ADOPTION OF CULTURAL COMPETENCE LEVELS WITHIN A LEADERSHIP

DEVELOPMENT PROGRAM: A QUANTITATIVE CASE STUDY

by

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Abstract

Diverse demographics and increasingly more ethnic homogeneity in society drive leaders to increase their cultural competency. This study examines the effectiveness of a leadership development program's attempt to address leader's cultural competence through an intervention that engages participants in dialogue about race and cultural competency. The program recognizes cultural competency as a key element of leadership.

The study utilized the Scale of Ethnocultural Competency (SEE) to analyze cultural competence before and after the intervention. The study approach used a pre and post test methodology where the results of the scores were analyzed using a paired t-test statistical analysis. A review of the salient literature on cultural competency indicates that single interventions may or may not be as effective in convincing one to adopt cultural competency as a leadership skill. This study discusses the implications of the results in the context of the study design as well as what may be more effective in measuring cultural competency and designing interventions that address increasing leadership cultural competency.

Dedication

This dedication is dedicated to my very supportive and wife Shirin. She has been very patient enthusiastic, supportive, and tireless throughout my journey towards finishing this work. She has also counseled me when I had thought that I could not make it through this process. She is truly an inspiration.

I also like to thank my mother Loyce for her unfaltering support and encouragement in the achievement of this goal.

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CHAPTER 1. INTRODUCTION-PROBLEM STATEMENT

Introduction

One of the most important skills crucial to leaders in today's diverse organizations and societies is multicultural competence (Carr-Ruffino, 2007). Future leaders must have the ability to leverage the synergistic contributions inherent in increasingly more heterogeneous organizations and communities. Hence, leaders require the ability to leverage multicultural competencies in order to enact effective solutions to the problems and issues that challenge the organizations of which they lead.

Effective leaders capitalize upon diverse ideas and the creative variety associated with the increasing multicultural demography in organizations (Katz & Miller, 2002). According to Katz & Miller (2002) leaders that merely tolerate diversity will not be able to leverage the potential contributions inherent in heterogeneous organizational and societal groups. Therefore, organizations (and society for that matter), can benefit from leaders who are able to lead beyond tolerance of diversity, towards the acceptance and potential productivity of heterogeneous organizations. Consequently leaders should focus on maximizing the potential contributions of an organization's diverse makeup.

Background

During the past decade, the demographic makeup of the United States has changed significantly. According to the U.S. Census Bureau, in the year 2000, nearly 32% of the U.S. population was comprised of Black, Asian, Hispanic, or other non-Caucasian races (U.S. Census Bureau, 2009). The U.S. Census Bureau also projects that the percentage of non-Caucasian ethnic groups in the United States will reach 47% by the year 2050. The implication on research

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in leadership development may create a need for understanding leaders' level of cultural competency.

The diversification of population in the United States suggests the need for focus on understanding , awareness, and acceptance of individuals from various racial and ethnic backgrounds (Wang et al., 2003). That is, the impact of changing demographics on organizations supports the need for leadership development focused on overcoming biases related to differences in ethnicity and culture (McCoy & Sherman, 1994).

Consequently, the design of strategies to develop leaders' cultural competencies presents challenges, in that some researchers of diversity management believe that celebrating cultural differences actually brings about conflict (Galvin, 2006). The notion that cultural and other differences create conflict in organizations is based on the theory that similarities attract (J. L. Dreachslin, 2007). Additionally, some early research in the area of diversity suggested that diversity can actually impede group performance (William & O'Reilly III, 1998). These results are consistent with social categorization and similarity-attraction theories.

However, later research concerning the value of diversity posits that there are discernable benefits created through diversity and that leaders should have the cultural competencies necessary to effectively manage the differences in culturally diverse organizations (J. L. Dreachslin, 2007). While similarity- attraction theory suggests harmonious existence in social settings, changing demographics implies that organizations will undoubtedly become less homogenous or less similar and consequently experience less attraction within a group. This will drive the need for leaders that can leverage the heterogeneity in organizations beyond the normal conflict associated with differences between individuals of various ethnic and cultural backgrounds.

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Early diversity training focused on compliance oriented issues concerned with equal opportunity laws and regulations (R. Thomas, 1990). Over time, the focus of diversity training transitioned into helping leader's understand how to leverage all aspects of diversity in helping organizations achieve its goals and objectives (Anand & Winters, 2008). Most diversity training focuses on awareness and falls short of providing leaders with the competencies required to understand how differences can help or hinder an organization's performance (Cox, 2002). Research in the area of diversity training is still in need of understanding how to move beyond the skepticism regarding the value of diversity training. That skepticism emanates from competing notions that diversity is positioned as either a social movement or as an attempt to leverage it as a business opportunity (Blake-Beard, Finley-Hervey, & Harquail, 2008).

The inference of changing demographics in communities and organizations evokes a need for understanding the implications on the practice of leadership. Some researchers suggest that leadership practitioners need to focus on developing leader's cultural competencies (e.g. Carr-Ruffino, 2007; Katz & Miller 2002; Dreaschlin, 2007; Anand and Winters, 2008). The call for understanding and leading diverse organizations drives the need for leaders whom are culturally competent (Earley & Peterson, 2004). Introducing the concept of ethno-cultural empathy into leadership development may foster productive relationships and reciprocal understanding within diverse groups (Wang et al., 2003). Ethno-cultural empathy is defined as the tolerance and acceptance of ethnic and cultural attributes different from one's own.

Problem Statement

One of the challenges in leadership development today is that of providing leaders with the multicultural competencies needed to maximize the effectiveness of today's heterogeneous organizations. The changing demographic landscape in the U.S. and increased focus on a global

economy provide compelling reasons for increasing leader's cultural competencies (Earley & Peterson, 2004). A central goal of leadership development in the 21st century is to focus on creating a new generation of cross-cultural leaders to address the changes in demographics (McCuiston, Wooldridge, & Pierce, 2004) . Leaders face the challenge of coping with a wide range of backgrounds, experiences, and cultural values. In the absence of intercultural skills, it is difficult for a leader to diffuse conflict, stereotyping, and other adverse effects created in a multicultural environment. In addition, leaders must exercise their socialization skills in order to lead discussions about differences to enhance organizational communication (McCuiston et al., 2004).

A key challenge for researchers in the field of intercultural training is the development of appropriate assessment methods and the design of effective training interventions(Roberson, Kulik, & Pepper, 2001). Diversity training is no longer limited to the business environment, but is now embedded into academic institutions, public and non-profit sector organizations as well (Kulik & Roberson, 2008). While diversity training is now more commonplace in organizations, systematic evaluation of the effectiveness of this training lags behind its expanded delivery to organizations outside of the business community (Muthuswamy, Levine, & Gazel, 2006; Roberson et al., 2001). Evaluation of training effectiveness can lead to improvements in leadership development programs that focus on increasing cultural competencies. Although leadership behaviors occur within many contexts, from academic settings to business and community settings, the goal of multicultural leadership development is a shared one. One of the shared and salient goals is that of increasing cultural competencies. It is justifiable, therefore, that researchers focus on evaluating the effectiveness of intercultural development in a wide variety of settings.

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Moreover, administrators, funders, and corporations that sponsor leadership development training want answers to questions regarding the effectiveness of programs (Cook, 2009). Kulik & Roberson (2008) contend that diversity training should be an ongoing process and not a single event focused on achieving the goals of developing leaders' cultural competencies during a single training intervention. The scarcity of systematic evaluation of diversity training programs leads to single event interventions. Establishing diversity interventions as ongoing processes requires knowledge relating to the effectiveness of those interventions. This knowledge can be gained from systematic evaluation. Therefore, the problem addressed in this study is to understand the effectiveness of a leadership development program's intervention that focuses on developing leader's cultural competency.

Purpose of the Study

This study will examine the levels of cultural competence among the participants of a community leadership development program before and after the program's diversity intervention. The study will attempt to understand the extent to which the diversity component of the leadership development program addresses participant's tolerance for people of other racial and ethnic groups different from one's own. One of the values of the leadership development program under study includes diversity and cultural competency. The program recognizes the need to address diversity and cultural competency as a key component in leading organizations for the future.

The program under study stages an Open Space Technology event during a weekend retreat each year. The intent of the event is to engage participants in meaningful dialogue regarding issues of race, ethnic diversity, and other cross-cultural issues facing the community and organizations within the community.

The study utilized a survey instrument to measure participant's cultural sensitivity before and after the diversity retreat. The underlying tenets of the Scale of Ethno-cultural Empathy are based upon a review of empathy research (Wang et al., 2003).

The program averages 72 participants each year. The program strives for a demographic makeup that is reflective of the community. For example, the class seeks a 50-50 mix of male and female candidates. In addition, participants represent a mix of public, private, and non-profit sectors reflective of the community's demographic makeup.

There are numerous gaps cited in the literature on diversity training that stress the importance of investigating the effectiveness of multicultural training. For example, (Sue, 1991), developed a model for cultural diversity training and pointed out the importance of individual consciousness raising without consequential economic-structural behavioral change. This is important in understanding how empathic feeling can help leaders understand the differences in economic and structural differences between individuals of different backgrounds. Additionally, authors of some of the literature regarding understanding the value multicultural training point out the dilemma in teaching the value of diversity, and the espousal of inclusion, while truly practicing exclusion. Hence this dilemma is associated with the keen focus on empathizing with individuals who are in the minority while ignoring those who represent the dominant culture (Stewart, Crary, & Humberd, 2008).

It is the intent of this study to understand how empathic feeling can bridge the gap in understanding how this learned behavior can close the gaps in how leader's understand the value of empathizing with others in order to create a more inclusive society. (Wang et al., 2003), propose the Scale of Ethno cultural Empathy as the first empirical measure that provides support for the theoretical construct of empathy in multicultural settings. These authors purport that there

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are differences in the levels of ethno cultural empathy based upon gender, previous exposure to individuals of other cultures and possibly an individual's exposure to training and workplace relationships. This study will focus solely on ethno cultural empathy as the dependent variable.

Research Questions

The study seeks to gain an understanding of program participants' ethno-cultural competencies. Ethno-cultural empathy is a relatively new concept in the psychological literature (Wang et al., 2003). The instrument used in the study evaluates participant's level of ethno-cultural empathy along four dimensions: empathic feeling and expression, empathic perspective taking, acceptance of cultural differences, and empathic awareness. The purpose of the diversity component of the program focuses on increasing a participant's cultural competencies. The research questions are:

1. Does the diversity intervention increase participants' level ethno-cultural empathy?

2. Does the diversity component of the leadership development program increase the level of ethno-cultural empathy four dimensions of ethno-cultural empathy?

The analysis will attempt to understand if the program's diversity intervention affects participant's ethno-cultural sensitivity. The study utilizes adoption theory as a salient backdrop in understanding how potential leaders (adopters) embrace and implement intercultural skills as a necessary component of contemporary leadership. In addition, the analysis can provide some insights into ethno-cultural sensitivity as it relates to gender, race, and relationship to the various sectors of the community.

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Significance of the Study

The significance of this study contributes to understanding and measuring cultural competence as a leadership skill. It attempts to understand the effectiveness of an intervention designed to increase multicultural skills. In particular, the participants represent a cross-section of leaders from different parts of the community. .

It is assumed that the participants are representative of varying levels of cultural competency. It is also assumed that the intervention will have varying effects on the participants based upon any previous exposure to multi-cultural competency training. Additionally, the rate of adoption can be affected by contextual factors, the characteristics of early and late adopters in the group and the structure of the network of adopters in the group (Abrahamson, 1991). For example, participants from the non-profit sector are sometimes part of a network in the community that associate with one-another on a regular basis. This may or may not have influence over their rate of adoption of multicultural competencies.

Definition of Terms

Multicultural Competency

Multicultural competency can be defined as the attitudes, beliefs, knowledge, and skills in working with individuals from a variety of cultural groups (Constantine & Ladany, 2001), (Yzaguirre, 1999), posits that effective leaders today must have an openness to what we don't know and the ability to see the world through different lenses (hence another definition of multicultural competency).

Open Space Technology (OST)

Open Space Technology is one way to enable all kinds of people in any type of organization to create an inspired meeting or event (Herman, 1998a). Participants create their

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own agenda surrounding a topic or central theme of strategic importance. In the context of this study, the central theme is that of the diversity retreat focused on developing leader's multicultural competency.

Scale of Ethno cultural Empathy (SEE)

The Scale of Ethno cultural Empathy (SEE) is an instrument used to measure an individual's empathy toward's people of difference racial and ethnic backgrounds (Davis & Engel, 2011). The instrument is self-reporting and includes 31 items measuring four ethno cultural dimensions. The four dimensions include : (1) Empathic Feeling and expression, (2) Empathic Perspective Taking, (3) Acceptance of Cultural Differences, (4) Empathic Awareness (Wang et al., 2003)

Assumptions and Limitations

As the study of diversity training and multi-cultural competency evolves, one of the limitations of data collected through surveys involves the voracity of participant responses to such a controversial subject. (Kocarek, Talbot, Batka, & Anderson, 2001), in a study of the reliability of three widely used measures of multicultural competency, warn against participants' tendencies towards overrepresentation of survey responses. While most surveys are designed to compensate for this dilemma, there is still sensitivity towards one's affinity to present oneself as culturally competent. In the context of adoption theory, this relates to one's decision to adopt a concept based upon one adoption theory tenet that involves a juxtaposition of the perceived attribute as positive and therefore overrepresentation of that attribute in responding to a survey.

It is assumed that the survey instrument is robust and compensates for overrepresentation and that the results are internally valid across the sample population.

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Theoretical Framework

The literature review pertaining to the leadership challenge associated with diverse and pluralistic organizations suggests there is a gap between diversity development and diversity performance (Combs, 2002). Current processes to maximize the benefits of the pluralistic makeup of organizations are not satisfied and there is a need for new models and paradigms for the study of leadership development in a world of changing demographic organizational makeup (Bennis, 2007). Many organizations practice "Diversity in a Box" where leader's in the organization espouse diversity and its value publicly, but in practice do not fully adopt, implement, and support the concept as a vital business strategy nor see it as an efficacious leadership attribute (Katz & Miller, 2002).

Diffusion of innovations theory offers an alternative to understanding the effectiveness of interventions focused on developing leader's intercultural competence. There are few social science theories that offer a long history of conceptual and empirical study than does the diffusion of innovations theory (Dearing, 2009). Diffusion is the process by which innovation is adopted by members of a certain community (Rogers, 1995). For purposes of this paper, the community is comprised of participants in a leadership development program undergoing an intervention to increase their intercultural competencies. While diffusion theory is commonly applied to the adoption of technology and other innovations, this study will utilize the tenets of adoption theory in the study of diffusion of cultural competency (as an innovation) in leadership development.

Diversity training was originally created to assist leaders with understanding the legal aspects of honoring the provisions of affirmative action. One can trace the "genealogy" of the

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diversity movement by characterizing it into six distinct stages (Combs, 2002). The six stages include 1) Equal employment opportunity (EEO) compliance 2) racial awareness 3) equity focused on race gender justice and fair treatment as well as impartiality 4) Multicultural awareness, acceptance and existence of many cultures interwoven in societies 5) acknowledgement of different world views and 6) the concept of pluralism. Throughout this evolution of diversity, diversity training adapted to address the six stages of the diversity movement. Over time, scholars have raised concern over the effectiveness of diversity training. In particular, leadership development in the field of diversity has not been effective in providing a leader with the ability to sustain diversity outcomes over time (given these stages of diversity training focus). Hence, researchers should focus on strengthening leadership development training applying self-efficacy principles (Combs, 2002). The argument for application of self-efficacy suggests that self-regulatory systems of social cognitive theory can remedy adopters' reactions to the situational aspects that drive one towards acceptance and maintenance of the status quo. The notion is that diversity training is devoid of features that can assist leaders in fully adopting and sustaining the underlying reasons to practice multicultural skills.

For purposes of this study, diffusion theory is used to understand the adoption of cultural competencies as a critical skill in leading organizations. There are four factors that influence the adoption of an innovation: 1) the nature of the innovation, 2) the communication channels by which the innovation is disseminated, 3) time, and 4) the nature of the society to whom the innovation is introduced. The four major theories that comprise diffusion theory are: 1) Innovation-decision process theory, 2) Individual innovativeness theory, 3) Rate of adoption theory and 4) Theory of perceived attributes (Yates, 2001). The following narrative provides an

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overview of each of the theories and the factors associated with diffusion (adoption) theory and the relevance to understanding the adoption of multicultural competencies.

Theory 1—Innovation-Decision Process. The Innovation-decision theory is based upon time and five distinct stages (Rogers, 1995; Yates, 2001). The first stage involves a potential adopter's acquisition of knowledge about an innovation. In this study, the acquisition of knowledge regarding multicultural competencies is assumed to be reinforced from participation in the leadership development program's intervention on diversity (this assume that a participant may have already been exposed to and has some level of knowledge of multicultural concepts).

Stage two of the innovation-decision theory has to do with how and to what extent a potential adopter is persuaded that an innovation has merit. Throughout the evolution of diversity training, one of the most difficult challenges is that of convincing one of the merits of a diverse workforce or organization. Early training that focused on EEO compliance provided the legal implications of understanding equal opportunities for all particularly in the contexts of racial and gender equality. However, diversity training alone has not alleviated discrimination in the workplace and therefore is characterized by some leaders as ineffective (Combs, 2002).

