175.x
- Battistoni, R. M. (1997). Service-learning and democratic citizenship. *Theory into Practice, 36*(3), 150-156.
- Benson, R. T., Gideon, A., Lesesne, D, Fatzinger, J., & Doyle, J. (2007). Relationship between participation in alternative spring break trips and attitudes about poverty and the causes of poverty (Unpublished master's thesis). Vanderbilt, Nashville.
- Blackman, S. T. (1999). *Recruiting male volunteers: A guide based on exploratory research*. Retrieved from <https://www.energizeinc.com/sites/default/files/blackman.pdf>
- Bobo, L. D. & Massagli, M. P. (2001). Stereotyping and urban inequality. In A. O'Connor, C. Tilly, & L. D. Bobo (Eds.), *Urban inequality: Evidence from four cities* (pp. 89-162). New York: Russell Sage Foundation.
- Bobo, L. & Smith, R. A. (1994). Anti-poverty policy, affirmative action and racial attitudes. In S. Danziger, G. Sandefur, and D. Weinberg (Eds.), *Confronting poverty: Prescriptions for change* (pp. 365-395). Cambridge: Harvard University Press and the Russell Sage Foundation.
- Bonilla-Silva, E. (2001). *White supremacy and racism in the post-Civil rights Era*. Boulder, CO: Lynne Reinner.

- Boston College (2013). Retrieved from <http://www.bc.edu/content/bc/offices/ministry/socialjustice/appalachia/history.html>
- Bowen, G. A. (2013). Fostering college students' civic commitment through alternative breaks. *Journal for Civic Commitment, 16*, 1-13.
- Boyle-Baise, M. (2005). Preparing community-oriented teachers: Reflections from a multicultural service-learning project. *Journal of Teacher Education, 56*(5), 446-458.
- Boyle-Baise, M. & Langford, J. (2004). There are children here: Service-learning for social justice. *Equity and Excellence in Education, 37*(1), 55-66.
- Boyle-Baise, L. & Sleeter, C. E. (1998). Community-based service-learning for multicultural teacher education. *Educational Foundations, 14*(2), 33-50.
- Break Away (2013a). Retrieved from <http://www.alternativebreaks2013.org/faq/>
- Break Away (2013b). Retrieved from <http://alternativebreaks.org/evidence.asp>
- Bringle, R. G. (2003). Enhancing theory-based research on service-learning. In S. H. Billig & J. Eyler (Eds.), *Deconstructing service-learning: Research exploring context, participation, and impacts* (pp. 3-21). Greenwich, CT: Information Age Publishing.
- Bringle, R. G. & Hatcher, J. A. (2000). Institutionalization of service-learning in higher education. *Journal of Higher Education, 71*(3), 273-290.
- Brown, L. H. & Roodin, P. A. (2001). Service-learning in gerontology: An out-of-classroom experience. *Educational Gerontology, 27*(1), 89-103.
- Buchanan, A. M., Baldwin, S. C., & Rudisill, M. E. (2002). Service-learning as scholarship in teacher education [Electronic version]. *Educational Researcher, 31*(8), 30-36.
- Butin, D. W. (2003). Of what use is it? Multiple conceptualizations of service-learning in education. *Teachers College Record, 105*(9), 1674-1692.
- Butin, D. W. (2006). The limits of service-learning in higher education. *The Review of Higher Education, 29*(4), 473-498.
- Campus Compact (2013). *Creating a Culture of Assessment: 2012 Campus Compact Annual Member Survey*. Boston, MA: Campus Compact.
- Carter, R. (1990). Does race or racial identity attitudes influence the counseling process in Black and White dyads? In J.E. Helms (Ed.) *Black and White racial identity attitudes: Theory, research, and practice* (pp. 145-163). Westport, CT: Greenwood.
- Carter, R. T. (2007). Racism and psychological and emotional injury: Recognizing and assessing race-based traumatic stress. *The Counseling Psychologist, 35*, 15-99.

