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INTRODUCTION
As a campus with a current Strategic Goal of working toward a student body that includes at least 20 percent enrollment of students of color and closing the opportunity gap, UWEC recognizes potential implicit biases inherent within institutional practices at UWEC that need to be addressed (Schmidt, 2015). This research explores student experiences with the Selma-Eau Claire Exchange Alternative Spring Break (ASB) trip, a university-supported Domestic Intercultural Immersion (EDI) experience. The primary purpose of this high-impact experience is to expose Blugolds to history, activism, and nation-wide community partnerships to intentionally work to support Equity, Diversity, and Inclusivity (EDI) initiatives on campus. Conclusions and implications exemplify the significance of DI-ASB trips in supporting the development, implementation, and embracing of EDI initiatives to impact organisational culture on campus, assessed and contextualized utilizing tenets of Social Judgment Theory (Stiffler, 2006).

RESEARCH QUESTIONS
RQ1: What, if any, changes in cultural competence (as defined by the AAC&U Rubric) exist in correlation with pre- and post-assessment of the Selma-Eau Claire ASB integrative learning experience?
RQ2: What themes emerge in student narratives that contribute to changes in attitudes towards racism?

METHODS
Data Collection
- Qualitative data for the research question was collected via convenience sampling of focus group interviews with students who participated in the Selma-Eau Claire Exchange over the 2016 spring break. Eight females and one male were interviewed on his/her overall experience on the trip, how his/her perception of the social climate regarding race relations in the United States has changed, and which instance on the Selma-Eau Claire Exchange challenged his/her worldview.
- Quantitative data was collected via an online Qualtrics survey. All twenty-one students completed the survey both before and after going to Selma, Alabama.

Participant Demographics
- 3 students identified as male, 18 identified as female
- 2 students self-identified as African American, 18 identified as White, 1 identified as Asian American
- 9 first year, 4 second year, 3 third year, and 5 fourth year students

Data Analysis
- Descriptive statistics were used to analyze the online Qualtrics survey drawing upon elements from the Symbolic Racism 2000 Scale (Henry, P. J. & Sears, D. O., 2002), White Privilege Attitudes Scale (Pingleton, E. L., Potef, V. F., & Spanierman, L. B., 2005), and the AAC&U rubrics to assess cultural competence (Association of American Colleges & Universities, 2009).
- Thematic analysis was used to analyze qualitative focus group interview data.

SOCIAL JUDGMENT THEORY
Sherif’s Social Judgment Theory assumes upon hearing a new piece of information, we judge where it would land on an attitude scale that we have in our minds based upon our current knowledge of the topic.

There are three zones in which the new information could fall in: the latitude of acceptance, latitude of non-acceptment, or latitude of rejection. Our own involvement greatly influences in which zone we place a topic. Equi-involvement refers to how important a topic is to oneself.

When a message contrasts with someone with high ego-involvement, he/she will perceive that message as being from his/her anchor rather than it really is. Conversely, when a message falls within the latitude of acceptence of a person with high ego-involvement, he/she will perceive himself/herself and the speaker as having the same opinion.

In order to shift our attitudes, we must first judge how close or far a message is from our anchored position. Once judgment is complete, we are able to adjust our attitude to accommodate the new information accordingly.

The message that is most successful in persuading us to adjust our attitudes is the one that is most discrepant from our anchored position yet falls within our latitude of acceptance. However, if we judge a message to be within our latitude of rejection, we will dismiss the message by adjusting our attitude away from what we think the speaker is advocating.

LIBERAL EDUCATION: INTEGRATIVE LEARNING
The overarching goal of incorporating the Selma-Eau Claire Exchange ASB trip into the CJ/WMNS 111, Gender, Race, & Communication: The Social Construction of Identity is to integrate learning across courses and disciplines, and between campus and community life.

Element 1: Connections to Experience
- Students enrolled in CJ/WMNS 111 effectively develop examples of life experiences that connect to the class and the Selma-Eau Claire Exchange ASB trip

Element 2: Connections Across Disciplines
- Students enrolled in CJ/WMNS 111 demonstrate an ability to effectively connect content from the disciplines of Communication Studies and Women's Studies to the Selma-Eau Claire Exchange ASB trip to address social issues locally.

Element 3: Transfer Between Contexts
- Students enrolled in course curriculum apply skills and knowledge gained from the class and the Selma-Eau Claire Exchange ASB trip from one academic or experiential setting to another to solve problems or address issues with confidence.

RESULTS
RQ1: What, if any, changes in cultural competence (as defined by the AAC&U Rubric) exist in correlation with pre- and post-assessment of the Selma-Eau Claire ASB integrative learning experience?
- While the changes were not significant, all aspects of cultural competence increased after the Selma-Eau Claire Exchange ASB trip.

RQ2: What themes emerge in student narratives that contribute to changes in attitudes toward racism?
- White Privilege Awareness
  - “It is easy to think that racism doesn’t happen. But when I went to Selma and realized that is not the case, it made me think about my white privilege because I don’t have to be aware of the police brutality, inequality, and racism that still exists because it doesn’t directly affect me.”

  - “It is easy to think that racism doesn’t happen. But when I went to Selma and realized that is not the case, it made me think about my white privilege because I don’t have to be aware of the police brutality, inequality, and racism that still exists because it doesn’t directly affect me.”

- Implicit Bias Acknowledgement
  - “While I don’t think that racism doesn’t happen. But when I went to Selma and realized that is not the case, it made me think about my white privilege because I don’t have to be aware of the police brutality, inequality, and racism that still exists because it doesn’t directly affect me.”

- Climate of Silence and Discomfort
  - “The general aura is discomfort. Everybody knows racism is happening. When you start to talk about it, people are told their feelings are invalid and they are being overly sensitive.”

IMPLICATIONS
- DI immersions are beneficial for many positions in the school system. Students are able to understand the importance of cultural competence and how racism continues to affect our society long after the years of Jim Crow through inherent prejudices and institutional biases.
- With this knowledge, they may be better prepared to work for a change.
- After research on pre-trip and post-trip data, faculty may find it beneficial to support DI programs by integrating course work with the Selma-Eau Claire Exchange to expand on existing research regarding DI programs.

SCHULTZ SAID ONE OF THE BIGGEST THINGS STUDENTS ARE ABLE TO TAKE AWAY FROM THE TRIP IS THE INTERSECTION OF GENDER, RACE AND CLASS. (2015, March 15).

REFERENCES
- University of Wisconsin-Eau Claire Students Posing on the Roof of Teppers Building, a Youth Center in the Making in Downtown Selma, Alabama

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