The third stage of the innovation-decision theoretical construct involves the potential adopter's willingness to adopt an innovation. Once an individual is convinced that an innovation has merit, he or she must decide on whether or not to adopt. It has been difficult to convince leaders to understand the inherent value of a diverse organizational makeup. Consequently, many diversity programs have failed from the lack of leadership adoption and support. Some diversity theorists claim that the most influential factor in the success of diversity programs is leadership commitment from the top an organization (Byers, 2008). Therefore, the decision to adopt multicultural competencies is an important aspect of successfully leading diverse organizations.

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Once adoption occurs, the adopter must implement the innovation. Implementation of multicultural skills is not a single event. In adoption of multicultural skills, an individual encounters a variety of situations that require the application of an understanding of different cultural perspectives. Perhaps one of the most difficult concepts in practicing multicultural competencies is that of self-efficacy. Implementation and the practice of multicultural competencies requires that leaders are capable of self-regulating and directing their own actions regarding diversity through self-regulating and monitoring (Combs, 2002).

The final stage leading to adoption according to the innovation-decision theory is the adopter's confirmation that adoption of the innovation was the right decision. Perhaps this stage requires a shift from rigid (societal influences) thinking to flexible thinking in order to adopt concepts that are abstract in nature (Endicott, Bock, & Narvaez, 2003). Social pressure from colleagues and the society in which an innovation is introduced presents a problem to the adopter if the value of the innovation is not proven at-large and is still not widely adopted. This dilemma leaves the adopter viewed as an outlier with reticence to disseminate the value of adoption.

Theory2—Individual Innovativeness . Theory 2 posits that adoption of an innovation is based on who adopts and when (Rogers, 1995; Yates, 2001). There are five categories of adopters. The theory assumes that adopters statistically fit into a bell-shaped curve. These five categories are the innovators or risk takers, the early adopters, early & late majority, and laggards.

The innovators or risk-takers represent approximately 2.5% of the population of potential adopters. This category of adopters learns about the innovation and need little or no convincing or information regarding how the innovation may prove to be a viable one or not. From the

perspective of some leaders, this represents too much risk, and many wait for the results from trialability of the innovation for some limited amount of time. As diversity is a controversial topic, many leaders, particularly those of the dominant culture, tend to need others in the dominant culture to adopt an innovation before they assume the risk. Peers might view the risk-taking leader as an outlier, particular with the lack of evidence from trialibility of an innovation (Byers, 2008; Rogers, 1995; Yates, 2001).

The second category of adopters is the early adopters, representing 13.5% of the population of potential adopters. The early adopters tend to adopt early (but not as early as innovators) and help spread the word to the early and late majority adopters. This category of adopter usually might adopt before others do, however they are not daring or known as risk-takers, however they are willing to try on new things. It may be valuable to understand the demographic characteristics of those who would appear to be early adopters in this study.

The early and late majority adopters represent the third and fourth category, each making up 34% of the population of potential adopters. The early majority is convinced (by the innovators and early adopters) that the innovation has merit. The late majority still abstains from adoption wanting to ensure that adoption of an innovation is in their best interest.

Laggards represent 16% of the population of potential adopters and represent those that are highly skeptical of the merits of innovation and are slow to adopt. This group needs evidence from the trialability of an innovation to understand that there is merit in adoption of an innovation.

In the context of the adoption of multicultural skills as a leadership competency, there has been a keen focus in the field of leadership development to increase the number of early and late majority adopters or even convert them to at least an early adopter. This is also enhanced through

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pleas from opinion leaders (normally risk-takers) and early adopters through dissemination of the benefits of the innovation. The fact that numerous community leadership development programs focus on early adoption is driven by the rapid increases in diverse population (Thach & Thompson, 2007). In the case of diversity, and the rapid change in demographics, the need for rapid dissemination of leadership master of multicultural skills is multiplied.

Figure 1 provides a visual depiction of the theoretical framework involving individual innovativeness. The participants' level of ethno-cultural competency is measured prior to the intervention and after the intervention using the Scale of Ethno-Cultural Empathy. The graphs below the participant's pre and post-test represent the predicted number of participants (out of 82 participants that participate in the program) according to the theoretical percentage of innovators, early adopters, early and late majority adopters, and laggards. The post-test graph depicts a notional shift, if the intervention has any effect on the potential adopter's ethno-cultural competencies.

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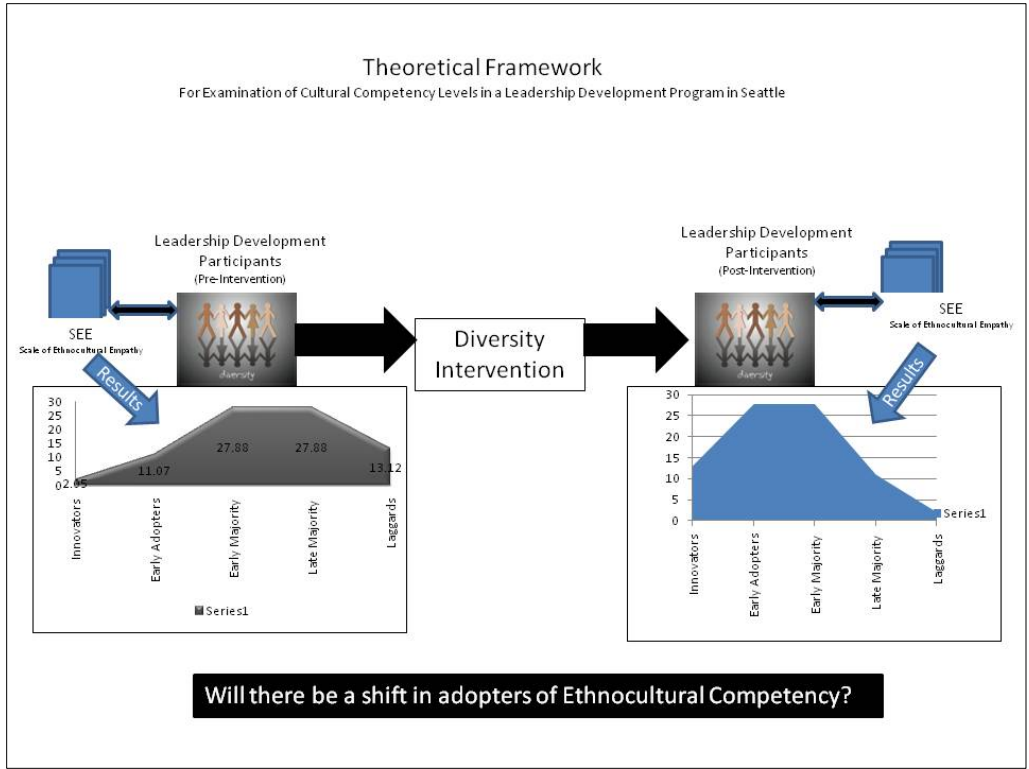
Figure 1 Theoretical Framework with Adoption Curves

Theory 3 Rate of Adoption . Rate of adoption theory has to do with the concept that adoption grows slowly in the beginning, followed by accelerated growth and then eventually tapers off (Rogers, 1995; Yates, 2001). The theory posits that the rate of adoption of an innovation is graphically represented as an s-curve. The x-axis represents the time for full adoption and the y-axis represents the number of adopters over time who fully adopts the innovation.

The challenge for researchers in developing interventions is to accelerate the rate of adoption so that the rate of adoption happens earlier along the s-curve time continuum. The study

of the process of diffusion infused the naturalistic understanding of rate of adoption with the need for accelerating certain innovations into a society (Dearing, 2009).

Figure 2 depicts the theoretical framework in the context of participants' independent variables such as race, gender, prior exposure to diversity training, and the sector of the workforce or community, they belong to. This framework also shows the dependent variables associate with the level of ethno-cultural competencies as measured by the Scale of Ethno-Cultural Empathy. This study seeks understanding of the effects (if any) of the intervention on the rate of adoption of ethno-cultural competencies as a result.
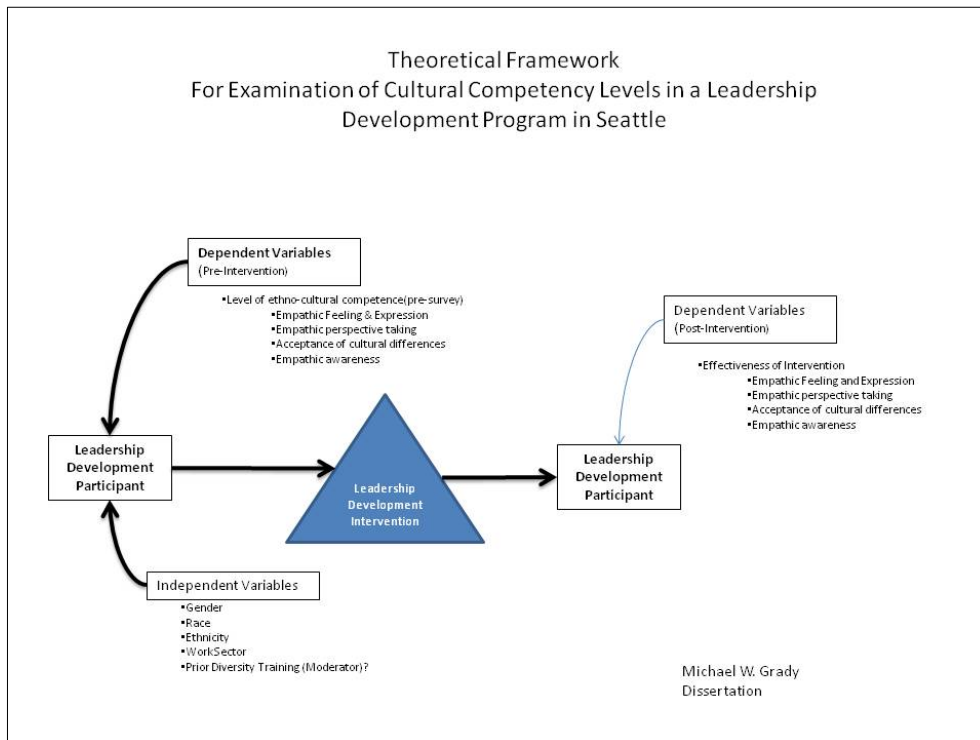
Figure 2 Theoretical Framework w/ Dependent and Independent Variable consideration

Researchers accepted a naturalist approach that predicted the rate of adoption according to the statistical evidence presented by Roger's theory. Over time, researchers wanted to

understand how to accelerate the diffusion process through the development and application of appropriate interventions. This post-hoc research intended to pace adoption of an innovation and application of the theory to other ideas, practices, and programs in congruence with the pace of the increasing need for a particular innovation in society. Thus, the pace of changing demographics along with the progressive genealogy of the diversity movement is in need of accelerating the rate of adoption of leadership multicultural skills.

Theory 4 Theory of Perceived Attributes. Theory of perceived attributes contends that a potential adopter perceives that the innovation has five inherent attributes (Rogers, 1995; Yates, 2001). Those inherent attributes include:

1) The innovation has some advantage over the status quo

2) The innovation is compatible with existing value systems, cultural norms and practices of society in particular the dominant societal norms

3) The perception that the innovation is not complex, costly or otherwise difficult to implement

4) The innovation has trialability and

5) The innovation must offer observable and verifiable results.

Some of the most difficult obstacles for diffusion of multicultural competencies are overcoming the norms, and the status quo of a homogeneous society. However, as the demographics of society changes, leadership in organizations predominantly consists of members of the dominant culture (Grossman, 2000; McCoy & Sherman, 1994; K. M. Thomas, Mack, & Montagliani, 2004; William & O'Reilly III, 1998). Therefore, adoption of the concept

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of developing multicultural competencies presents a complex, costly and difficult challenge for leaders. Evidence of positive results of trialability and presentation of observable results of full adoption of multicultural competencies is nascent at best (Earley & Peterson, 2004; Harrison & Klein, 2007).

As this study, attempts to understand the efficacy of an intervention focused on increasing multicultural skills the framework of adoption theory provides a framework for understanding if and why participants may or may not move towards early and accelerated adoption of the implementing multicultural competencies as a leadership attribute. The anticipation that applying diffusion of innovation theory to understanding the effectiveness of the intervention may present evidence-based results and insights based upon race, gender, professional orientation, and relationship to various sectors of a society at-large.

Figure 1, depicts the theoretical framework for this study. It reflects the participant pre and post-test condition of the leadership development participant by overlaying the dependent and independent variables. In addition, notional data is presented in both pre-test and post-test results. The notional data however reflects the literature's prediction of innovator, early adopter, early and late majority adopters, and laggard, theoretical percentages. The framework also presents a notional or expected change in percentages based on a notional shift in the adoption categories based on some expected effectiveness of the intervention.

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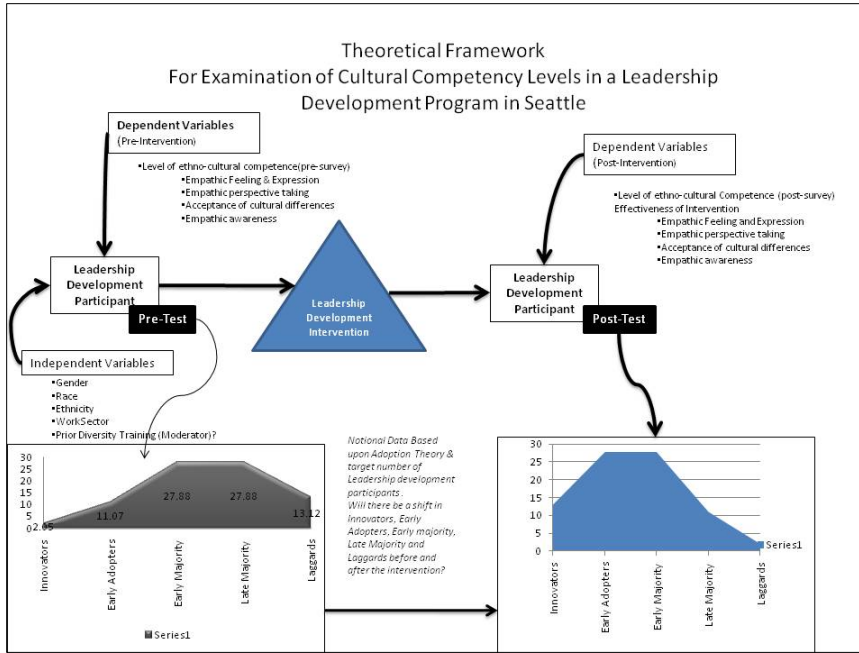
Figure 3 Theoretical Framework for Examination of Cultural Competency Levels in a

Leadership Development Program

The following chapter serves to synthesize the relevant literature with adoption theory,

ethno cultural competence, the multiple definitions of cultural competence, and the relevance to

the survey instrument proposed for use in this study.

CHAPTER 2.   LITERATURE REVIEW

Introduction

The purpose of this study is to address the gap in knowledge of adoption of multicultural competencies of leadership. This is based on the premise that today's leaders need to leverage the inherent potential of increasingly more diverse and multicultural organizations. This study may provide insight into the effectiveness of leadership development interventions in helping current and future leaders adopt multi-cultural competencies that will address the changing demographics in today's organizations.

The literature review presented in this chapter is organized into four sections. Section 1 provides an overview of the evolution of diversity and multi-cultural training and development. The section serves to position the research in the historical context of how diversity training and leadership development has evolved over time. It describes how the topic of diversity and multicultural competency evolved from the earlier focus on compliance and social justice to a more contemporary focus on diversity and inclusion.

The second section provides an account of the multiple definitions of diversity and multi-cultural competency as it relates to this study. A review of the literature posits that there are multiple definitions, dimensions, and contexts, of diversity, and multi-cultural competency relative to organizational and leadership development. The importance of presenting the multiple definitions of diversity and multicultural competency hinges upon framing an understanding of what this research study is measuring, and how it fits within the framework of prior research. Additionally the chapter describes the importance of contextual factors that affect the multi-dimensional nature of cultural competency.

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The third section proposes diffusion (adoption) theory as a framework to understand how and when leaders (or organizations for that matter) adopt multi-cultural competencies as an essential skill. In the context of increasingly more diverse and pluralistic organizations, the literature review proposes the diffusion framework as an important concept to describe the ongoing challenge for developing leaders that can cope with the changing cultural demographics in modern organizations.

The literature review concludes with section four that summarizes the challenges of measuring and designing interventions to assist in the adoption of multi-cultural competency as a critical leadership skill. This section synthesizes the evolution of diversity training, the definitions of cultural competency, as well as adoption of multicultural skills to create the foundation for this research.

Evolution of Diversity Training

A review of literature in diversity training and development suggests a common theme, in that changes in demographics requires new thinking in the context of leadership development as it applies to multicultural skills. For example, one of the most noted scholars in the field of diversity management, Dr. Roosevelt Thomas Jr. stressed the importance of migrating from the affirmation of affirmative action to affirming diversity (R. Thomas, 1990). This affirmation requires an understanding that the need for compliance with affirmative action legislation will no longer serve a need to embrace diversity and develop leaders' ability to cope with an increasing pluralistic environmental setting.

Throughout the stream of literature relevant to diversity and multicultural competencies, there is a common thread emphasizing the importance of advancing the study of leadership development related to diversity beyond mere compliance with equal employment opportunity

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regulations. The literature prompts an exploration of the development of multicultural leadership skills as critical to leveraging the intellectual capacity of today's pluralistic organizations (Carr-Ruffino, 2007; Cox, 2002; Cox & Blake, 1991; J. L. Dreachslin, 2007; Earley & Peterson, 2004; Katz & Miller, 2002; Kerlin, 2010; Thomas 2006).