- Chang, M. J., Astin, A. W., Kim, D. (2004). Cross-racial interaction among undergraduates: Some consequences, causes, and patters. *Research in Higher Education*, 45(5), 529-553.
- Choney, S. K. & Behrens, J. T. (1996). Development of the Oklahoma Racial Attitudes Scale Preliminary Form (ORAS-P). *Multicultural Assessment in Counseling and clinical Psychology*, 1(1), 225-240.
- Cohen, J. (1988). *Statistical power and analysis for the behavioral sciences* (2nd ed.). Hillsdale, NJ: Lawrence Erlbaum Associates.
- Comancho, M. M. (2004). Power and privilege: Community service-learning in Tijuana. *Michigan Journal of Community Service-learning*. 31-42.
- Cooper, J. R. (2002). Social responsibility and types of service-learning: A comparison of curricular service-learning, co-curricular service-learning, and traditional community service. Western Michigan University, ProQuest, UMI Dissertations Publishing.
- Cross, W. E. (1971). The Negro to Black conversion experience. *Black World*, 20, 13-27.
- Davi, A. (2006). In service of writing and race. *Journal of Basic Writing*, 25(1), 73-95.
- Dewey, J. (1915/2001). *The school and society*. Mineola, NY: Dover Publications.
- Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education*. New York: MacMillan.
- Dewey, J. (1933). *How we think*. Boston: Health.
- Dewey, J. (1938) *Experience and education*. New York, NY: Collier Books.
- Dewey, J. (1946). *Problems of men*. New York: Greenwood Press.
- Dovidio, J. F. & Gaertner, S. L. (1986). Prejudice, discrimination, and racism: Historical trends and contemporary approaches. In J. Dovidio & S. Gaertner (Eds.), *Prejudice and racism* (pp. 1-34). San Diego: Academic Press.
- Dorfmann, L. T., Murty, S. A., & Ingram, J. G. (2004). Incorporating intergenerational service-learning into an introductory gerontology course. *Journal of Gerontological Social Work*, 39(1), 219-240.
- DuPre, C. (2013). Alternative break service trips, the world as classroom. *About Campus*, 15(3), 25-28.
- Eby, J. W. (1998). Why service-learning is bad. Retrieved June 2015
<http://www.messiah.edu/agape/pdf%20files/wrongsvc.pdf>
- Ehrlich, T. (1996). Foreword. In B. Jacoby & Associates (Eds.), *Service-learning in higher education: Concepts and practices* (pp. xi-xvi). San Francisco: Jossey-Bass.

- Endres, D. & Gould, M. (2009). "I am also in the position to use my Whiteness to help them out": The communication of Whiteness in service-learning. *Western Journal of Communication*, 73(4), 418-436.
- Engberg, M. E. (2004). Improving intergroup relations in higher education: A critical examination of the influence of educational interventions on racial bias. *Review of Educational Research*, 74(4), 473-524.
- Espino, M. M. & Lee, J. J. (2011). Understanding Resistance: Reflections on Race and Privilege through Service-Learning. *Equity & Excellence in Education*, 44(2), 136-152.
- Esson, J. M., Stevens-Truss, R., & Thomas, A. (2005). Service-learning in introductory chemistry. *Journal of Chemical Education*, 82(8), 1168-1173.
- Everett, K. D. (1998). Understanding social inequality through service-learning. *Teaching Sociology*, 26(4), 299-309.
- Eyler, J. & Giles, D. E., Jr. (1999). *Where's the Learning in Service-Learning? Jossey-Bass Higher and Adult Education Series*.
- Eyler, J., Giles, D. E., Stenson, C. M., & Gray, C. J. (2001). *At a glance: What we know about the effects of service-learning on college students, faculty, institutions, and communities, 1993-2000: Third edition*. Washington, DC: Corporation for National Service.
- Frankenberg, R. (1993). *White women, race matters*. Minneapolis: University of Minnesota Press.
- Freire, P. (1970/2003). *Pedagogy of the oppressed*. New York: Continuum Publishing Corporation.
- Giles, D. E., Jr. & Eyler, J. (1994). The Theoretical Roots of Service-Learning in John Dewey: Toward a Theory of Service-Learning. *Michigan Journal of Community Service-learning*, 1(1), 77-85.
- Gray, M. J., Ondaatje, E. H., Fricker, R., Geschwind, S., Goldman, C. A., & Kaganoff, T. (1999). *Combining service and learning in higher education: Evaluation of the learn and serve American, higher education program*. Santa Monica, CA: RAND.
- Green, A. E. (2001). "But You Aren't White:" Racial Perceptions and Service-Learning. *Michigan Journal Of Community Service-learning*, 8(1), 18-26.
- Greene, J. C. (2007). *Mixed methods in social inquiry*. San Francisco: John Wiley & Sons.
- Greene, D. (1998). Reciprocity in two conditions of service-learning. *Educational Gerontology*, 24(5), 411-424.
- Hale, A. (2008). Service-learning with Latino communities: Effects on preservice teachers. *Journal of Hispanic Higher Education*, 7(1), 54-69.

- Hardiman, R. (1982). White identity development theory. *Dissertation Abstracts International*, 43/01, 104.
- Hardiman, R. (2001). Reflections on white identity development theory. In C. L. Wijeyesinghe & B. W. Jackson III (Eds.), *New perspectives on racial identity development: A theoretical and practical anthology*, (pp. 108-128). New York: New York University Press.
- Harlow, R. (2008). Barack Obama and the (in)significance of his presidential campaign. *Journal of African American Studies*, 13(2), 164-175.
- Helms, J. E. (1990). *Black and white racial identity: Theory, research, and practice*. New York: Greenwood Press.
- Helms, J. E. (1993). More psychologists discover the wheel: A reaction to views by Penn et al., on ethnic preference. *Journal of Black Psychology*, 19(3), 322-326.
- Helms, J. E. (1995). An update of Helm's white and people of color racial identity models. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), *Handbook of multicultural counseling* (pp. 181-198). Thousand Oaks, CA: SAGE Publications.
- Helms, J. E. & Cook, D. A. (2005). Models of racial oppression and sociorace. In M. E. Wilson & L. E. Wolf-Wendel (Eds.), *ASHE reader on college student development theory*, (p. 235-258). Boston: Pearson Custom Publishing. (Reprinted from *Using Race and Culture in Counseling and Psychotherapy: Theory and Process*, 1999).
- Holsapple, M. A. (2012). Service-learning and student diversity outcomes; Existing evidence and directions for future research. *Michigan Journal of Community Service-learning*. 5-18.
- hooks, b. (1989). *Talking Back: Thinking Feminist, Thinking Black*. Boston: South End Press.
- Hurwitz, J. & Peffley, M. (1998). Introduction. In J. Hurwitz & M. Peffley (Eds.), *Perception and prejudice: Race and politics in the United States*. New Haven, CT: Yale University Press.
- Isidore, C. (2012, March 22). Black CEOs still rare. *CNNMoney*. Retrieved June 20, 2012, from <http://money.cnn.com/2012/03/22/news/companies/blackceo/index.htm>
- Ivankova, N. V., Creswell, J. W., & Stick, S. (2006). Using mixed methods sequential explanatory design: From theory to practice. *Field Methods*, 18(1), 3-20.
- Jacoby, B. (1996). Service-learning in today's higher education. In B. Jacoby & Associates (Eds.), *Service-learning in higher education: Concepts and Practices* (pp. 3-25). San Francisco: Jossey-Bass.
- Jakubowski, L. M. (2003). Beyond book learning: Cultivating the pedagogy of experience through field trips. *Journal of Experiential Education*, 26(1), 24-33.

- Johnson, R. B. & Onwuebuozie, A. J. (2004). Mixed methods research: A research paradigm whose time has come. *Educational Researcher*, 33(7), 14-26. doi: 10.3102/0013189X033007014
- Jones, J. M. (1997). *Prejudice and racism* (2nd ed.). New York: McGraw-Hill.
- Jones, S. R. & Hill, K. (2001) Crossing High Street: Understanding diversity through community service-learning. *Journal of College Student Development*, 42(3), 204-216.
- Katz, I. (1981). *Stigma: A social psychological analysis*. Hillsdale, NJ: Erlbaum.
- Kendall, J. C. (1990). Combining service and learning: An introduction. In J.C. Kendall & Associates (Eds.), *Combining service and learning: A resource book for community and public service*, Vol. 1 (pp. 1-33). Raleigh, NC: National Society for Internships and Experiential Education.
- Keselyak, N. T., Simmer-Beck, M., Bray, K. K., & Gadbury-Amyot, C. C. (2007). Evaluation of an academic service-learning course on special needs patients for dental hygiene students: A qualitative study. *Journal of Dental Education*, 71(3), 378-392.
- Key, S. (1996). Economics or education: The establishing of American land grant universities [Electronic version]. *Journal of Higher Education*, 67, 196-220.
- Kiely, R. (2004). A chameleon with a complex: Searching for transformation in international service-learning. *Michigan Journal of Community Service Learning*, 10(2), 5-20.
- Kinder, D. R. & Sanders, L., M. (1996). *Divided by color. Racial politics and democratic ideals*. Chicago: University of Chicago Press.
- Kinder, D. R. & Sears, D. O. (1981). Prejudice and politics: Symbolic racism versus racial threats to the good life. *Journal of Personality and Social Psychology*, 40(3), 414-431.
- King, J. T. (2004). Service-learning as a site for critical pedagogy. *Journal of Experiential Education*, 26(3), 121-137.
- Kochanek, K. D., Arias, E., & Anderson, R. N. (2013). How did cause of death contribute to racial differences in life expectancy in the United States in 2010? *Centers for Disease Control and Prevention*. Retrieved from <http://www.cdc.gov/nchs/data/databriefs/db125.htm>
- Kolb, D. (1984). *Experiential learning: experience as the source of learning and development*. Englewood Cliffs, New Jersey, Prentice Hall.
- Kolvenbach, P. H. (2000). *The service of faith and the promotion of justice in American Jesuit higher education*. Keynote address to the Commitment to Justice in Jesuit Higher Education Conference, Santa Clara, CA