The topic of diversity is one of the most popular business issues for two decades (Anand & Winters, 2008). In addition to ethics, quality management and leadership, the topic of diversity ranks at the top of many organization's business objectives. However, diversity is also one of the most controversial issues, since numerous critics question the value of training and efforts towards promoting diversity in organizations.

An entire industry estimated at 8 billion dollars in 2003, emerged in the past two decades aimed at promoting diversity training and creation of diversity programs (Hansen, 2003). For purposes of this literature review, the evolution of diversity training is characterized into five distinct stages (Anand & Winters, 2008):

1. Focus on EEO Compliance

2. Focus on assimilation of diverse individuals into the workforce

3. The birth of the field of diversity

4. A period of fostering sensitivity

5. The new millennium shift towards the diversity and inclusion paradigm

In the 1960's and 1970's, training focused on compliance with the Civil Rights Act of 1964. Organizations with 15 or more employees were required to comply with the act that made it illegal to discriminate against employees because of race, gender, or religion (Anand & Winters, 2008). Numerous organizational development consultants focused on providing

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organizations the training required to curtail the number of lawsuits associated with violations of the act. This early training focused on eliminating anti-discriminatory behaviors.

From a theoretical perspective, the early focus on compliance-based diversity training is important in understanding the legitimate power of governmental bodies to force the diffusion of an innovation (Abrahamson, 1991). The most intense enforcement of the Civil Rights act of 1964 occurred during the 1970s. Diffusion of innovations theory posits that environmental changes tend to cause organizations (and their leaders) to adopt or reject innovations based upon the efficiency of the innovation. Organizations found that the efficiency associated with the early adoption of EEO compliance training had to do with the avoidance of lawsuits involving discrimination in the workplace.

Changes in racial and gender diversity increased during the 1970s and stalled during the 1980s. This led to a decline in focus on compliance with the Civil Rights Act of 1964 with the exception of an increase in the number of women entering the workforce (Anand & Winters, 2008). Literature regarding diffusion of innovations stresses the notion that innovations diffuse if they benefit organizations, and disappear when they do not (Abrahamson, 1991). The deregulation policies during the Reagan era allowed businesses to opt out of compliance with the Civil Rights Act of 1964, under the belief that organizations should be responsible for their own regulation and policing of the act (Kalev & Dobbin, 2006) .The literature suggests that this may have contributed to a new phase in the evolution of diversity training. The deregulation of EEO compliance also led to a decreased rate of change in the number of women and minorities than during the previous decade.

The next era of diversity training focused on assimilation. In the early 1980's, organizations still continued compliance-based training, however with reduced intensity. For

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some organizations, the focus of diversity training shifted to assimilation of the increased number of women and minorities into the organizational culture. The objective of training during the assimilation period focused on helping minorities and women cope in the dominant culture. This was a period of acculturation for the newcomers to organizations. The socialization process for organizations occurs through training, performance appraisals, and promotion decisions (Carr-Ruffino, 2007). Some organizations that focused on assimilation had the assumption that women and minorities were less prepared than those of the dominant culture and lacked the managerial skills to become effective leaders in the organization (Anand & Winters, 2008). This led to a focus on designing training programs to assist minorities and women in acquiring the confidence and self-efficacy to survive in often adverse environments (Olson, 1993).

The birth of the field of diversity took place in the late 1980s. *Workforce 2000* published in 1987 revealed that the future workforce would be made up of an increasing number of women and minorities (Johnston & Packer, 1987). This environmental change caused a shift in training focus from EEO compliance and assimilation to a focus on addressing how individuals in a pluralistic environment can work towards common goals. Organizations realized that the impact of Workforce 2000 predictions could change the dynamics of the organization. Some skeptics downplayed the impact predictions that an astounding number of women and minorities would make up the future workforce. The argument centered on the belief that the impact was a marginal change and not a total change in workforce demographics.

Early efforts focused on affirmative action was not enough to leverage and capitalize on the many different perspectives and contributions of everyone in the organization (Katz & Miller, 2002).The main argument was that merely hiring a diverse workforce alone does not prepare an organization to cope with the day to day interactions of all people in an organization.

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During the period where the concept of diversity was born, Roosevelt Thomas Jr. made significant contributions to the literature that stressed the importance of the shift from a compliance-based paradigm to a business-based paradigm for understanding the importance of managing diversity (R. Thomas, 1990). Thomas described affirmative action as "an artificial, transitional intervention intended to give managers a chance to correct an imbalance, an injustice, a mistake". The salient theme in Thomas' work is that affirmative action served its purpose, however organizations need to focus on creating a inclusive environment where everyone's contributions are recognized.

During the early 1980 period, when the field of diversity was born, another notable scholar in the field of diversity, Taylor Cox, set out on an ambitious research agenda (Blake-Beard et al., 2008).Cox's groundbreaking contributions achieved what was not accomplished in previous decades in diversity research. Taylor Cox reached across a wide range of disciplines to develop a theoretical framework for understanding diversity. In addition, this body of work contributed to legitimizing the field of diversity. Many scholars viewed the stream of research emanating from Cox's work as risky, since many scholars did not see diversity training and education as mainstream research. As an African American, one of the risks pertained to Cox's work was that it was self-serving and biased. Since Cox employed multiple levels of analysis as well as covered a breadth of approaches and perspectives, he was able to break the barrier in the publishing of scholarly literature that addressed diversity. This effort spawned a barrage of literature from other scholars, since the research stream was now able to utilize a theoretical framework that was much broader in scope beyond the effects of race on organizations. Researchers could now study the effects of diversity on a number of organizational processes and resulting outcomes (Blake-Beard et al., 2008).

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Much of the literature stresses an inherent characteristic of prior challenges in diversity research and training; namely, the ability to bridge the gap between research and the practice of diversity (Bell & Kravitz, 2008; Blake-Beard et al., 2008; Galvin, 2006; Roberson et al., 2001). During the evolutionary phase where the field of diversity was born, researchers such as Cox and Thomas recognized the gap between academia and practitioners or trainers of diversity in the field. During the previous phase in the evolution of diversity training, numerous critics downplayed the effectiveness and value of diversity training. Furthermore, researchers sought the professional advocacy that would establish a foundation for seeking, understanding, and managing diversity in organizations. Taylor Cox mastered the ability to integrate research with discoveries from his consulting practice. His work served to legitimize the field and present diversity as a viable field of research (Blake-Beard et al., 2008).

The next era in the evolution of diversity training lasted from the late 1980's to the late 1990's. During this decade, the focus in diversity training shifted from compliance, assimilation, and diversity, to fostering sensitivity to everyone's differences rather than solely on minorities and women. Positioning an organization for the radical changes in demographics suggests that leaders need to understand the advantage associated with inclusion of everyone in an organization (Katz & Miller, 2002). Analysis of the literature posits that previous diversity training tended to alienate white males, which led to an underlying view that white males were the problem, in coping with the changing demographic makeup of organizations. Organizations continued to include social justice as a prominent element of diversity training, but also combined an element of understanding other dimensions of diversity besides race and gender. For example, other dimensions of diversity included cultural differences, sexual orientation, educational background, religious differences, disabilities, and country of origin. Sensitivity to

everyone's differences was in recognition that the dominant culture became a statistical minority

that created a need for diversity training beyond affirmative action which focused on social

justice (R. Thomas, 1990).

The focus on assimilation of women and minorities into the dominant culture in previous

diversity training introduced a dilemma. The dilemma was that white males were excluded. The

focus on social justice to correct problems of under-representation in the prior era was important,

yet, research demonstrated the importance and power of differences, and inclusion of everyone

in an organization (R. Thomas, 1990).

As this era of diversity training focused on awareness and sensitivity, the spectrum of

training content widely varied. On one end of the spectrum, there was training content was direct

and suggested that white males should admit their guilt, confess to causing the problem of

underrepresentation and atone. This led to resentment and defensive reactions to the training. On

the other end of the continuum, there was the softer approach to diversity training, that was not

as offensive (particularly to white males), but led to confusion regarding the real problem

(Anand & Winters, 2008).

As mentioned, during the 1980's through early 1990's diversity training consisted of a

mixture of compliance-based training and content focused on sensitivity to primary and

secondary dimensions of diversity. Primary dimensions of diversity are defined as the more

obvious traits such as race and gender. Secondary dimensions had to do with less obvious traits

such as education, communication preferences, and problem solving skills for example. It was

during this era that issues of reverse discrimination emerged. While the training of this era was

focused on inclusion of everyone, the downside was that organizations were not seeing the

desired results of their efforts to sensitize everyone in understanding one another's needs and

differences. Much of the diversity training during this era focused on both cognitive and experiential learning. The cognitive element gave learners the information to create awareness of differences. The experiential element of diversity training in some cases provided a "put yourself into someone else's shoes" approach (D. A. Thomas & Ely, 1996).Perhaps one of the most powerful experiential interventions in diversity training is Jane Elliott's Blue-eyes brown eyes experiment.

During the late 1990's researchers wanted to address the question of why diversity training was not effective. Organizations observed that attitudes and behaviors did not change as despite huge investments in diversity training. The effects of diversity training had several different outcomes. The results ranged from positive, negative or neutral (McCleod, Lobel, & Cox, 1996).These mixed results were attributed to a host of conditions such as the failure of some organizations to recognize that creating a diverse workforce does not automatically guarantee organizational effectiveness (D. A. Thomas & Ely, 1996). One of the most notable scholars Taylor Cox contributed to helping organizations understand that diversity training needed to address the dilemma of how demographic variation can create organization effectiveness. Cox developed early models for understanding diversity and multiculturalism (e.g. Cox 1993). He also established the business case for diversity, beyond the social justice mantra that had been prevalent for so many years.

In 1996, David Thomas and Robin Ely published an article that presented a model for framing an understanding of the types of diversity training. These authors postulated in their model that diversity training can be categorized in three distinct paradigms 1) Discrimination and fairness paradigm; 2) Access and Legitimacy paradigm; and 3) Learning and effectiveness paradigm (D. A. Thomas & Ely, 1996).

Thomas and Ely (1996) described the first paradigm, discrimination, and fairness as training focused on social justice, compliance with EEO regulations, fair treatment, and assimilation of diverse individuals. The access and legitimacy paradigm focuses on acceptance and the celebration of differences. This second paradigm presents the connection between diversity and market-based motivation for creating competitive advantage through managing a diverse workforce. The third and final paradigm of diversity training focused on learning and effectiveness introduced the value of different perspectives as valuable. In addition, this paradigm addressing the acknowledgement that learning and relearning is important in leveraging diversity for competitive advantage. Moreover, the learning and effectiveness paradigm reinforces personal development that accentuates an individual's full spectrum of skills and that individuals make decisions based upon their cultural backgrounds (D. A. Thomas & Ely, 1996).

The fifth and current phase in the evolution of diversity training combined the concepts of diversity and inclusion. This phase began in the new millennium partly because of projections regarding the increased number of women and minorities entering the workforce. The latter is associated with the previous phase that introduced sensitivity to individual differences, however, the inclusion concept dealt with ensuring that everyone is included in the success of the organization. Some organizations consider diversity as separate from core business objectives. Alternatively, researchers noticed that organizations with successful diversity programs infuse diversity and inclusion into the business not as tangential but as a key element to business success (Anand & Winters, 2008).

Katz and Miller (2003) coined the term "diversity in a box". This term recognized that some organizations exercised a "check the box" approach to diversity training. This meant that a

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focus on the numbers of people trained in diversity was a measure of success, rather than a measure of how successful organizations are in creating an inclusive environment where all individuals contribute to the success of the organization. This new era of diversity training attempts to ameliorate the shortcomings associated with single interventions. Some researchers began to use the single, double and triple loop learning conceptual framework first introduced by Argyris and Schon in 1974 to understand why diversity training fell short of expectations and outcomes.

Single- loop training focuses on skill development, double-loop training focuses on reshaping patterns of thinking and triple loop training is characterized by a fundamental change in perspective and self-awareness (Argyris & Schon, 1974).This conceptual model helps researchers and practitioners understand why single interventions in diversity training fell short of expected outcomes. The end goal of diversity training is to create fundamental changes in learners' perspectives regarding the value of diversity and inclusion in increasing organizational effectiveness. As aforementioned, Thomas and Ely (1996) introduced the three paradigms associated with diversity training where the first concentrated on discrimination and fairness, the second focused on access and legitimacy and the third and emerging paradigm focused on connecting diversity to work perspectives (D. A. Thomas & Ely, 1996). Early diversity training focused on compliance and social justice was far from the triple-loop learning concept that focuses on creating fundamental changes in perspective, hence the third paradigm introduced by Thomas and Ely (1996).

Reliance upon only the first paradigm leads one to believe that single interventions in the earlier evolutionary eras of diversity training will not stimulate fundamental changes in behavior. The desired behavioral changes would eventually lead to increased organizational effectiveness

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through leveraging diversity. Diversity researchers and practitioners realize that effectiveness of diversity training requires ongoing efforts and personal development. In addition, diversity training is complex and clear guidance on what works and what does not work requires more research.

For purposes of this study, quantitative methodology will be used to measure the effectiveness of a single intervention focused on increasing leadership development participants' cultural competency.

Some of the literature suggests that the field of diversity is nascent (Harrison & Klein, 2007). For example, Harrison and Klein (2007) argue that diversity research has undergone a continuous struggle to conceptualize the differences among individuals in workgroups. The argument centers upon the premise that consistent findings and cumulative insights have not emerged. In essence, the literature pertaining to diversity research is in fact diverse. In turn, this leads to a collection of theories that predict widely varying perspectives regarding the effects of diversity in organizations. On one end of the spectrum, the stream of research demonstrates value in diversity and on the other end; research findings predict adverse effects associated with demographic diversity.

Inherent in the diversity and inclusion era of diversity training, is the question of how organizations can realize the full benefits of diversity and inclusion (D. A. Thomas & Ely, 1996). In the new millennium, leaders observe the ascendency of cultural variety associated with the pluralistic shift in organizations. The previous phases in the evolution of diversity training, failed to reveal the positive impacts that diversity contributes to organizational effectiveness. In effect, one of the inherent problems with early diversity training and education was that it was devoid of teaching how people need to interact effectively in diverse organizational settings (Bell &

Kravitz, 2008; Cook, 2009; Kulik & Roberson, 2008; Richardson, 2005; Sue, 1991). Hence the concept of inclusion introduced in this fifth phase in the evolution of diversity training, attempts to provide individuals with the competencies necessary to include everyone in the pursuit of organizational effectiveness.

The quandary in the pedagogy of diversity training has to do with the espousal of inclusion while practicing and promoting exclusion (Stewart et al., 2008). The predicament has to do with the fundamental theory that there is value in diversity, and that diversity training tends to suppress alternative perspectives. For example, the focus on underrepresented groups such as women and minorities is still dominant in diversity training, yet it perpetuates making distinctions about differences, which juxtaposes the idea of inclusion. Stewart et.al (2008) contends that diversity and inclusion training must ameliorate this conundrum through creating the opportunity to understand and discuss alternative perspectives other than those that are congruent with the prevailing value-in-diversity perspective.

During previous eras of diversity training, anti-affirmative action and reverse discrimination arguments emerged. Some members of the dominant group felt excluded and viewed diversity training as an effort to promote political correctness (Ely, Meyerson, & Davidson, 2006). In the new millennium, diversity and inclusion is the mantra for diversity education. Organizations need to integrate diversity and inclusion into the core values of organizational strategy. This is one of the key distinctions from previous diversity efforts (Anand & Winters, 2008). Academia's challenge is that of exploring multiple dimensions of diversity beyond that of dominate perspectives that support the value of diversity theory. In an effort to demonstrate total inclusion, diversity training should consider approaches that address disparate

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perspectives and provide for discourse that value multiple identities and dominant group experiences.

The next section of the literature review provides an overview of the definitions of diversity and multicultural competency. The review of the evolution of diversity over time provides a foundation for understanding the shift from defining diversity along a small number of dimensions such as race and gender, to understanding the many different dimensions of culture.

Defining Diversity and Multicultural Competency

This study seeks to examine adoption of multicultural competencies. The organization under study purports that multicultural competency is an important skill for leaders of modern organizations. Additionally, the impact of leaders with keen multicultural skills will effectively actuate the inherent power of multicultural and diverse organizations and society. Culture is one dimension of diversity along with other dimensions including race, gender, and sexual orientation for example.

The most basic definition of diversity is described as the numerous ways that people differ. One might characterize people's differences among numerous and infinite dimensions. The most common and obvious dimensions of diversity include both race and gender while less obvious dimensions include religion, sexual orientation, and education for example. The *Dictionary of Business and Management* describes diversity as "difference between people, for example, in race, age, gender, disability, geographic origin, family status, education, or personality that can affect workplace relationships and achievement ("Diversity," 2006)." Culture is one of the many dimensions of diversity, although throughout the literature, the words diversity, cultural diversity, and other variations of the terms are sometimes used

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interchangeably. For purposes of this study, cultural diversity, and more specifically ethno-cultural diversity is the focus for the study. This definition assumes that cultural diversity is a subset of the broader term diversity.

Culture is defined in anthropology as an integrated system of socially acquired values, beliefs, and rules of conduct that delimit behaviors in society or an organization. It is important to understand the study of culture along multiple dimensions and levels of analysis. For example, some researchers study culture at the national level of analysis, that emphasizes differences among nations and national culture as the central theme (Egan & Bendick Jr, 2008). The focus on national culture is particularly salient in International Business studies, where research is focused on the distillation of culture into a small number of universal dimensions in order to understand how corporations cope with the expanding need to understand the conduct of business on a global level (Egan & Bendick Jr, 2008).

Some of the more salient scholars who studied culture in organizations are Edgar Schein (Schein, 1993, 1996a, 1996b), Geerte Hofstede (Hofstede, 1980, 1981, 1993, 1994, 1999), and Milton Bennet. Each of these scholars characterized culture in different ways yet they share common attributes of how culture is defined.

Schein in general characterized and defined diversity as "a set of strategies that a group has developed that enables them to interact successfully with the larger world…deemed worthy of passing on…as the way things should be done." This definition is relevant to this study in such a way that the program participants represent many different cultures represented in the regional demographics. The "group" in this case is the community at large, but also the various sub-groups and sub-communities and organizations that are represented in the program. Schein's work focused on the organizational level of analysis and emanated from the field of

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organizational psychology which was introduced in the 1960's (Schein, 1996a). The study of psychology had previously focused on the individual level of analysis and left the study of culture and organizations on human behavior for anthropologists.

Hofstede on the other hand distilled culture into a set of four dimensions at the national level of analysis. The four dimensions of national culture (later five dimensions) characterizes culture into a hierarchical ordered structure (McSweeney, 2002). Hofstede's work presented an understanding that culture is "inside the person" and that culture is a component of all psychological processes (Triandis, 2004). This conceptual framework leads to questions regarding how programming of culture at an organizational level of analysis affects an individual's adoption of multicultural competency for example. There are major differences related to culture in cognition, emotion, and motivation (Markus & Kitayama, 1991). This study may reveal the cognitive, emotional (empathy) and motivational aspects of adoption of multicultural competency.

The stream of literature reveals both scholars who support and those who refute the distillation of culture into a delimited number of dimensions based upon ethnicity or national origin for example (McSweeney, 2002; Sivakumar & Nakata, 2001; Tung, 2008). Additionally the debate ensued over the application of the short list of dimensions at a national level to other levels of analysis such as the individual and group levels of analysis. Some researchers criticize the assumption that social structures are static, and homogeneous. On the other hand, other researchers posit the assumption that other dimensions and organizational contexts can affect organizational behavior. Hofstede's widely cited studies that framed national culture into four dimensions presented dimensions of national culture based upon surveys of 88,000 IBM employees working in 40 different nations (Egan & Bendick Jr, 2008; Hofstede, 1980, 1981,

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1994; Triandis, 2004). These four dimensions of culture included: individualism-collectivism, power distance, uncertainty avoidance, and masculinity-femininity. Hofstede cautioned researchers to refrain from using these dimensions at the sub-national level of analysis warning that the four dimensions were inappropriate in studying culture at the individual, group or organizational level of analysis. Despite these warnings, numerous researchers applied Hofstede's national cultural framework at the interpersonal, work group, and organizational levels of analysis that resulted in a gap between predicting the behavior of individuals, groups or organizations based upon national average characteristics (Egan & Bendick Jr, 2008; Kirkman, Lowe, & Gibson, 2006). This study proposes analysis at an individual level with consideration for ethno-cultural dimensions, racial dimensions, and other dimensions such as participant's membership in a particular community sector (e.g. private, public, and non-profit). Analysis of participants for this study assumes that one dimension such as ethnicity is not the only variable that affects the adoption of cultural competency. Leaders thrive in interpersonal, organizational, and group environments at a sub-national level where several cultural dimensions apply. Cultural distillation into static cognitive settings ignores the multiple contexts that affect the cognition, emotional, and motivational factors that might affect the adoption of a particular innovation.

Schein (1990), posited culture as:

a) A pattern of basic assumptions

b) Invented, discovered or developed by a given group

c) Culture learns to cope with problems

d) Culture has worked together enough to be valid

e) Teaches new members the correct way to perceive think and feel

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Culture is a learned process, and requires that socialization take place in order to perpetuate a culture (Schein, 1990, 1993, 1996a, 1996b). The importance of this concept for purposes of this study pertains to the theory that acquiring multicultural competence requires an individual to self reflect on their own culture and begin to appreciate and value other's culture in various organizational contexts. Hence, leaders of organizations must first understand their own basic cultural assumptions, have the ability to cope with problems, and validate their own culture before gaining tolerance for other people's cultural attributes. It is important to note that the concept of culture is applied at the individual level of analysis as well as the organizational level of analysis in order to master multicultural competencies. For example, the dominant culture in homogeneous organizations, tends to perpetuate the cultural norms of the dominant group (Carr-Ruffino, 2007). However, multicultural competence stresses self-reflection on one's own culture, and the ability to have tolerance for and leverage other less dominant cultures. The intervention used in the leadership development program under study attempts to help participant's self – reflect upon their own culture (in the context of the community of which they belong as well as their own organizations and ethnic culture), and begin to appreciate and respect other cultures.

It may be useful to understand intercultural competency through both cognitive and social perspectives. The literature suggests that a person who seeks cultural competency will indeed increase their ability to live, work, and interact with people from cultures other than their own. The literature on stereotyping and prejudice suggest that if an individual does not want to seek cultural competence through cognitive learning then they may remain isolated from the concept (Lonner, Hayes, Sternberg, & Grigorenko, 2004). This presents a question of why some people seem to grasp cultural competency as a natural maturation of their ability to interact with others and others appear to struggle with grasping and adopting multicultural competency. This might

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be understood by considering the fact that mere immersion in diverse cultural settings does not guarantee that a person will grasp the importance of adapting to other cultures.

Any community presents an opportunity to experience cultural differences (and likenesses), however, political and economic conditions present barriers to the adoption of multicultural competencies, thereby hindering the productive interaction between cultures (Wang et al., 2003). Wang et.al. (2003) suggest that developing one's empathy towards other cultures is a way to ameliorate the gaps between people of different cultures. Political issues such as the 2001 bombing of the World Trade Center for example initiated a mutual gap in tolerance between individuals who have traditional Western Christian cultural identities and those of Islamic cultural identities. Some scholars suggest (in the literature) that developing one's ethno cultural empathy is a means of providing a way of shared understanding between different social, racial, and ethnic groups on both cognitive and social levels (Batson et al., 1995; Wang et al., 2003). For this study, a major assumption is that one's existence alone in multicultural environments requires a cognitive component in order to overcome the negating effects of politics, and economics, on multicultural competence.

This study will focus on examining multicultural competencies specifically ethno-cultural empathy as one cognitive tenet in understanding how to increase the rate of adoption of multicultural competency as a worthwhile human endeavor (particularly from a leadership perspective). Both culture and competence considered alone is complex in meaning. Hence combining the two concepts, presents an even more complex phenomena (Lonner et al., 2004). Therefore, this study will only focus on ethno-cultural empathy as the variable in understanding one cognitive aspect of developing intercultural competency.

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There is no single definition of competency as it relates to one's ability to lead effectively in a multicultural environment. However, the literature presents numerous approaches and constructs to study intercultural competence and the development of training focused on increasing numerous constructs of cultural competency e.g. (Egan & Bendick Jr, 2008; Hammer, Bennett, & Wiseman, 2009; Kulik & Roberson, 2008; Lonner et al., 2004). In the most general sense, a researcher might study intercultural competency as a must-have in a more general audience that includes courses in academia, community leadership, profit, and not-for-profit organizations, aimed at the political correctness of people in multicultural contexts for example. This general delivery assumes that intercultural competency development is an imperative based solely upon the increased demographic makeup of society (Egan & Bendick Jr, 2008). This general approach assumes that people generally embrace cultural diversity without addressing the self-reflective contextual variations of the individuals. There is a perceived notion that people universally want to be culturally competent without understanding the fact that individuals are the product of a multiplicity of cultural environments and settings. In addition the notion assumes that individual's exposure to multiple cultural environments on a daily basis does not necessarily incite them to adopt multi cultural competencies particularly in the context of adoption theory. Multicultural training sometimes falls short of consideration for participant's exposure to the multiple contexts and environments of the individuals themselves. Hence, this results in broad-brush approaches to intercultural training that ignore the cognitive and social variables that could affect acceptance of multicultural concepts and adoption of these concepts invariably (D'Andrea, Daniels, & Heck, 1991; Deakins, 2009; Egan & Bendick Jr, 2008; Holladay & Quifiones, 2003; Kulik & Roberson, 2008; Lumby, 2005; Matsumoto, Sternberg, & Grigorenko, 2004; Roberson et al., 2001).

Constructs of Multicultural Competency in the context of Adoption Theory

Adoption theory presents a general conceptual framework for understanding when and why individuals adopt cultural competency as a key skill in leadership development. For this study, multicultural competency is considered as an innovation in organizational development based upon the fact that it is a key leadership skill to cope with the increased demographics on a global and organizational level. For purposes of this study, the adoption of intercultural competency, particularly in the context of ethno-cultural empathy is the focus.

There are four factors that influence the adoption of an innovation: 1) the nature of the innovation, 2) the communication channels by which the innovation is disseminated, 3) time, and 4) the nature of the society to whom the innovation is introduced (Rogers, 1995). In this study, the focus is on the measurement of the adoption of ethno-cultural empathy as a dimension of multicultural competency in a leadership development program. This measurement of multicultural competency is limited to these four factors as a framework for adoption of ethno-cultural competency.

The nature of multicultural competency as an innovation hinges upon the evolution of diversity training in relationship to its past and current focus. The evolution of diversity training described in this literature review culminates in a focus on cultural competency as an important concept for moving forward in leveraging cultural diversity in society and organizations. While cultural diversity is one dimension of diversity training, this study focuses on studying ethno-cultural empathy as an important variable in promoting understanding among various racial and ethnic groups in the pursuit of competencies associated with cultural competency (Wang et al., 2003).

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Some scholars suggest that a focus on ethno-cultural empathy provides a valuable way to ameliorate the sometimes less than productive relationships between various racial and ethnic groups (Batson et al., 1995; Batson et al., 1997; Wang et al., 2003). However, another factor associated with the communication of multicultural competency as an innovation was jeopardized by several negating factors. The previous references in the literature point out the disparaging results of training focused on compliance that tended to exclude the dominant cultural groups as an important contribution to an organization hence, characterizing the dominant group as a catalyst for the problem at hand. This led to the alienation of dominant groups in multicultural competence training. the dilemma in the nature of the innovation created a paradox of espousing inclusion while practicing differences (Stewart et al., 2008). The nature of multicultural competence and inclusion focuses ensuring that everyone including dominant cultures as well as emerging cultures mutually and harmoniously contribute to organizational success.

Despite the historical evolution of diversity that posits the dominant cultures less than acceptance of an increased and diverse society and global front, research has suggested that a transformation in diversity and multicultural training is necessary (D'Andrea et al., 1991; Egan & Bendick Jr, 2008; Equipping managers to lead a diverse workforce," 2009; Stewart et al., 2008; Sue, 1991).

Synthesizing the Evolution of Diversity Training, Multiple definitions of cultural competency and Adoption Theory

The evolution of diversity training evolved from a focus on compliance to a focus on diversity and inclusion and more importantly, cultural competency. This evolution demands a new era of leadership development in response to current challenges of developing leader's

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cultural competencies as discussed in the previous sections. Hence, this study focuses on understanding the effects of leadership development interventions focused on cultural competency and the adoption of the concept.

Researchers face the challenge associated with developing comprehensive interventions that mitigate the rejection of diffusion of innovations. The evolution of diversity interventions created tensions between dominant and non-dominant perspectives of the value of diversity and multicultural competencies. Meanwhile, the effectiveness of leadership development focused on adoption of innovations such as multi-cultural competencies as a crucial skill may be viewed as a managerial "fad or fashion" (Abrahamson, 1991).

According to Abrahamson (1991), the diffusion and reflection of innovations depends upon the processes and contextual factors that affect the rate of diffusion; the characteristics that differentiate early and late adopters; and how the network of adopters affects the sequence of how others adapt to an innovation. The pre and post measurements of the intervention in this study may posit literature that discovers whether the process deployed in this intervention affects the rate of cultural competency diffusion.

Social context can likely change substantially as evidenced in the discussion of the evolution of diversity training. Early on, the social context for diversity training focused on compliance in the context of equal opportunity. Later in the evolution of diversity training, organizations attempted to understand the business value of diverse organizations. Likewise, the diffusion of diversity and multi-cultural competence as a business imperative experienced a change in social context from a homogeneous environment to a more pluralistic and heterogeneous environment. There was a period where organizations saw diversity and multicultural competence as an inefficient innovation. In essence, there was a period in the

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evolution of diversity as a business imperative that questioned the value, however organizations viewed diversity as a fad or fashion and tended not to adopt it as an innovation.

One of the inherent issues within the literature on research in adoption theory posits that organizations can diffuse technically inefficient innovations and reject technically efficient innovations. For example, organizations at one point viewed diversity training as a fad or fashion since many organizations adopted diversity training in response to compliance issues (Abrahamson, 1991). The changing contextual environment of business and society dealt organizations a rapidly changing demographic makeup and thereby contributed to a view of multi-cultural competency as a viable innovation to consider. Some organizations considered diversity and multi-cultural competency as an inefficient innovation following the deregulation of EEO compliance during the Reagan era (Anand & Winters, 2008). Organizations questioned the value of diversity leading to a rejection of the innovation where leaders questioned the business value of embracing diversity.

Diffusion literature posits that rational adopters usually make independent and technically efficient choices when adopting an innovation (Rogers, 1995). The disparity between organizations that embrace diversity and those that do not, is sometimes a question of whether or not leadership understands the importance of changing demographics and the need to employ multicultural competencies as a critical skill to cope with a diverse organizational makeup. The literature suggests that diversity's effects on organizations and groups can be positive, negative or neutral depending on a multitude of conditions (McCleod et al., 1996). For example, organizations that perpetuate dominant cultural norms tend to favor acculturation rather than assimilation of cultural diversity (Carr-Ruffino, 2007). Leaders in this case prefer to clone

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diverse individuals to mimic the dominant culture rather than perpetuate the ideology of a homogenous organizational culture.

The adoption of multi-cultural skills as a critical innovation to ameliorate the increased demographic makeup of organizations provides a challenge in the field of organizational development. Anand and Winters (2008), apply the concepts of single, double, and triple-loop learning to diversity and multicultural training. Early training in diversity focused on awareness and compliance hence single-loop learning. Reshaping patterns of thinking is inherent in the evolution of diversity training as the world began to realize that globalization, and the increased numbers of women and minorities entering the workforce demanded a new pattern of thinking from leaders. Training then focused on reshaping leader's pattern of thinking beyond merely compliance with EEO laws and regulations. Triple-loop learning that focuses on an understanding of oneself in relation to diversity and multi-cultural competencies (Bell & Kravitz, 2008) . For purposes of this study, the diversity intervention is framed as an attempt to create triple-loop learning for leaders to understand themselves as it relates to the multi-cultural organizations and society in which they thrive and live.

Throughout the stream of literature, there are numerous studies that focus on multi-cultural competencies as an important skill in the counseling field e.g. (Cartwright, Daniels, & Zhang, 2008; Constantine & Ladany, 2001; J. L. Dreachslin, 2007; Dunn, Smith, & Montoya, 2006; Kocarek et al., 2001; Lonner et al., 2004; Padgett, 2009; Ridley & Lingle, 1996; Roberson et al., 2001; Vand der Zee & Van Oudenhoven, 2001). The implication of this research is that counselors must interact with an increasing number of diverse individuals in the course of their practice. Perhaps two of the most widely used instruments for measuring cultural competency in the counseling discipline are the Counseling Self-Estimate Inventory (Larson, Suzuki, Gillespie,

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Bechtel, & Toulouse, 1992) and the Multicultural Counseling Awareness Scale (Ponterotto et al., 1996).

Wang et.al. (2003) posit for example that the aforementioned measures used to measure general multicultural counseling competencies, do not measure those competencies in the context of individuals who are different from themselves. Likewise the stream of literature on general empathy does not consider the theoretical concept in the context of multi-cultural settings (Wang et al., 2003). Hence the contributions of the instrument used in this study is unique to the stream of multi-cultural and empathy literature in that it has consideration for the construct of empathy in multi-cultural settings.

The implications for future research according to Wang et.al. (2003), suggest that the four-factor model of ethno-cultural empathy can serve as a stimulus for studies that include populations that are more diverse. Additionally, the model can be used to understand any correlations associated with race, gender, or prior exposure to multi-cultural groups or multi-cultural training. The authors contend that an assessment measure of ethno cultural empathy can make an essential contribution to the growing multicultural movement in the United States (Wang et al., 2003). Hence in the context of this study, demographic data will be collected and used as independent variables. Analysis of variance between these independent demographic variables will be conducted in relation to the dependent variables of the four factor ethno cultural empathy model. The program under study strives for a multi-cultural population that is reflective of the community. The intervention is designed to induce a discussion of racial and ethno cultural differences and the implication on leadership.