- Kraft, R. & Kielsmeier, J. (Eds.). (1995). *Experiential learning in schools and higher education*. Dubuque: Kendall/ Hunt Publishing Company.
- LaFleur, N. K., Rowe, W., & Leach, M. M. (2002) Reconceptualizing White racial consciousness. *Journal of Multicultural Counseling and Development, 30*, 148-152.
- Lewis, J. A., Neville, H. A., & Spanierman, L. B. (2012). Examining the influence of campus diversity experiences and color-blind racial ideology on students' social justice attitudes. *Journal of Student Affairs Research and Practice, 49*, 119-136. doi:10.1515/jsarp-2012-6291
- Levesque, J. & Prosser, T. (1996). Service-learning connections [Electronic version]. *Journal of Teacher Education, 47*(5), 325-334.
- Long, D. R. (2003). Spanish in the community: Students reflect on Hispanic cultures in the United States. *Foreign Language Annals, 36*(2), 223-232.
- Lucas, C. J. (1994). *American higher education: A history*. New York: St. Martin's Press.
- Massey, D. & Denton, N. (1993). *American Apartheid*. Chicago: University of Chicago Press.
- Mattson, K. (1998). Can service-learning transform the modern university? A lesson from history. *Michigan Journal of Community Service-learning, 5*, 108-113.
- McConahay, J. B., Hardee, B. B., & Batts, V. (1981). Has racism declined in America? It depends on who is asking and what is asked. *Journal of Conflict Resolution, 25*, 563-579.
- McConahay, J. B. (1986). Modern racism, ambivalence, and the Modern Racism Scale. In J. F. Dovidio & S. L. Gaertner (Eds.), *Prejudice, discrimination, and racism* (pp. 91-125). New York: Academic Press.
- McConahay, J. B. & Hough, J. C. (1976). *Symbolic racism*. *Journal of Social Issues, 32*, 23-45.
- McEwen, M. K. (1996). *Enhancing student learning and development through service-learning*. In Barbara Jacoby and Associates, *Service-learning in higher education*, 53-91. San Francisco: Jossey-Bass.
- McIntosh, P. (1998). White privilege: Unpacking the invisible knapsack. In E. Lee, D. Menkart, & M. Okazawa-Rey (Eds.), *Beyond heroes and holidays: A practical guide to k-12 anti-racist multicultural education and staff development* (pp. 79-82). Washington, DC: Network of Educators on the Americas.
- Metzler, C. (2010). Barack Obama's Faustian bargain and the fight for America's racial soul. *Journal of Black Studies, 40*(3): 395-410.
- Miciano, R. Z. (2006). Piloting a peer literacy program: Implications for teacher education. *Asia Pacific Education Review, 7*(1), 76-84.

- Morris, F. A. (2001). Serving the community and learning a foreign language: Evaluating a service-learning programme. *Language, Culture, and Curriculum*, 14(3), 244-255.
- Neville, H. A. (2008). Color-blind racial ideology. *Encyclopedia of Counseling*, 3(1), 1063-1065.
- Neville, H. A., Lilly, R. L., Duran, G., Lee, R. M., & Browne, L. V. (2000). Construction and initial validation of the Color-Blind Racial Attitudes Scale (CoBRAS). *Journal of Counseling Psychology*, 47(1), 59-70.
- Neville, H. A., Yeung, J. G., Todd, N. R., Spanierman, L. B., & Reed, T. D. (2011). Color-blind racial ideology and beliefs about a racialized university mascot. *Journal of Diversity in Higher Education*, 4(4), 236-249.
- Niehaus, E. (2012). *Alternative break programs and the factors that contribute to changes in students' lives*. Unpublished doctoral dissertation, University of Maryland, College Park.
- Niehaus, E. & Crain, L. K. (2013). Act local or global?: Comparing student experiences in domestic and international service-learning programs. *Michigan Journal of Community service Learning*, Fall, 31-40.
- O'Grady, C. R. (2000). Integrating service-learning and multicultural education: An overview. In C.R. O'Grady (Ed.), *Integrating service-learning and multicultural education in colleges and universities* (pp. 1-19). Mahwah, NJ: Lawrence Erlbaum Associates.
- Ospina, S. & Su, C. (2009). Weaving color lines: Race, ethnicity, and the work of leadership in social change organizations. *Leadership*, 5(2), 131-170.
- Petkus, E. (2000). A theoretical and practical framework for service-learning in marketing: Kolb's Experiential Learning cycle. *Journal of Marketing*, 22, 64-70.
- Pettigrew, T. F. & Meertens, R. W. (1995). Subtle and blatant prejudice in western Europe. *European Journal of Social Psychology*, 25, 57-75. doi: 10.1002/2jsp.2420250106
- Philipsen, M. I. (2003). Race, the college classroom, and service learning: A practitioner's tale. *Journal of Negro Education*, 72(2), 230-240.
- Plann, S. (2002). Latinos and literacy: An upper-division Spanish course with service-learning. *Hispania*, 85(2), 330-338.
- Plano-Clark, V. L. & Creswell, J. W. (2010). *Understanding research: A consumer's guide*. Saddle River, NJ: Merrill.
- Pope-Davis, D. & Ottavi, T. (1994). Examining the association between self-reported multicultural counseling competencies and demographic and educational variables among counselors. *Journal of Counseling and Development*, 72, 651-654.
- Raman, P. (2001). *Impact analysis of alternative break*. Unpublished manuscript. Department of Marketing Research, Florida State University, Tallahassee, Florida.