Racial segregation continues to exist in the United States (Bureau, 2004; Dutton, 2001; Frey & Farley, 1996; Kong, 2001; Schmitt, 2001) and as a result, contributes to a lack of increases in cultural empathy, ethnic perspective taking, and tolerance for diversity (Blanchard, Crandall, Brigham, & Vaughn, 1994; Blanchard, Lilly, & Vaughn, 1991; Wang et al., 2003). Some literature posits that more interaction can actually have the effects of either exacerbating or mitigating racial conflict e.g.(DeFina & Hannon, 2009). Data from the U.S. Census Bureau suggests that residential segregation is one contributor to less interaction between races. Individuals and families make choices to live in communities that are reflective of their own ethnic or cultural background., or on the other hand, may be unaware of the choices in housing that would place them in a multi-cultural neighborhood (Bureau, 2002). Consequently, many organizations and companies are purposely creating a multicultural environment in recognition of the changing demographics in the available pool of applicants and the inherent advantages to an organization's growth and prosperity. While diverse individuals interact at work, this does not necessarily mean that they interact in social and cultural settings. For purposes of the organization under study, it is the potential leadership implications that matter for understanding how differences and ethno cultural empathy is effectively applied to leadership development not only at work but in the community setting as well. The purpose of the organization under study is to build community leaders, where community is not defined in the context of the work setting alone, but in the community-at-large setting where common social issues cut across neighborhood boundaries. A salient goal of the leadership development program used in this study is to develop leaders that possess the cultural competencies to address the collective success of all who live in a community. This goal disregards whether people of different backgrounds interact on a personal and social level outside of the workplace or organization, the

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consideration is for leadership's ability to address overarching social issues such as housing, education, healthcare, and common cultural issues that enrich the quality of life in a particular community.

The sample population proposed in this study represents demography reflective of the diversity of the community. Consequently, the participants perspective on community issues are expected to be varied, since the selection process strives for a participant demography that is reflective of the community. Therefore, the limitations noted in the literature that refer to samples that are homogeneous in nature could be overcome by the program's intentional goal to bring a diverse group of individuals together. This diverse group of individuals represents associations with different economic backgrounds and relationships to the various sectors of the community. However, the individuals share one common demographic and that is of the desire to improve their leadership skills relative to the community and the organizations in which they work. Wang et. al. (2003) posit that a more heterogeneous population or sampling may increase the reliability and generalizability of the factorial analyses associated with the four-factor ethno-cultural empathy model. This supports the proposed research in that the population or the organization under study is more heterogeneous, and has a history of meeting its demographic goals for class participation.

While the purpose of this study is to measure the effectiveness of a leadership development program's diversity component, the question of whether leadership development programs have a positive measurable outcome is something that is difficult to measure (Boaden, 2006).

The research methodology outlined in the next chapter proposes quantitative research design utilizing an existing instrument, the Scale of Ethno cultural Empathy. A review of

research in the area of leadership development raised the issue that much of the research to date has utilized qualitative research methods (Vance & Larson, 2002). There is a call for more quantitative research in the area of leadership development in order to provide evidenced-based scholarly knowledge regarding the effectiveness of development programs (Vance & Larson, 2002).

Wang et.al. (2003), purport that the instrument proposed for this study provides the first empirical measure of the theoretical construct of empathy in multicultural settings. As the literature suggests, multi-cultural competency is a salient component of leadership development as organizations experience unprecedented diverse demographic makeup (Wang et al., 2003).

CHAPTER 3. RESEARCH METHODOLOGY

Introduction

The purpose of this study was to evaluate the effects of a diversity intervention on participant's ethno-cultural competency (the dependent variable) using a quasi-experimental research design. The independent variables are race, gender, professional orientation, and participants' previous exposure to people with ethnic backgrounds other than their own. The dependent variable was analyzed pre test and post test to determine any effects of the intervention focused on increasing participants' level of empathic feeling towards others of ethnic backgrounds different from one's own. Specifically, the research had the potential to posit data regarding the effectiveness of the leadership development program's intervention that may possibly influence the adoption of ethno-cultural empathy as a learned ability.

Perhaps one of the most notable advocates of diversity and its implications on leadership is Taylor Cox. Cox (2002) stresses the importance of five elements needed to take diversity to the next level beyond compliance and awareness training (Cox, 2002). The five elements include a focus on:

1. Leadership

2. Research and measurement

3. Education

4. Management Systems alignment

5. Accountability

Of these five elements, support for research and measurement in conjunction with the educational element provide justification for the quantitative methodology used in this study. Cox argues that empirical data provides opportunities for diagnosing the climate for diversity

leadership and investment in multicultural training. Hence the leadership development program under study can benefit from empirical (quantitative) investigation of the effects on leadership adoption of multicultural competency as an imperative.

One of the most prominent methods for evaluating leadership development programs is the Kirkpatrick four-level training evaluation theory/model (Leskiw & Singh, 2007). This model provides a methodology to understand the extent to which learning has taken place. Hence the purpose of this study is to understand whether a particular diversity intervention can increase a leaders' multi-cultural competency and to what level. The Kirkpatrick four-level model is comprised of the following levels of evaluation (Kirkpatrick, 1959, 2004):

1. Measure the reaction of participants in the leadership development program
2. Measure what the participants actually learned
3. Evaluate how the participants' behavior actually changes
4. Evaluate the link of changed behavior to organizational performance

This study only focused on a measurement of what the participants actually learned. This level of evaluation is usually conducted through some form of testing or survey (in this case the Scale of Ethno cultural Empathy) (Leskiw & Singh, 2007). Leskiw and Singh (2007) suggest multiple methods of evaluating leadership development programs to increase validity. Organizations must consider the desired outcomes of development programs (Leskiw & Singh, 2007). While this study was focused on learning and change (diversity intervention), it is limited in that the full scope of leadership development program evaluation may encompass other elements. The other elements of evaluating leadership development programs include: evaluation of participant application of learning; end of initiative evaluations; and behavioral observation

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(Leskiw & Singh, 2007). The scope of this study focused on learning and change of participants' ethno-cultural empathy.

A review of the extant literature on general empathy posits that an individual's ability to empathize with others is crucial to all human relationships (Batson et al., 1997; Dovidio, Allen, & Schroeder, 1990; Houston, 1990; Lichtenberg, Bornstein, & Silver, 1984; Strayer & Eisenberg, 1987; Unger & Thumuluri, 1997). The instrument used in this study propels the general empathy theoretical construct toward ethno-cultural empathy rather than solely on general empathy. Wang et.al. (2003) tout the instrument as the only empirical measurement of empathy that considers a cultural component (Wang et al., 2003). Consequently, the use of the instrument has the potential to evaluate multicultural competency as a leadership skill across multiple dimensions that include race, gender, and other demographic variables. The focus of this study was solely on analyzing changes to the single dependent variable: the level of ethno cultural competency.

Research Design

The research design was a quantitative quasi-experimental design utilizing the Scale of Ethno-Cultural Empathy (SEE) as the pre/post test survey instrument developed by Wang et.al.(2003). The research tested the effect of the leadership program diversity intervention on the dependent variable: participant's levels of ethno-cultural empathy. The independent variables were participant demographics such as level of education, race, gender, job sector, age, prior level of diversity education, and prior exposure to ethnic groups other than one's own. A paired t-test was used to understand if there was any change in the pre and post-test mean scores of ethno cultural competency as measured by the SEE. A review of the literature on leadership

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development as outlined in Chapter 2 reveals the need for evidenced-based measures of the effectiveness of leadership development programs (Boaden, 2006; Vance & Larson, 2002).

The SEE was administered to voluntary participants prior to the diversity retreat and after the diversity retreat constituting a pre and post- test research approach. Since the treatment (intervention) was administered to participants by their own choice and not randomly assigned, the research design is considered quasi-experimental. The participants volunteered to participate in the study and is consistent with the original proposal. Hence it is possible that some class participants opted out of participating in the study for unknown reasons which resulted in a low response rate. The literature review discusses the observation that many people are uncomfortable with revealing their cultural competency in fear of reprisal from their organizations or reasons associated with denial of their lack of cultural competency (Mitchell R. Hammer, Milton J. Bennett, & Richard Wiseman, 2003)Data from the pre and post-test results was analyzed utilizing a paired t-test for each hypothesis to understand if there were any change associated with the intervention and participant's adoption of ethno-cultural empathy as a leadership competency. The level of significance or alpha value for the survey instrument (SEE) is 0.05.

One of the assumptions required for use of the t-test is that the sample comes from a normal population. For purposes of this study, the class participants were selected to reflect the demographic makeup of the Puget Sound area population. Therefore, the class makeup can be considered as virtually normal, however, not random. Technically, a large sample size leads to a distribution that approximates a normal distribution. The class is a sample of the total population of leaders from the public, private and non-profit sectors of the Puget Sound community. The

organization strives for a class demographic that is reflective of the demographics of the Puget Sound region. The demographics are depicted in Table 1.

Intervening Variables

In the study of social sciences, intervening variables are defined as hypothetical internal states that can be used to explain the relationships between observed variables. An intervening variable is the variable through which an independent variable works to affect the dependent variable ("Intervening Variable," 2001). For example, an intervening variable can explain the relationship between observed variables such as dependent and independent variables. For purposes of this study, some intervening variables that can explain the levels of ethno cultural empathy might include a participant's prior exposure to diversity training. This prior learning may affect how the person reacts to the intervention or how open they are to discussing issues of race during the intervention.

Furthermore, a person's knowledge of cultural issues, their way of thinking with regard to race can affect their level of ethno cultural empathy. The independent variable of race may not necessarily affect a participant's level of ethno cultural empathy, however, because of their race, they may have been socialized in such a way that might affect their level of cultural competency. A participant's motivation to adopt leadership skills focused on ethno cultural competency may also present an intervening or mediating variable.

Attitude towards others of a different ethnic background is another example of an intervening variable that might affect a participant's level of ethno cultural competency and the learning that is expected through the intervention. Consistent with the fact that intervening variables are interpretations of observed facts these variables are not facts in and of themselves.

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Hypothesis

H0: There is no difference in pre test and post test mean scores of the SEE following the the diversity intervention.

H1: There is a difference in pre test and post test mean scores of the SEE following the diversity intervention and participant's ethno-cultural empathy as measured by the Scale of Ethno-cultural Empathy.

Sample

The organization studied is a, leadership development program. Each year approximately seventy to eighty participants are selected to participate in the nine-month long program. Applicants are identified through a number of sources, including but not limited to self-nomination, organization nominated, and recruitment by past participants. The program strives for a class makeup that reflects the demographics of the community as presented in Table 1.

Table 1 Target Demographics

	Target Goals (80 members)	
TOTAL APPLICATIONS	Number	Percent
	80	100%
GENDER		
Men	40	50%
Women	40	50%
AGE		
Average		
Range		
GEOGRAPHIC		
Live **&** Work In the Metropolitan Area	48	60%
A. Live **&** Work Co.	32	40% (A+B)
B. Live **or** Work Co.		
ETHNIC		
Caucasian	56	70%
People of Color	24	30%
• Asian/Pacific Islander		
• Black or African Amer.		
• Hispanic/Latino		
• Native Amer.		
• Bi-racial/Other***		
DISABLED		
PROFESSIONAL		
Private Sector	48	60%
Public Sector	14	17.5%
Non Profit Sector	18	22.5%

Participants are selected (number in each category) according to the goals of the program guidelines. The actual class in this study had 70 participants of which sixteen participated in both the pre and post-study . The program strives to achieve a mix of participants that are reflective of the community demographics (shown in Table 1). The goals are 50% male and female, 70% Caucasian, 30% people of color, 60% from the private sector, 17.5% from the public sector and 22.5% from the non-profit sector. Since the program is affiliated with the regional Chamber of Commerce, access to data regarding community demographics is readily available. For example, a fifty-fifty mix of male and female, a percentage of participants that is representative of the

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makeup of private, public, and non-profit sectors of the community as well as the mix of ethnic groups reflective of the community demographic. In previous years, the program has been able to achieve its demographic targets with a small deviation.

The program employs a screening and selection committee. Potential participants apply for the program by providing their demographic data as well as writing an essay that addresses questions that capture the participant's leadership development interests and alignment with the goals for program participation. The applications are screened for compliance with program benchmarks for the desired characteristics of program participants.

The down-selected group of potential participants that satisfy the program's benchmarks are then scheduled for interviews that entail a pre-determined set of interview questions that further test for the desired characteristics of program participant goals. The interviewees are questioned by a panel of past participants that score potential participant responses. The panel scores the interviewee responses to each question and reaches a consensus score for each potential class member. The organization convenes a final meeting to rank participants based on their interview scores and then selects class participants with consideration of the program demographic goals.

The sample of participants who took part in the survey was the result of their own voluntary choice. The Executive Director of the program was provided with a script that introduced the study to the participants and summarized the provisions of the Letter of Consent (Appendix B). The Executive Director introduced the proposed study and participants made their own choice of whether or not to participate. Sixteen class participants out of seventy total members of the class chose to complete the pre and post-test survey. The sixteen class participants who chose to participate were not influenced in any way by the researcher nor the

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program staff. This is consistent with the proposed sampling and research approach. Hence the sample used to compute the paired sample t-test is a random set of those who deliberately chose to participate.

Setting

Each month, the participants attend "challenge days", where they are exposed to salient community issues. The program exposes participants to community issues such as housing, health care, education, transportation, multicultural issues, the arts, and community economic issues.

In preparation for each "challenge day", the program requires participants to read current and relevant literature relating to challenge day topics. The program invites leaders from the community who are subject matter experts or those that play important roles in the issues related to the challenge day subject as panelists to stimulate dialogue related to the .

In addition to the challenge days, the program hosts a two-day retreat that focuses solely on developing leader's cultural competency. The retreat features the use of Open Space Technology. Open Space Technology is a meeting methodology that assists individuals and groups to become more effective in coping with rapidly changing work and organizational environments. The Open Space Technology (OST) creates an environment where participants can realize the potential of an organization.(Bolton, 1998). In the case of the organization, OST is used to stimulate leadership participants to fully realize their potential as leaders in the community towards understanding the value of multi-cultural competency.

Harrison Owen originated Open Space Technology (herein referred to as OST) following his facilitation of a conference on organizational transformation in 1997. During the conference, he observed that some of the most important and useful interactions between participants at the

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conference were during conference breaks. His previous experiences in West Africa prompted him to focus on designing a method of exchange and interaction that resembled the style of communication prominent in West African villages. Owen's observation of communication in West African villages hinges upon the cognizance of effortless communication where village residents gathered in circles to discuss community issues (Owen, 1997). OST is increasingly used as a method to increase large-group interactions in planning and implementing major change efforts (Saam, 2004).

During the program retreat that focuses on race and building multi-cultural competencies, participants engage in dialogue on race and multi-cultural community issues in an OST setting. The retreat culminates in participants' reflection upon their own levels of understanding multicultural competence, in a context of the program's goal to develop increased multicultural leadership competencies. The resultant benefits of the research can be used to improve the program's curriculum specifically relating to the diversity component and increasing leadership development participants' cultural competencies.

Instrumentation / Measures Survey Instrument

The Scale of Ethno-cultural Empathy will be used to gather data regarding participant's level of ethno-cultural sensitivity, pre, and post-test of the diversity intervention. In addition, the survey will collect demographic data (some of which is collected during a participant's application to the program). Additional demographic data will be collected, such as prior exposure to diversity training; previous exposure to other ethno-cultural backgrounds in workplace and personal environments; level of education; and the relative workplace sector (e.g. private, public, non-profit).

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The instrument used in this study is based upon the premise that culturally specific empathy expands the construct of general empathy in order to address the tension created through cultural differences(Wang et al., 2003). Wang et.al (2003) posits that the concept of cultural specific empathy is nascent in the study of empathic feeling as a crucial area of investigation for understanding relationships between individuals and cultures. However, there have been several terms such as cultural empathy, empathic multicultural awareness, cultural role-taking, ethnic perspective-taking, and ethno-therapeutic empathy that have been coined and used interchangeably to describe the concept of empathy in cross-cultural settings (Ivey, Ivey, & Simek-Downing, 1987; Parson, 1993; Quintana, Ybarra, Gonzalez-Doupe, & Baessa, 2000; Ridley & Lingle, 1996; Scott & Borodovsky, 1990; Wang et al., 2003). This stream of literature suggests a relationship between an individual's adoption of cultural competence and their ability to empathize with one who is from a culture different from their own. Consequently, a study of the effectiveness of interventions focused on developing ethno-cultural empathy may provide insight into the adoption of empathic multi-cultural awareness crucial leadership competency.

In this study, the following question will be addressed utilizing the Scale of Ethno cultural Empathy (SEE) Appendix A:

1. Is there a difference in pre and post test scores of participants' ethno-cultural empathy after the program diversity intervention?

Data Collection and Analysis

Information gathering for this study will consist of administering a pre and post -survey utilizing the Scale of Ethno-cultural Empathy (SEE). The SEE will be administered to participants in the Leadership Development Program before and after the Open Space

Technology (OST) planned, intervention focused on development of leader's ethno-cultural competencies. The data gathered from respondents will be coded to exclude participant's name and organization. Each participant will have a unique number associated with their pre and post-test records.

Data will be stored on a secure network server owned and only accessed by the researcher. Data will be destroyed or discarded following the completion of the study and summarization of the results.

Validity and Reliability

The Scale of Ethno-Cultural Empathy was developed to bring new understanding of the construct of ethno-cultural empathy. Developer's of the SEE contend that the lack of ethno-cultural competency towards valuing other people's welfare is linked to intergroup aggression and social dominance (Struch & Schwartz, 1989). Hence the SEE instrument was developed to measure empathy with the adequate psychometric properties that define one's level of empathy (Wang et al., 2003).