- Reed, V. A., Jernstedt, G. C., Hawley, J. K., Reber, E. S., & DuBois, C. A. (2005). Effects of a small-scale, very short-term service-learning experience on college students. *Journal of Adolescence*, 28(3), 359-368.
- Reed-Bouley, J. & Kyle, E. (2015). Challenging racism and white privilege in undergraduate theology contexts: Teaching and learning strategies for maximizing the promise of community service-learning. *Teaching Theology and Religion* 18(1), 20-36.
- Rhoads, R. A. & Neururer, J. (1998). Alternative Spring Break: Learning through Community Service. *NASPA Journal*, 35(2), 100-118.
- Rodgers, C. (2002). Defining reflection: Another look at John Dewey and reflective thinking. *Teachers College Record*, 104(4) 842-866.
- Rowe, W., Bennett, S. K., & Atkinson, D. R. (1994). White racial identity models: A critique and alternative proposal. *The Counseling Psychologist*, 22, 129-146.
- Schofield, J. (1986). Causes and consequences of the colorblind perspective. In J.F. Dovidio & S. Gaertner (Eds.), *Prejudice, discrimination and racism* (pp. 231-253). Orlando, FL: Academic Press.
- Schuman H., Steeh C., Bobo L., & Krysan M. (1997). *Racial Attitudes in America: Trends and Interpretations*. Cambridge, MA: Harvard Univ. Press. Rev. ed.
- Sears, D. O. & Henry, P. J. (2002). Race and politics; The theory of symbolic racism.
- Shaw, S. & Jolley, C. (2007). Assessment of service-learning in a deaf-blind community. *Journal of Experiential Education*, 30(2), 134-152.
- Shields, S. A. (2008). Gender: An intersectionality perspective. *Sex Roles*, 59(5-6), 301-311.
- Simons, L. & Cleary, B. (2006). The influence of service-learning on students' personal and social development. *College Teaching*, 54(4), 307-319.
- Simons, L., Fehr, L., Black, N., Hogerwerff, F., Georganas, D., & Russell, B. (2011). The application of racial identity development in academic-based service-learning. *International Journal of Teaching and Learning in Higher Education*, 23(1), 72-83.
- Smith, V. M. (2003). You have to learn who comes with a disability: Students' reflection on service-learning experiences with peers labeled with disabilities. *Research and Practice for Persons with Severe Disabilities*, 28(2), 79-90.
- Sniderman, P. M. & Tetlock, P. E. (1986). Symbolic racism: Problems of motive attribution in political analysis. *Journal of Social Issues*, 42, 129-150.
- Spanierman, L. B., Neville, H., Liao, H., Hammer, J. H., & Wang, Y. (2008). Participation informal and informal campus diversity experiences: Effects on students' racial

- democratic beliefs. *Journal of Diversity in Higher Education*, 1, 108-125. doi: 10.1037/1938-8926.1.2.108
- Speck, B. W. & Hoppe, S. L. (Eds.). (2004). *Service-learning: History theory, and issues*. Westport, CT: Praeger.
- Spiezio, K.E., Baker, K.Q., & Boland, K. (2005). General education and civic engagement: An empirical analysis of pedagogical possibilities. *Journal of General Education*, 54(4), 273-292.
- Spivey, D. (2003). *Fire from the Soul: A History of the African-American Struggle*. Durham: North Carolina Academic Press.
- Sue, D. W. (2003). *Overcoming our racism: The journey to liberation*. San Francisco: Jossey-Bass.
- Teranishi, C. S. (2007). Impact on experiential learning on Latino college students' identity, relationships, and connectedness to the community. *Journal of Hispanic Higher Education*, 6(1), 52-72.
- Tinkler, G., Hannah, C. L., Tinkler, A., & Miller, E. (2015). The impact of a social justice service-learning field experience in a social foundations course. *Critical Questions in Education*, 6(1), 16-29.
- U. S. Census Bureau. (2010) *Income & wealth: Income, poverty and health insurance coverage in the United States: 2010*. Retrieved June 1, 2012, from http://www.census.gov/newsroom/releases/archives/income_wealth/cb11-157.html
- Vandiver, B. J., Cross, W. E., Worrell, F. C., & Fhagen-Smith, P. E. (2002). Validating the Cross Racial Identity Scale. *Journal of Counseling Psychology*, 49(1), 71-85.
- West, C. (1993). *Race matters*. Boston: Beacon Press.
- Zafran, D. (2009). Community service-learning: Evaluation of student development with a focus on self-reflection (Doctoral Dissertation). Retrieved from ProQuest Dissertations and Theses Global. (3352766)
- Zieren, G. R. & Stoddard, P. H. (2004). The historical origins of service-learning in the nineteenth and twentieth centuries: The transplanted and indigenous traditions. In B. W. Speck & S. L. Hoppe (Eds.), *Service-learning: History, theory, and issues* (pp. 23-42). Westport, CT: Praeger.

APPENDIX A: COVER LETTER ALTERNATIVE SPRING BREAK STUDENTS

Date

Dear Participant,

My name is Jennifer Johnson and I am a PhD Candidate from Colorado State University in the School of Education. I am conducting this research under the guidance of my primary advisor, Louise Jennings, Associate Professor in the School of Education at Colorado State University. I am conducting a research study on the effect of a participation in alternative spring break on the racial attitudes of students at Colorado State University. The title of my project is “A quantitative study addressing the effects of a short-term service-learning experience on the color-blind racial attitudes of college students.”

The Principal Investigator is Louise Jennings, School of Education, Colorado State University and the Co-Principal Investigator is Jennifer Johnson, School of Education, Colorado State University.

We would like you to complete two short surveys, one prior to spring break and one following spring break. The surveys will be conducted via pencil and paper at one of your alternative spring break meetings. Participation will take approximately 5 minutes to complete each of two surveys. Your participation in this research is voluntary. If you decide to participate in the study, you may withdraw your consent and stop participation at any time without penalty.

Privacy and confidentiality of the information you submit is of utmost importance. You will not be asked to submit your name. Your responses will be compiled with others’ responses for data analysis purposes. Data will only be accessed by Jennifer Johnson and Louise Jennings. While there are no direct benefits to you, we hope to gain more knowledge on the effects of a short-term service-learning experience on the racial attitudes of college students. You will not be compensated for your participation.

There are no known risks to participation in this study. It is not possible to identify all potential risks in research procedures, but the researcher(s) have taken reasonable safeguards to minimize any known and potential, but unknown, risks.

If you have any questions, please contact Jennifer Johnson at Jennifer.jo.johnson@colostate.edu or Louise Jennings at louie.jennings@colostate.edu . If you have any questions about your rights as a volunteer in this research, contact Janell Barker, Human Research Administrator, at 970-491-1655.

Sincerely,



Jennifer J. Johnson

Louise Jennings

APPENDIX B: COVER LETTER, ALTERNATIVE BREAK NON-PARTICIPANTS

Date

Dear Participant,

My name is Jennifer Johnson and I am a PhD Candidate from Colorado State University in the School of Education. I am conducting this research under the guidance of my primary advisor, Louise Jennings, Associate Professor in the School of Education at Colorado State University. I am conducting a research study on the effect of a participation in alternative spring break on the racial attitudes of students at Colorado State University. The title of my project is “A quantitative study addressing the effects of a short-term service-learning experience on the color-blind racial attitudes of college students.”

The Principal Investigator is Louise Jennings, School of Education, Colorado State University and the Co-Principal Investigator is Jennifer Johnson, School of Education, Colorado State University.

We would like you to complete a survey to collect this information. The surveys will be conducted via pencil and paper during class. Participation will take approximately 5 minutes. Your participation in this research is voluntary. If you decide to participate in the study, you may withdraw your consent and stop participation at any time without penalty.

Privacy and confidentiality of the information you submit is of utmost importance. You will not be asked to submit your name. Your responses will be compiled with others’ responses for data analysis purposes. Data will only be accessed by Jennifer Johnson and Louise Jennings. While there are no direct benefits to you, we hope to gain more knowledge on the effects of a short-term service-learning experience on the racial attitudes of college students. You will not be compensated for your participation.