Three studies were conducted to establish the validity and reliability of the SEE as a psychometric instrument to measure ethno-cultural empathy. These studies sought to validate a three-factor construct of ethno-cultural empathy based upon a review of the literature on general empathy, multiculturalism, and cultural empathy. The three original domains of empathy at the beginning of the first study included (a) intellectual empathy, (b) empathic emotions, and (c) communicative empathy. The results of these studies revealed a fourth component of ethno-cultural empathy and resulted in reframing the survey instrument with consideration for these final four factors. These fours factors are:

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a) Empathic Feeling and Expression

b) Empathic Perspective Taking

c) Acceptance of Cultural Differences

d) Empathic Awareness

The first study was used to develop survey items that were reflective of ethno-cultural empathy as well as to investigate the factor structure of the items. The results of utilizing exploratory factor analysis revealed a fourth factor. The decision to chose a four-factor solution was made based on the ability to conceptually interpret a four-factor solution and the resultant factor soundness with stronger factor loading and internal consistency (Wang et al., 2003).

The second study's purpose was to understand the stability of the factor structure derived from the first study. In addition, the second study examined the validity of the SEE in its current four-factor structure. Specifically the developers of the SEE wanted to understand if the instrument was strongly associated with an individual's social desirability. In addition, the second study sought to understand if the SEE was related to other means of measuring empathy, and to determine whether the instrument was able to establish a measure of awareness of not only participants 'attitudes towards those of a different culture other than their own but a measure of ethno-cultural empathy. The results from the confirmatory factor analysis conducted in the second study revealed a close relationship to the exploratory factor analysis. Additionally, the results had acceptable levels of internal consistency and reliability.

The third study's purpose was to posit additional reliability estimates (Wang et al., 2003). The results of this third study revealed that the survey scales and subscales were stable over time.

The stated purpose of the study of the SEE was to develop a scale to measure specifically the construct of ethno-cultural empathy. The four factors of the SEE reflect the theoretical

underpinnings of the study of general empathy found in the literature. For purposes of this study, the SEE was chosen since the underlying purpose is to understand the participant's level of ethno-cultural competency before and after an intervention focused on developing ethno-cultural competencies. The Cronbach's alpha internal consistency estimates for the final 31 item scale and the four factors of the final Scale of Ethno cultural Empathy are summarized in Table 1.

Table 2 Crohnbach's alpha for the 4 factors of the 31 item SEE Scale

Ethno cultural Empathy Factor	Cronbach's Alpha (α)
Empathic Feeling & Expression (EFE)	0.91
Empathic Perspective Taking (EP)	0.90
Acceptance of Cultural Differences	0,79
Empathic Awareness	0.71

Data Analysis

(Cooper & Schindler, 2006) assert that exploratory data analysis supports rather than supplants traditional statistics. The data will be analyzed at the factor level shown in Table 2 as supplemental to the SEE Scales total score.

The post-test data will utilize a test of statistical significance, utilizing paired t-tests to understand if there are any changes after the diversity intervention based upon observed post-test results. The level of significance factor for the t-test is $\alpha=.05$.

The assumptions were that the participant mix (goals of the program), response rate and actual participants will be reflective of the population. Additional assumptions include that the

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generalizability of the results can be applied to past and future groups and classes, given the consistent goals of achieving program class recruiting demographics from year to year.

SPSS (PASW) Statistics version 18 will be used to analyze the data collected in the pre and post test. PASW is a comprehensive system for analyzing data. As previously mentioned, the paired t-test will be used since the same group is examined before and after the intervention.

Ethical Considerations

For this study, the researcher completed the Collaborative Institutional Training Initiative (CITI) modules. The Capella University application for the research will follow the guidelines outlined in the I-Guide for submission of the proposal through committee and Institutional Review Board Approval.

Since the study was not associated with any psychological data and was conducted under the Capella School of Business and Technology, the data collected during the study did not pose any ethical issues other than that of guarding any demographic, personal identifiable information (PII), and any connection of the responses to the participant's home organization.

The researcher protected the data collected using a password secured server, and eliminated any names and organizational data such as name of company. However, as previously described, the sector in which the participant was associated with was obtained and coded into private, public, non-profit sectors of the relationship between the participant and the workforce.

Other data such as personal address was only limited to general demographics of the region. Specific addresses are not significant for this study. Data was sanitized in relation to what is considered personally identifiable data and will be destroyed following the conclusion of the study. The sanitized statistical data as required by the provisions of permission to use the SEE will be retained for the period described in Appendix C.

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CHAPTER 4. DATA COLLECTION AND ANALYSIS

Chapter four reports the data collection, responses, demographics, analysis, and findings according to the purpose of the study. The purpose of the study was to examine the effectiveness of an intervention that focuses on increasing cultural competency levels among participants. The program participants took part in a community leadership development program that has a cultural competency component or intervention focused on race and cultural competency.

The study results provide one component of the analysis related to the effectiveness of the total program in general. The diversity component is among many focuses on increasing one's adoption of leadership cultural competencies. Other components of the leadership development program include exposure to various aspects of the community for example: arts, transportation, housing, technology, and manufacturing. The program deems cultural competency as a relevant skill for contemporary leaders.

Analysis of Response Data Collection and Response Rate

The survey instrument used in this study was the Scale of Ethno-cultural Empathy (SEE) as developed by Wang, Davidson, Yakushko, Savoy, Tan and Bleier at University of Missouri—Columbia. The instrument was administered as developed with no adaptation by the researcher. The data was collected using Survey Monkey and was entered into PASW 18 (formerly known as SPSS) for analysis. Additional data for the total population was not collected from non-respondents to the survey and was obtained from the organization. This data would include total population data such as gender and race which are the intervening variables in this study as

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mentioned in Chapter 3 that describes the research methodology. This data was used to compare respondent demographics to the total population of the class.

Of the seventy participants in the class, sixteen responded to both the pre and post-test survey, yielding a 23% response rate. The sample of sixteen participants that were analyzed was random since the survey was not mandatory and participants had the opportunity to opt out of the survey. This represents the proposed sampling intent, in that those who chose to participate would be the data analyzed. No further intervention was planned in the research proposal other than analyzing the respondents who made the choice to provide the research data. The researcher did not have any control over this sample. A comparison of target population, total class population and Sample population are shown in Table 3.

Table 3 Comparison of Target, Total Class and Sample Demographics

	Target Population		Total Class Population Actuals		Sample Actuals	
		Percentage	Number	Percent	Number	Percent
Female	40	50%	42	60%	10	62.5%
Male	40	50%	28	40%	6	37.5%
Caucasian	56	70%	42	60%	10	62.5
People of Color	24	30%	28	40%	6	37.5
Private Sector	48	60%	35	50%	6	37.5
Public Sector	14	18%	18	25%	6	37.5
Non-Profit Sector	18	23%	17	25%	4	25%

As a result of this sampling approach the respondents were random in the pre and post-test events and yielded the responses and data that are discussed in this chapter.

The question of power to compute the analysis for this study is relevant because of the low sample size. This is addressed later in this chapter.

The Executive Director of the organization introduced the intent of the study and did not require participation as stipulated in the research design. The researcher provided a "script" to the Director to introduce the study, that stressed that the potential participant's in the study were not required to participate and that their participation was voluntary. The context of the script follows the provisions in the electronic consent form, which each potential participant in the class received. This consent form was approved in the proposal and was executed without revision. Each participant received an e-mail requesting their participation. The study sampling approach relied upon the willingness of those who chose to participate without coercion or involvement from the researcher. The observed response rate could be considered as insufficient for generalization; however, low response rate can be mitigated, particularly if the sample and actual observed response rate is representative of the total population. Participation in the study was not mandated, hence the program participants were encouraged to participate but not required. This may have been a factor in contributing to the low response rate. This is discussed later in this chapter.

Demographics

Demographics of gender and race are identified as the independent variables for this study. Additional independent variables include the professional sector from which a participant is associated with, namely private, public, and non-profit sectors of the community. Furthermore, the independent (and possibly) the moderating variable of prior diversity training is also reported.

Gender Demographics

The program demographic data revealed that of the 70 participants in the class, 40% reported they were male and 60% reported they are female. The target percentage for gender of

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participant in the program is 50% for both female and male respectively. Of the sixteen

participants who participated in both the pre and post-test survey, 62.5% reported they were

female and 37.5% reported they were male as shown in Table 3. Comparison of the total

population of class participants and the survey sample population reveals comparable

percentages of demographics. This is important in consideration of the low response rate and the

value of estimating the general population statistics utilizing the t-test .

Table 4 Sample Population of Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	10	62.5	62.5	62.5
	Male	6	37.5	37.5	100.0
	Total	16	100.0	100.0	

Table 5 Comparison of Pre and Post Test SEE Scores for Gender

Gender	Mean Pre-Test SEE Score	Mean Post-Test SEE Score
Female	4.41	5.02
Male	4.58	4.18

Race Demographics

Data collected pertaining to race has two categories: those who reported they were

Caucasian or those who reported that they are People of Color. The program collects these

statistics for its participants. People of Color include African American, Asian/Pacific Islanders;

Hispanic/Latino; and Biracial. Data regarding race demographics according to the program

statistics reported that 60% of the total participants in the class were Caucasian, and 40% were

people of color. Table 4 shows the race demographics of the 16 participants who responded to

both the pre and post-test survey. Of the 16 participants in both the pre and post-test survey,

62.5% were Caucasian, and 37.5% were people of color. The organization's goals for

participants as related to the independent variable of race, is 70% Caucasian and 30% people of

color. While the sample size can be considered as low for the population of participants, the

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percentage of respondents to the survey regarding, race closely resembles the total population of the class.

Table 6 Sample Population of Race

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Caucasian	10	62.5	62.5	62.5
	People of Color	6	37.5	37.5	100.0
	Total	16	100.0	100.0	

Prior Diversity Training

Prior diversity training was measured and is considered as an intervening and moderating variable in this study. The results are shown in Table 6. 12.5% of the respondents to the pre and post test survey reported that they had no prior diversity training. Eight seven and one half percent (87.5%) reported that they had prior diversity training. This data was not collected by the organization, but by the survey that was administered on the sample of respondents to the pre and post-test survey.

Only the data from the sixteen participants who took the pre and post-test survey was used for analysis. Prior diversity training is identified as an intervening variable for purposes of this study. Table 5 shows a comparison of mean SEE scores for participants who have or have not had prior diversity training. The mean pre and post-test SEE scores for participants who reported not having prior diversity training increased by 0.48. The mean pre and post-test SEE scores for participants who reported having prior diversity training increased by .20. We cannot conclude from these results that the intervening variable of prior diversity training had any effect on pre and post-test scores. However, the observation reflects that the increase in SEE scores for participants who did not have prior diversity training is approximately 50% as compared with participants who had prior diversity training. No generalization is concluded that prior diversity

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training as an intervening variable is conclusive as a contributor to the intervention's effectiveness. This would suggest that participants have reached a plateau of cultural competency based upon their prior diversity training and that further intervention has no effect on increasing a person's cultural competency. Likewise, the observed increase in responses of those who did not have prior diversity training cannot be construed as significant as a result of the intervention.

Table 7 Count of Participants Prior Diversity Training

			Frequency	Percent	Valid Percent	Cumulative Percent
	Prior Diversity Training					
Valid	No		2	12.5	12.5	12.5
	Yes		14	87.5	87.5	100.0
	Total		16	100.0	100.0	

Table 8 Comparison of Prior Diversity Training Pre & Post Test SEE Scores

Prior Diversity Training	Mean Pre-Test SEE Score	Mean Post-Test SEE Score
No	4.76	5.24
Yes	4.43	4.63

Community Sector Affiliation

The data regarding the sector that a participant is associated with refers to their profession or affiliation was collected in the survey and is also collected by the Leadership Organization. The results of this variable are reported in Table 6.

25% of the respondents to both the pre and post-test survey reported they were associated with the non-profit sector. The target goal for participants from the non-profit sector was 22.5%. 37.5% of participants reported they were from the public sector. The target goal for participants

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from the public sector was 17.5%. The target goal for the private sector was 60% while the actual percent of private sector participants from the respondents in the private sector was 37.5%. Community sector was identified as an intervening or moderating variable.

Table 6 Community Sector

		Frequency	Percent	Valid Percent	Cumulative Percent
			Community Sector		
Valid	Non-Profit	4	25.0	25.0	25.0
	Public Sector	6	37.5	37.5	62.5
	Private Sector	6	37.5	37.5	100.0
	Total	16	100.0	100.0	

Paired Samples T-Test

The research design for this study proposed the paired samples t-test that measures the pre and post-test scores following the program's intervention focused on participant's sensitivity to racial differences. The paired samples t-test use in this study, tests the null hypothesis H0 that there is no difference between the pre and post-test scores. The results of the paired samples t-test are shown in Table 7.

The distribution of pre-test scores does not reflect a normal distribution as shown in Figure 4. The distribution is two-tailed.

Histogram

Mean = 4.47
Std. Dev. = 0.444
N = 16
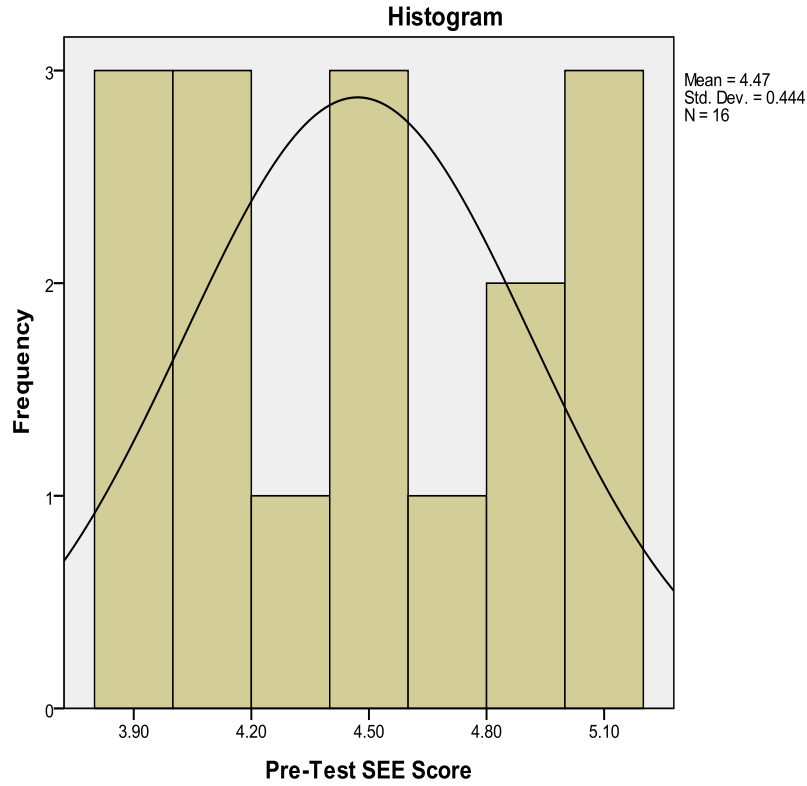
Figure 4 Histogram of Pre-Test SEE Scores

The distribution of post-test scores does not reflect a normal distribution; however a cursory observation suggests a shift in the pre and post-test scores as shown in Figures 4and 5.

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Histogram

Mean = 4.71
Std. Dev. = 0.621
N = 16
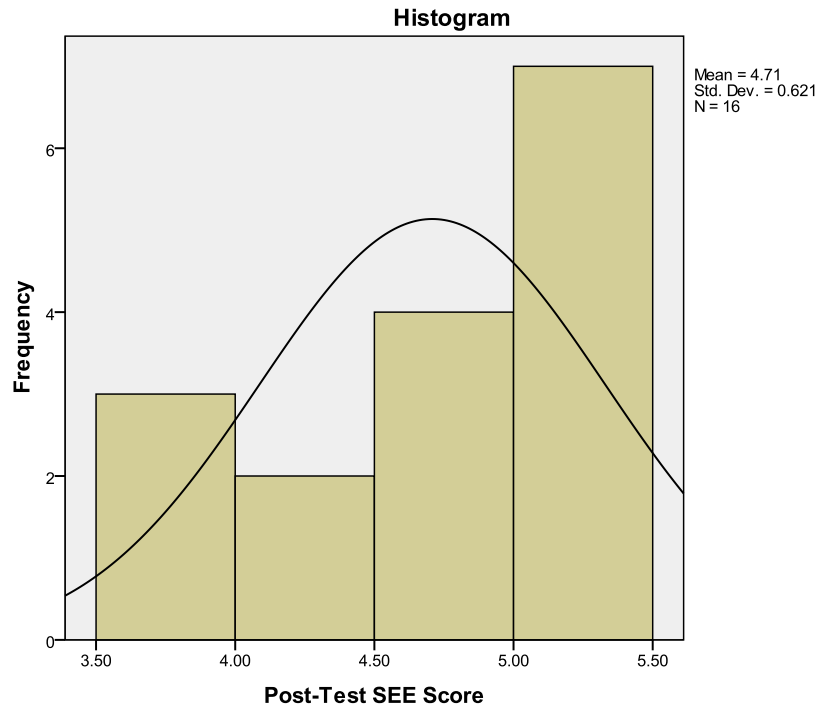
Figure 5 Post-Test SEE Score Histogram

The paired sample t-test statistics are reflected in Table 7. The test results reveal 4.47 mean for the pre-test scores and a 4.71 mean for the post-test scores. If the value of the population standard deviation is not known, the researcher can substitute the sample standard deviation and base the data on the normal distribution. However, for small sample sizes this can be problematic. The researcher cannot assume that the sample mean is the same as the population mean. Since repeated samples of the same size from the population were taken before and after the intervention, the distribution may not be normal as reflected in Table 4 and Table 5 (Norusis, 2006).