There are no known risks to participation in this study. It is not possible to identify all potential risks in research procedures, but the researcher(s) have taken reasonable safeguards to minimize any known and potential, but unknown, risks.

If you have any questions, please contact Jennifer Johnson at Jennifer.jo.johnson@colostate.edu or Louise Jennings at louie.jennings@colostate.edu . If you have any questions about your rights as a volunteer in this research, contact Janell Barker, Human Research Administrator, at 970-491-1655.

Sincerely,



Jennifer J. Johnson

Louise Jennings

APPENDIX C: DEMOGRAPHIC QUESTIONNAIRE

1. **I am a (circle one):**
 - a. Freshman
 - b. Sophomore
 - c. Junior
 - d. Senior
 - e. Graduate student
 - f. Non-student
2. **I identify my race/ethnicity as (circle one):**
 - a. White/Caucasian
 - b. Black/African American
 - c. Latino(a)/Chicano(a)/Hispanic
 - d. Asian/Pacific Islander
 - e. Native American
 - f. Middle Eastern
 - g. Biracial/Multiracial
 - h. Prefer not to disclose
3. **I identify my gender as (circle one):**
 - a. Male
 - b. Female
 - c. Trans*
 - d. _____
(fill in the blank)
 - e. Prefer not to disclose
4. **Have you participated in alternative spring break coordinated by CSU's Office for Student Leadership, Involvement, and Community Engagement Office (SLiCE) prior to spring 2015?**
 - a. Yes
 - b. No
5. **I participated in alternative spring break coordinated by CSU's Office for Student Leadership, Involvement, and Community Engagement Office (SLiCE) during spring 2015:**
 - a. Yes
 - b. No
6. **If yes on question 5, On alternative spring break, I traveled to (circle one):**
 - a. Achiote, Panama
 - b. Atlanta, Georgia
 - c. Boulder Creek, California
 - d. Catalina, California
 - e. Chicago, Illinois
 - f. Kansas City, Missouri
 - g. Los Angeles, California
 - h. New Orleans, Louisiana
 - i. New York City, New York
 - j. Phoenix, Arizona
 - k. Pine Ridge, South Dakota
 - l. Portland, Oregon
 - m. Salt Lake City, Utah
 - n. San Francisco, California
 - o. Taos, New Mexico
 - p. Tuscon, Arizona

APPENDIX D: COLOR-BLIND RACIAL ATTITUDES SCALE

Directions. Below is a set of questions that deal with social issues in the United States (U.S.). Using the 6-point scale, please give your honest rating about the degree to which you personally agree or disagree with each statement. Please be as open and honest as you can; there are no right or wrong answers. Record your response to the left of each item.

- | 1 | 2 | 3 | 4 | 5 | 6 |
|----------------------|---|---|---|---|-------------------|
| Strongly
Disagree | | | | | Strongly
Agree |
1. ____ Everyone who works hard, no matter what race they are, has an equal chance to become rich.
 2. ____ Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S.
 3. ____ It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American.
 4. ____ Due to racial discrimination, programs such as affirmative action are necessary to help create equality.
 5. ____ Racism is a major problem in the U.S.
 6. ____ Race is very important in determining who is successful and who is not.
 7. ____ Racism may have been a problem in the past, but it is not an important problem today.
 8. ____ Racial and ethnic minorities do not have the same opportunities as White people in the U.S.
 9. ____ White people in the U.S. are discriminated against because of the color their skin.
 10. ____ Talking about racial issues causes unnecessary tension.
 11. ____ It is important for political leaders to talk about racism to help work through or solve society's problems.
 12. ____ White people in the U.S. have certain advantages because of the color of their skin.
 13. ____ Immigrants should try to fit into the culture and adopt the values of the U.S.
 14. ____ English should be the only official language in the U.S.
 15. ____ White people are more to blame for racial discrimination in the U.S. than racial and ethnic minorities.
 16. ____ Social policies, such as affirmative action, discriminate unfairly against White people.
 17. ____ It is important for public schools to teach about the history and contributions of racial and ethnic minorities.
 18. ____ Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.
 19. ____ Racial problems in the U.S. are rare, isolated situations.
 20. ____ Race plays an important role in who gets sent to prison.

APPENDIX E: COLOR-BLIND RACIAL ATTITUDES SCORING INFORMATION

Neville, H. A., Lilly, R. L., Duran, G., Lee, R. M., Browne, L. (2000). Construction and Initial Validation of the Color-Blind Racial Attitudes Scale (CoBRAS). *Journal of Counseling Psychology*, 47, 59-70.

Directions. Below is a set of questions that deal with social issues in the United States (U.S.). Using the 6-point scale, please give your honest rating about the degree to which you personally agree or disagree with each statement. Please be as open and honest as you can; there are no right or wrong answers. Record your response to the left of each item.

- | 1 | 2 | 3 | 4 | 5 | 6 | |
|----------------------|-----|---|---|---|-------------------|---|
| Strongly
Disagree | | | | | Strongly
Agree | |
| 1. | ___ | | | | | Everyone who works hard, no matter what race they are, has an equal chance to become rich. |
| 2. | ___ | | | | | Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S. |
| 3. | ___ | | | | | It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American. |
| 4. | ___ | | | | | Due to racial discrimination, programs such as affirmative action are necessary to help create equality. |
| 5. | ___ | | | | | Racism is a major problem in the U.S. |
| 6. | ___ | | | | | Race is very important in determining who is successful and who is not. |
| 7. | ___ | | | | | Racism may have been a problem in the past, but it is not an important problem today. |
| 8. | ___ | | | | | Racial and ethnic minorities do not have the same opportunities as White people in the U.S. |
| 9. | ___ | | | | | White people in the U.S. are discriminated against because of the color their skin. |
| 10. | ___ | | | | | Talking about racial issues causes unnecessary tension. |
| 11. | ___ | | | | | It is important for political leaders to talk about racism to help work through or solve society's problems. |
| 12. | ___ | | | | | White people in the U.S. have certain advantages because of the color of their skin. |
| 13. | ___ | | | | | Immigrants should try to fit into the culture and adopt the values of the U.S. |
| 14. | ___ | | | | | English should be the only official language in the U.S. |
| 15. | ___ | | | | | White people are more to blame for racial discrimination in the U.S. than racial and ethnic minorities. |
| 16. | ___ | | | | | Social policies, such as affirmative action, discriminate unfairly against White people. |
| 17. | ___ | | | | | It is important for public schools to teach about the history and contributions of racial and ethnic minorities. |
| 18. | ___ | | | | | Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin. |
| 19. | ___ | | | | | Racial problems in the U.S. are rare, isolated situations. |
| 20. | ___ | | | | | Race plays an important role in who gets sent to prison. |

The following items (**which are bolded above**) are reversed score (such that **6 = 1, 5 = 2, 4 = 3, 3 = 4, 2 = 5, 1 = 6**): **item #2, 4, 5, 6, 8, 11, 12, 15, 17, 20**. Higher scores should greater levels of “blindness”, denial, or unawareness.

Factor 1: Unawareness of Racial Privilege consists of the following 7 items: 1, **2, 6, 8, 12, 15, 20**

Factor 2: Unawareness of Institutional Discrimination consists of the following 7 items: 3, **4, 9, 13, 14, 16, 18**

Factor 3: Unawareness to Blatant Racial Issues consists of the following 6 items: **5, 7, 10, 11, 17, 19**

Results from Neville et al. (2000) suggest that higher scores on each of the CoBRAS factors and the total score are related to greater:

- (a) global belief in a just world;
- (b) sociopolitical dimensions of a belief in a just world,
- (c) racial and gender intolerance, and
- (d) racial prejudice.

For information on the scale, please contact Helen Neville (hneville@uiuc.edu).

APPENDIX F: COBRAS UTILIZATION REQUEST FORM

In using the Color-Blind Racial Attitudes Scale (CoBRAS), I agree to the following terms and conditions:

I am a trained professional in psychology or related field and have completed coursework (or training) in multicultural issues, psychometrics, and research ethics. Or, I am working under the supervision of such an individual.

In using the CoBRAS, all ethical standards of the American Psychological Association or the ethical standards of a related professional organization. I will ensure that my use of the CoBRAS complies with "Research with Human Subjects" guidelines articulated by mBowdoin College, college, institution, or professional setting. These ethical considerations include informed consent and confidentiality of records.

Consistent with accepted professional practice, I will save and protect my raw data for a minimum of five years; and if requested I will make the raw data available to Dr. Helen Neville (who is ethically responsible to monitor the developments on the scale in terms of utility, reliability, and validity), and other students/scholars conducting research on the CoBRAS.

I will send a copy of my research results (for any study incorporating the CoBRAS) in manuscript form to Dr. Helen Neville, regardless of whether the study is published, presented, or fully completed.

Name: _____ Phone: _____

Signature: _____ Date: _____

Mailing Address: _____

E-Mail Address: _____

If student, supervisor/mentor's name, phone number, e-mail address, affiliation, and signature:

Name: _____ Phone: _____

Signature: _____ Date: _____

Affiliation: _____

E-Mail Address: _____

Please return completed form to:
Dr. Helen Neville | Department of Educational Psychology | 230 Education Bldg.
1310 South Sixth St. | Champaign, IL 61820-6990