Table 8 shows the correlations between the pre and post-test scores.

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Table 7 Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
		Paired Samples Statistic**s**			
Pair 1	Pre-Test SEE Score	4.4712	16	.44422	.11106
	Post-Test SEE Score	4.7081	16	.62134	.15534

Table 8 Paired Samples Correlations

		N	Correlation	Sig.
		Paired Samples Correlations		
Pair 1	Pre-Test SEE Score & Post-Test SEE Score	16	-.044	.871

Table 9 Paired Differences

		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig. (2-tailed)
		Paired Samples Test							
		Paired Differences			95% Confidence Interval of the Difference				
Pair 1	Pre-Test SEE Score - Post-Test SEE Score	-.23688	.77962	.19491	-.65231	.17856	-1.215	15	.243

The p value is .243 which shows that the t-value is not significant. Therefore the null hypothesis is accepted. From the results of the t-test, it cannot be concluded that the diversity intervention had any effect on the pre and post-test Scale of Ethno cultural Empathy (SEE) results. The hypothesis test summary is shown in Figure 6 using the Wilcoxon Signed ranks test.

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Hypothesis Test Summary

	Null Hypothesis	Test	Sig.	Decision
1	The median of differences between Pre-Test SEE Score and Post-Test SEE Score equals 0.	Related-Samples Wilcoxon Signed Ranks Test	.379	Retain the null hypothesis.

Asymptotic significances are displayed. The significance level is .05.

Figure 6 Hypotheisis Test Summary

Subscale Scores Analysis

While the survey instrument calculates the total score, and the research design compared total scores in a paired samples t-test, subscale scores were reviewed in the context of race and gender. The statistical significance of these scores were not examined but are reported as additional data for consideration. The developers of the instrument offer the possibility for further research and theoretical conceptualization in application to more diverse samples particularly in terms of race and ethnic background (Wang et al., 2003)

As described previously, the survey instrument identified four factors representing the subscales that are relevant to ethno cultural empathy. These subscales are: empathic feeling and expression; empathic perspective taking; acceptance of cultural differences and empathic awareness.

Empathic Feeling & Expression Mean Pre and Post-Test Analysis. Empathic feeling and expression reveals one's propensity to openly communicate concerns about discriminatory or prejudiced attitudes and beliefs. In addition, this subscale measure is concerned with the emotions and affective responses related to racial or ethnic groups different from one's own (Wang et al., 2003).

The mean scores of participants for the subscale empathic feeling and expression are compared for gender and race. The results are shown in tables 9 & 10 respectively. The mean scores for females' pre and post-test reflect a decrease while the mean scores for males show an increase.

The mean scores for empathic feeling and expression as related to race reflect a increase for Caucasians and a decrease for People of Color. No generalizations are made in the interpretation of these scores since the population was small

Table 10 Empathic Feeling & Expression Mean and Post Test Subscale Score

Empathic Feeling & Expression Pre-Test Sub-Scale Score Empathic Feeling & Expression Post-Test Sub-scale Score * Gender

	Gender	Empathic Feeling & Expression Pre-Test Sub-Scale Score	Empathic Feeling & Expression Post-Test Sub-scale Score
Female	Mean	4.9400	4.4730
	N	10	10
	Std. Deviation	.26399	.58031
Male	Mean	4.0550	4.8333
	N	6	6
	Std. Deviation	.25548	.27311
Total	Mean	4.6081	4.6081
	N	16	16
	Std. Deviation	.50929	.50929

Table 11 Empathic Feeling & Expression Pre and Post-Test for Race

Empathic Feeling & Expression Pre-Test Sub-Scale Score Empathic Feeling & Expression Post-Test Sub-scale Score * Race			
Race		Empathic Feeling & Expression Pre-Test Sub-Scale Score	Empathic Feeling & Expression Post-Test Sub-scale Score
Caucasian	Mean	4.4860	4.7070
	N	10	10
	Std. Deviation	.51610	.46234
People of Color	Mean	4.8117	4.4433
	N	6	6
	Std. Deviation	.46812	.58415
Total	Mean	4.6081	4.6081
	N	16	16
	Std. Deviation	.50929	.50929

Acceptance of Cultural Differences Mean Pre and Post-Test Analysis. Acceptance of cultural differences measure one's understanding and acceptance of people a difference race. Additionally this subscale is associated with valuing cultural traditions and the customs of other racial and ethnic groups. The pre and post-test scores for this subscale for gender and race are shown in Tables 11 and 12 respectively.

The mean scores for female increased from pre and post-test. The mean scores for males decreased following the intervention. No generalizations are offered from the observance of these scores.

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The pre and post-test mean scores for acceptance of cultural differences related to race did not change. No generalization is offered based on this observation due to the low response rate.

Table 12 Acceptance of Cultural Differences Pre-Post Test Scores for Gender

Gender		Acceptance of Cultural Differences Pre-Test Sub-Scale Score	Acceptance of Cultural Differences Post-Test Sub-Scale Score
		Acceptance of Cultural Differences Pre-Test Sub-Scale Score	Acceptance of Cultural Differences Post-Test Sub-Scale Score * Gender
Female	Mean	5.2800	5.4400
	N	10	10
	Std. Deviation	1.02502	.46952
Male	Mean	5.3667	5.1000
	N	6	6
	Std. Deviation	.42740	1.26333
Total	Mean	5.3125	5.3125
	N	16	16
	Std. Deviation	.83257	.83257

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Table 13 Acceptance of Cultural Differences Pre and Post-Test Scores Race

Acceptance of Cultural Differences Pre-Test Sub-Scale Score Acceptance of Cultural Differences Post-Test Sub-Scale Score * Race			
Race		Acceptance of Cultural Differences Pre-Test Sub-Scale Score	Acceptance of Cultural Differences Post-Test Sub-Scale Score
Caucasian	Mean	5.2400	5.2400
	N	10	10
	Std. Deviation	.96517	.97434
People of Color	Mean	5.4333	5.4333
	N	6	6
	Std. Deviation	.61210	.58538
Total	Mean	5.3125	5.3125
	N	16	16
	Std. Deviation	.83257	.83257

Empathic Perspective Taking Pre and Post-Test Means Analysis. Empathic perspective taking reflects one's effort to understand the emotions and experiences of those who are of a different culture. This sub-scale is also concerned with a person's propensity to view the world from the perspective of another person from another racial or ethnic background. The pre and post-test scores for this subscale related to gender and race are shown in tables 13 and 14 respectively.

The mean scores for females increased while the mean scores for males decreased for this subscale. The mean scores for Caucasians decreased for this subscale while the mean scores for People of Color increased. Again, no generalization is offered for this observation.

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Table 14 Empathic Perspective Pre and Post-Test Subscale Scores for Gender

Empathic Perspective Taking Pre-Test Sub-Scale Score Empathic
Perspective Taking Post-Test Sub-Scale Score * Gender

Gender		Empathic Perspective Taking Pre-Test Sub-Scale Score	Empathic Perspective Taking Post-Test Sub-Scale Score
Female	Mean	4.0010	4.2150
	N	10	10
	Std. Deviation	1.14510	1.32618
Male	Mean	4.6667	4.3100
	N	6	6
	Std. Deviation	1.23056	1.01702
Total	Mean	4.2506	4.2506
	N	16	16
	Std. Deviation	1.18418	1.18418

Table 15 Empathic Perspective Taking Pre and Post-Test Scores for Race

Empathic Perspective Taking Pre-Test Sub-Scale Score Empathic Perspective
Taking Post-Test Sub-Scale Score * Race

Race		Empathic Perspective Taking Pre-Test Sub-Scale Score	Empathic Perspective Taking Post-Test Sub-Scale Score
Caucasian	Mean	4.3850	4.0870
	N	10	10
	Std. Deviation	1.32500	1.14142
People of Color	Mean	4.0267	4.5233
	N	6	6
	Std. Deviation	.97490	1.31109
Total	Mean	4.2506	4.2506
	N	16	16
	Std. Deviation	1.18418	1.18418

Empathic Awareness Mean Pre and Post-Test Analysis. This subscale focuses on awareness and knowledge of the experiences of other cultures. In particular this awareness is related to the emotions and experiences specifically related to discrimination and inequality.

The pre and post-test mean subscale scores for gender and race are depicted in tables 15 and 16 respectively. The mean sub-scale scores for gender reflect a decrease in scores for females and an increase in scores for male participants. The mean sub-scale scores for race reflect an increase in empathic awareness scores for Caucasians and a decrease in scores for People of Color. Again, because of the low response rate no generalization is posited for these observations.

Table 16 Empathic Awareness Pre and Post-Test Subscale Scores for Gender

Gender		Empathic Awareness Pre-Test Sub-Scale Score	Empathic Awareness Post-Test Sub-Scale Score
Empathic Awareness Pre and Post-Test Scores Gender			
Female	Mean	5.6750	5.0750
	N	10	10
	Std. Deviation	.78218	1.29663
Male	Mean	4.4583	5.4583
	N	6	6
	Std. Deviation	1.37310	.98001
Total	Mean	5.2188	5.2187
	N	16	16
	Std. Deviation	1.16860	1.16860

Table 17Empathic Awareness Pre and Post-Test Subscale Scores for Race

Race		Empathic Awareness Pre-Test Sub-Scale Score	Empathic Awareness Post-Test Sub-Scale Score
Empathic Awareness Pre-Test Sub-Scale Score Empathic Awareness Post-Test Sub-Scale Score * Race			
Caucasian	Mean	4.8750	5.5250
	N	10	10
	Std. Deviation	1.36550	.82031
People of Color	Mean	5.7917	4.7083
	N	6	6
	Std. Deviation	.33229	1.54448
Total	Mean	5.2188	5.2187
	N	16	16
	Std. Deviation	1.16860	1.16860

Low Response Rate

Response rate is crucial to research and in general lower response rates create risks that the data sample may be biased in one way or another (Singleton, 1998). Those who refuse to provide data regarding social issues for example; in this study data pertaining to cultural competency can be expected to differ in socially significant ways from those who do choose to provide information regarding their cultural competency (Singleton, 1998).

Scientists generally regard response rates lower than 75 % render such research as suspect and therefore consider that the research is likely to be biased ("Response Rates in Surveys," 2008). The concerns are that the sample of respondents does not adequately represent the population of interest. Some evidence suggests that low response rates in general have a negligible effect on the accuracy of responses ("Response Rates in Surveys," 2008).

The mean of the paired sample t-test are meaningful since the comparison of score values is non-arbitrary (SPSS page81). T-distributions based on small sample sizes have larger standard deviations. Results based on small data sets are more variable than the result from larger data sets. Therefore, in relation to this study the results from this small data set can cast some doubt on generalizing the results over the larger population.

As aforementioned, generalization is possible if the sample population demographics are similar to the demographics of the total population. Consider table 17 that compares the demographics of the total population and the demographics of the sample. Gender demographics are relatively close in comparison as well as the race demographic. The community sector demographics are only comparable in terms of the non-profit sector.

Earlier in this chapter we compared SEE scores for gender and race. The question is whether or not the independent variables of gender and race that are relatively close in terms of

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the demographics, can support the generalization of the t-test results. In other words, can we support rejecting the null hypothesis based upon the observation of a relatively close comparison between class and sample demographics?

The answer is dependent upon other factors. As this study utilizes the context of adoption theory, the hypothesis is that the adoption of cultural competency can somehow be affected by a single intervention. Furthermore, adoption theory proposes four factors that influence the adoption of an innovation. This study poses ethno cultural empathy as the innovation. As posited before in this study, the four factors influencing adoption of an innovation are:

1. The nature of the innovation

2. The communication channels by which the innovation is disseminated

3. Time

4. The nature of the society to whom the innovation is introduced

Table 18 Comparison of Class and Sample Demographics

	GENDER		RACE		COMMUNITY SECTOR		
	Male	Female	Caucasian	People of Color	Private	Public	Non-Profit
Class Demographics Reported by the Organizati	40%	60%	60%	40%	60%	18%	22.5%
Sample Demographics (23% of Class)	37.5%	62.5%	62.5%	37.5%	37.5%	37.5%	25%

Summary of Data Collection and Analysis

The goal of this study was to test whether or not a single intervention focused on increasing cultural competency is effective. A paired sample of pre-and post intervention results were used in a paired samples t-test. The initial observation is that the null hypothesis should be retained.

Statistical Power Analysis

The results of the paired t-test suggest that the null hypothesis H0 is retained. In other words the intervention appears to have no effect on the post-test SEE scores. However, the small

sample size of 23% of the population, adds complexity to interpreting the results in terms of the

ability to generalize the results of the study and also conclude that the null hypothesis may have

been rejected if there were a larger sample size. Further complication is introduced in

consideration of the observed close comparison of demographics between the total population

and the sample population.

A post-hoc power analysis was conducted using G*Power 3 (Faul et.al. 2007). The

results of the power calculation are shown in Figure 7.

t tests – Means: Difference between two dependent means (matched pairs)		
Analysis:	Post hoc: Compute achieved power	
Input:	Tail(s)	= Two
	Effect size dz	= 0.3037686
	α err prob	= 0.05
	Total sample size	= 16
Output:	Noncentrality parameter δ	= 1.2150744
	Critical t	= 2.1314495
	Df	= 15
	Power (1−β err prob)	= 0.2066036

Figure 7 Power Calculation Results

The power is 0.2066 suggesting a high probability of failing to reject the null hypothesis. There

is only a 20% chance of correctly rejecting the null hypothesis. As shown in Table 19 and Figure

8.

*Table 19 Table of Power Values from G*Power 3 Test*

Total Sample Size	Power (1-β)
10	0.138367
15	0.195193
20	0.252126
25	0.308261
30	0.362904
35	0.415526
40	0.465742
45	0.513284
50	0.557982
55	0.599748
60	0.63856
65	0.674449
70	0.707484
75	0.737768
80	0.765426
85	0.790597
90	0.813432
95	0.834084
100	0.85271

If all 70 participants (the population) in the class had participated in the study, the power value would have been 0.7074, leading to less probability of a Type II error. In other words there would have been a 70 % chance of rejecting the null hypothesis if it is in fact false. It is difficult to conclude if a Type II error occurred since the sample size is extremely small. In retrospect, priori power analyses would have given the researcher the ability to predetermine the appropriate sample size to achieve the required power level for the significant level α- 0.05. The study and sampling design did not account for the consequence of a small sample size. Consequently, the study results did not achieve the statistical significance that was chosen. Failure to reject the null hypothesis in this case is accepted by default. For purposes of this study, even though the t-test results suggest that the researcher accept the null hypothesis, there is insufficient power to

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exclusively conclude that this is the correct result, particularly in light of the small sample size. Recommendations for further research would entail measures to ensure that an acceptable sample size is achieved in order to increase the statistical power. In addition, the study could benefit from determining what would be an acceptable effect size that would be meaningful to determine if the intervention has a significant effect. The effect size from the power analysis is 0.3.
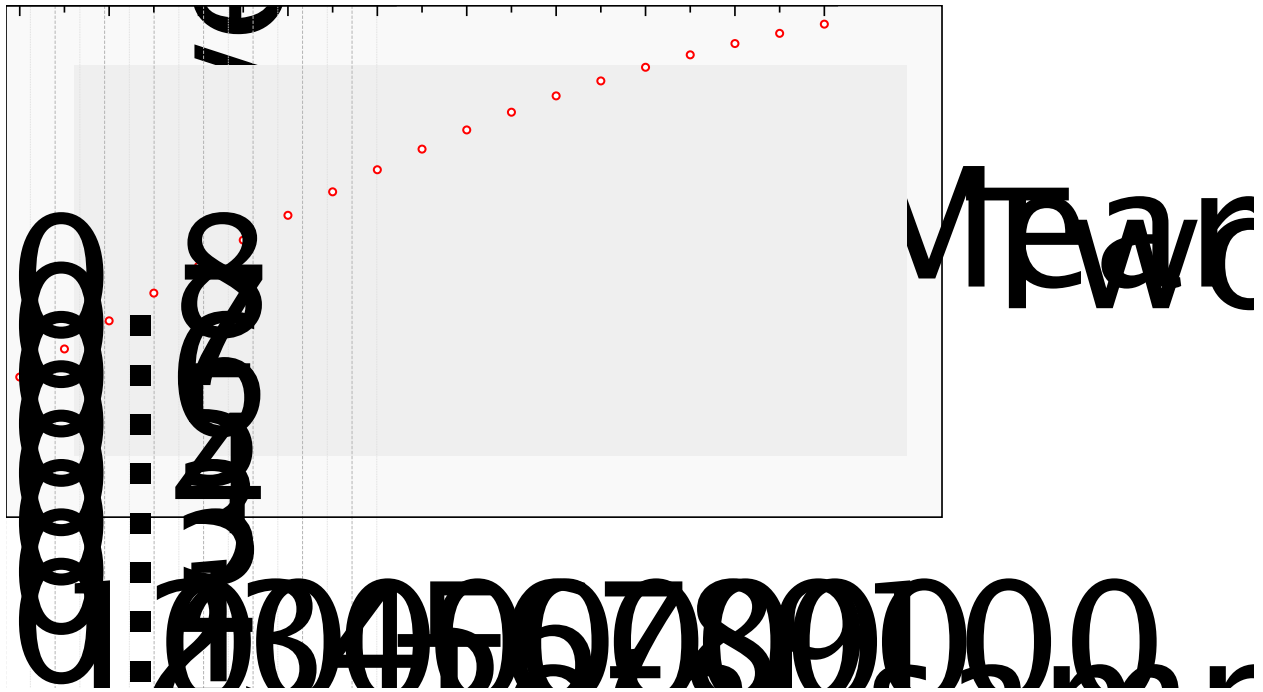

Figure 8 Plot of Power Values

CHAPTER 5 STUDY RESULTS, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This chapter provides an explanation of the results, implications, limitations, conclusions, and recommendations for further study of the adoption of cultural competency particularly in the context of leadership development. The purpose of this chapter is to provide an overview of the study in the context of the literature, methodology, findings and in addition to provide recommendations for further research. Consequently as with any study, this chapter provides a description of how the study fits within the context of the previous chapters.

Specifically, this chapter is organized into six sections including: a summary of the results; discussion of the study results, the study's implications and limitations, recommendations for further study and a conclusion. This chapter provides a review of the literature in the context of the study results as well as a discussion of the findings in the context of the study's conceptual framework. The study can also provide insight into future research in understanding how interventions and other training can assist in the development of leaders that possess the competencies necessary to lead today's increasingly more diverse organizations. The chapter will finally provide a summary of the study based upon the results in the context of the research questions.

Summary of Results

The research problem and question for this study is whether or not an intervention designed to increase leader's cultural competency is effective. The salient literature suggests that single interventions are not effective in the development of cultural competencies (Combs, 2002). Furthermore, the evolution of diversity training has experienced mixed emotions from scholars concerned with a shift from an early focus on EEO compliance to a more recent focus

on diversity and inclusion as a strategic objective to fully utilize the more diverse human capital in modern organizations. The challenge is to provide leaders with the competencies necessary to create an environment of inclusion of everyone in the organization resulting in maximization of the potential of human capital (Anand & Winters, 2008).

The significance of this study provides insight into measuring cultural competence as a leadership skill. This study provides researcher's with additional understanding of the effectiveness of interventions focused on increasing multicultural skills. The study's framework is grounded in adoption theory where the premise is that the intervention will contribute to the adoption of cultural competency (an increase in Scale of Ethno-Cultural Competency scores).

The literature review covered four aspects of the study of diversity. These four areas include: an overview of the evolution of diversity; an account of the multiple definitions of diversity; adoption theory as a framework of understanding the effectiveness of diversity training and lastly a summary of the challenges associated with measuring and design of diversity or cultural competency interventions.

One of the most notable scholars in the field of diversity includes Dr. Roosevelt Thomas. His literature stressed the importance of transitioning from compliance-based diversity training to a focus on confirming diversity as an important aspect of creating organization's ability to cope with a more diverse workforce (R. Thomas, 1990). Additional literature includes a call for advancing the study of leadership development focused on cultural competence beyond compliance with equal opportunity regulations, towards of understanding of how diversity and inclusion can contribute to increasing and organization's ability to take advantage of the heterogeneity of modern organizations. The literature stresses the exploration of multicultural leadership as critical in leveraging the engagement of a multicultural workforce (Carr-Ruffino,

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2007; Cox, 2002; J. Dreachslin, 2007; J. L. Dreachslin, 2007; Earley & Peterson, 2004; Katz & Miller, 2002; Kerlin, 2010; R. Thomas, 1990). As a result, diversity training experienced an evolution concerned with the potential to incite a huge positive impact in order to address prejudice, stereotyping, and other biases (King, Dawson, Kravitz, & Gulick, 2010)

Since the initial literature review for this study, a salient and recent article emerged that summarizes and categorizes 178 articles that depict the aspects of diversity training programs in the academic setting as well as workplace settings. The article written in 2012 organizes the salient studies on diversity training and summarizes the results of these studies and research. The study provides a context for multi-cultural training in terms of training design elements, trainee characteristics, and training outputs (Bezrukova, Jehn, & Spell).

In consideration of the article that summarizes numerous studies on diversity training, it is noted that scholars of diversity have given a generous amount of attention to the topic over time. The focus of diversity training is on the effective and successful implementation of diversity training development. The summarization of prior studies provides a backdrop for understanding the wide use of both qualitative and quantitative methodologies used in ethno-cultural studies. In addition it is pointed out that there is still much to learn about diversity and ethno-cultural competency training in light of the increasing number of studies on the topic (Combs & Luthans, 2007, Hite and McDonald, 2006; Wiethoff, 2004).

This study was a quasi-experimental case study. The methodology entails a quasi-experimental research design. The approach involved a pre and post-test approach utilizing an existing and validated instrument, namely the Scale of Ethno-cultural Empathy (SEE) developed by Wang et.al (Wang et al., 2003). The theoretical framework for this study involved adoption theory and understanding whether an intervention would lead to participants' adoption of cultural

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competency as a leadership skill. The results of the study were analyzed using a paired t-test. The results of the study supported the null hypothesis: H0 the diversity intervention will not increase participant's ethno-cultural competency as measured by the Scale of Ethno-Cultural Empathy.

Discussion of Results

The paired t-test utilized in this study indicates that the null hypothesis is true. In other words, the results of the single diversity intervention do not support the rejection of the null hypothesis. Rejection of the null hypothesis would suggest that the intervention would increase the participants' ethno-cultural competency based upon the survey instrument (SEE) administered during the pre and post test application. This does not mean that the study's significance is not important; however, it does have a relationship to some of the extant literature suggesting that single interventions are not effective in the absence of other ongoing interventions, moderating variables and other levels and methods of analysis.

While the t-test results suggest that the null hypothesis is retained, the small sample size may not have provided sufficient power to determine if a type II error may be possible. The results of the post-hoc power analysis from Chapter 4 suggest that there was not sufficient power to reduce the probability of a type II error.

In this study, it is assumed that the program participants are exposed to a culturally diverse group of individuals (participants in the leadership development program). A majority of individuals (87.5%) had prior diversity training, which was identified as a moderating variable. In addition, the program strives to select participants that are representative of the community demographics and over time has consistently met or at least approximated its demographic goals for participation. We may assume that the diverse makeup of participants is representative of

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varying levels of cultural competency. Participants in the program provided their birth year. A summary of those who did report their birth year is summarized in Figure 7.

Table 20 Count of Participant's Birth Year
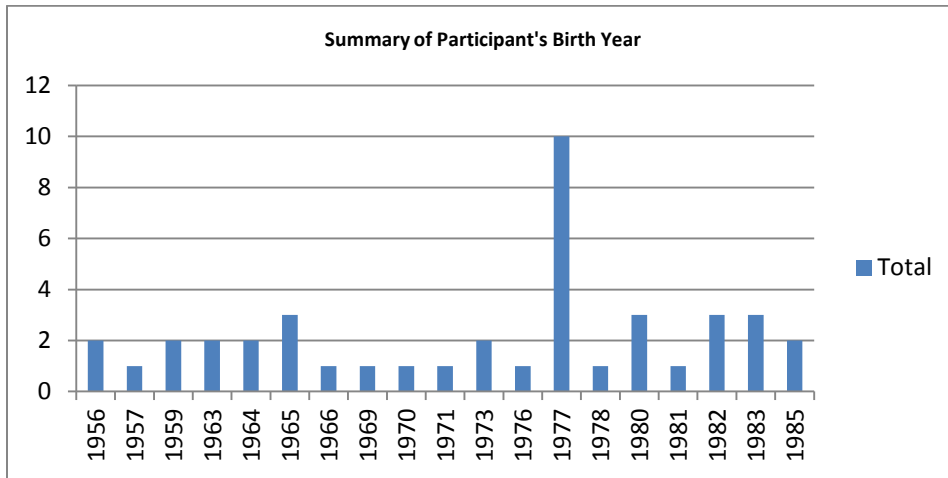
The range of birth year is from 1956 to 1985 (age 28 to 56). Ten participants reported 1977 as their birth year (age 36). The most intense focus on compliance with the Civil Rights Act of 1964 was during the 1970's. As reported in the literature review, diversity training during the 1960's and 1970's focused on compliance with Civil Rights Act of 1964 (Anand & Winters, 2008). The next phase of diversity training focused on the assimilation of individuals into the workforce followed by: the introduction of diversity as a business imperative; sensitivity to those of other cultures; and most recently the new millennium shift towards diversity and inclusion of everyone.

Table 21 Descriptive Statistics of Participant's Birth Year

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Year of Birth	42	1956	1985	1973.05	8.687
Valid N (listwise)	42				

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Some scholars posit that the evolution of diversity training from compliance to cultural recognition has reverted to some resentment of cultural competency development efforts. This is based upon previous studies that posit data related to evolution of diversity training and the tendency to alienate the dominant culture. The interactions of participants that are representative of the community demographics for purposes of this study suggest that intervention efforts in an interactive and diverse setting has no effect on the adoption of cultural competency. The dominant culture's resentment and consequent rejection of multicultural training many times has to do with the perception that the dominant culture has created an insurmountable problem. This is related to the creation of a feeling of exclusion while diversity training espouses inclusion (McCleod et al., 1996; D. A. Thomas & Ely, 1996; K. M. Thomas et al., 2004; R. Thomas, 1990). In addition, many of those categorized as members of the dominant culture are not inclined to adopt cultural competency, particularly when one feels as though cultural competency conceptually, is merely the latest fad or fashion in an organizational setting (Stewart et al., 2008).

One dilemma of measuring the effectiveness of cultural competency interventions is associated with the willingness of an individual to participate in interventions let alone participate in a survey that measures participant's cultural competency. Hence, the low response rate may be indicative of this dilemma. The indication lends itself to other limitations of the study possibly associated with the tendency towards over-representation of one's responses in surveys focused on what can be characterized as a controversial subject (Kocarek et al., 2001). Most surveys are designed to compensate for this dilemma, and the SEE survey is proven to be internally valid with respect to the responses gathered (Wang et al., 2003).

The observation of low response rate in this study poses the problem of whether or not the paired t-test results can be generalized across the total population of participants. As

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aforementioned, a recap of the study results recommends that the null hypothesis is retained. In general, many social scientists view low response rate as suspect and thereby disregard the study conclusions. Nevertheless, the results of the findings reveal that the intervention did not increase participant's overall SEE scores.

Other studies as reviewed in the literature have shown that single interventions (single loop learning) do not increase cultural competency or adoption rates of an innovation (Argyris & Schon, 1974) . Hence, this is another limitation of this particular study. As this study reveals, one cannot generalize the study results without additional data (possibly from a longitudinal study) to support or refute the effectiveness of interventions focused on increasing cultural competency. Previous studies as cited in the literature reveal that measuring cultural competency is difficult. For example, a study of 178 articles that investigated the effectiveness of diversity training points out that diversity training is different from other types of training because it challenges the way one views the world and deals with issues that may seem emotional or subjective (Hanover & Cellar, 1998; Law, 1998). The Open Space Technology approach was utilized in the intervention. By nature, this approach sets out to engage participants in a working session that engages around a central theme of strategic importance. In this case the central theme is race and race relations in organizations including public, private and non-profit sectors of the community. The intended result is a powerful, effective interaction and strengthening of what conditions exist. In this study the interactions of leaders in the community in the context of race or ethno-cultural elements of the community or organization is the subject of the Open Space intervention.

The observation, at least in the U.S., is that people are divided around racial and ethnic differences (Wang et al., 2003). Because of this, some organizations recognize that leaders in the community must possess the skills to navigate through the divide that inhibits positive results in

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the interactions of those from different cultures. However, many people are reticent about reporting feelings concerned with their own cultural competencies. Lower response rates and over-representation of one's own cultural competencies can be indicative of the resentment of cultural competency measurements. This study could benefit from larger sample populations and/or repeated measurement of multiple interventions in order to deduce conclusions of how to tailor diversity and cultural competency leadership interventions for future study.

Limitations of the Study

The study encompassed a single intervention that revealed the retention of the null hypothesis. The null hypothesis states that the diversity intervention in this study would not increase participants' cultural competency as measured by the survey instrument (SEE). Limitations of the study include the ineffectiveness of single interventions focused on increasing cultural competency as well as the willingness of participants to disclose their cultural competency and for that matter participate in studies focused on measuring cultural competency.

An additional limitation of this study is the small sample size. Because of the small sample size a post-hoc power analysis was conducted that revealed low power for reducing the probability of having a type II error. Perhaps the research design could have mitigated the small sample size in some way in order to have sufficient power to ensure confidence in the test results.

The result of the study is not surprising given the limitations that are pervasive in the field of diversity training design and implementation. The non-mandatory participation in the study is relevant and conforms to the salient literature suggesting that people are sometimes unwilling to disclose their true feelings regarding race and race relations. Furthermore, other research has noted the inadequacies of how diversity training is designed and implemented,

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particular in smaller organizations(Hite, 2006). Perhaps the organization could demand that participants take part in the survey as a mandatory requirement of the program. This would ensure that data is collected over time (a longitudinal study) that would contribute to overcoming the inadequacies of diversity training design and implementation (Hite, 2006).

The leadership development program associated with this study is comprised of individuals from a heterogeneous composition of organizations, people, and community sectors representative and reflective of the community. The program duration and association between participants is temporary. However, the organization provides after-program opportunities where past participants can gather and share their after-program and lived leadership experiences. These opportunities to socialize provide a venue to discuss and share experiences focused on their application of the leadership competencies gained as a result of their participation in the program. The organization provides the venues where past participants collaborate outside of the program participatory requirements. Through the course of the program, participants are divided into small teams (4 to 5 participants) that collaborate on a project, associated with a community need. For example, a project might address the development of marketing materials in support of a non-profit organization focused on increasing donations from donors who have a passion for that cause. Participants engage in dialogue, planning, and execution of actions to address the cause. The heterogeneity of the participants from various sectors of the community imbibes upon interaction that purportedly increases their level of cultural competency towards addressing an issue that is important in the community. The engagement of the team's varying points of views and contributions of each team member are also intended to increase their cultural competence from a leadership perspective. The participation in reaching the team's goals could be considered as another intervening variable that was not considered during the original study design.

The team's interaction as well as the program design exposes emerging and existing leaders to the challenges of the region. The intended consequence is to endow existing and emerging leaders with the competency to understand and address critical issues facing the region The limitations of this study do indicate that there are improvements that can be made in future studies. For example, a sampling of past participants level of cultural competency might provide a baseline for comparison to future classes. This baseline could be compared to those entering the program in the future with that of past participants. Qualitative data might also be collected to accentuate the quantitative data collected.

Not all of the participants during the pre-test participated in the post-test survey. The study would have benefitted from those participants who did choose to participate in both. There is not plausible explanation for the lack of participation. The director of the program stipulated that the post-survey be administered after the participants completed the program. Perhaps some participants felt no obligation to participate following their fulfillment of the program requirements.

Recommendations for Further Research and Interventions

It is clear as with any study that additional data would be helpful in answering the research question. However, given the limitations of conducting research this is not always possible. One of the pitfalls of diversity training is the lack of systematic assessment to determine the need (Roberson et al., 2001). The ideal effectiveness of diversity and cultural competency training is dependant in part of more comprehensive interventions rather than a single intervention (Arredondo, 1996; Chrobot-Mason, 2002). Suggestions for further research could include the execution of a longitudinal study of several classes (sessions) of the observed

organization's diversity intervention. There are also other similar organizations in the Puget Sound region as well as across the country that could be studied to collect a larger database of the effectiveness of similar program's diversity interventions. Perhaps future studies could posit data that compares the effectiveness of a variety of intervention methods that can be combined to develop an intervention that employs a variety of approaches to cultural competency interventions.

Given the resources and the willingness of similar organizations, it is possible that research on the other sister organizations might provide insight that could be utilized across multiple organizations.

While this study was a quantitative case study, future research might include a qualitative component to triangulate the quantitative results. This would require carefully developed questions and as with most qualitative studies, a considerable amount of time and effort collecting and analyzing the data. In addition, a qualitative component could also experience the underlying dilemma of overrepresentation of results, since many individuals do not want to disclose their inner-most feelings regarding ethnic or racial issues.

Some organizations require mandatory participation in contrast with voluntary participation in diversity or cultural competency training. There are pros and cons of both approaches. Voluntary participants in general are those who may already be committed to diversity and cultural competency. They are for the most part converts and seek additional knowledge and understanding of multi-cultural competency. On the other hand, those who need cultural competency training the most will opt out if given the choice (Bezrukova et al.). One recommendation for future research may require participants in leadership development

programs to not only require participants to engage in the diversity intervention but also mandate participation in the survey.

In this study, Open Space Technology was utilized for the intervention. Other intervention approaches might be considered that could be more effective. Choices for other training approaches include awareness, behavior-based training, and group specific training for example. The Open Space Technology intervention is characterized as awareness. Participants discuss and rally around topics that are generated by the group with facilitator assistance in guiding the conversations and dialogue around race. Other approaches might incorporate numerous approaches to address behavioral change and other cognitive focused interventions.

Conclusion

Over time, scholars have raised concern over the effectiveness of diversity training (Combs, 2002). The ability of leaders to retain the outcomes of such training over the long-haul is questioned. In particular, some studies have shown that single interventions are not effective since single-loop learning does not provide a basis for sustained cultural competency. In particular if an individual is not exposed to people of other cultures outside of work, they may tend towards non-adoption of cultural competency, where their environment does not expose them to situations that require understanding and empathy for other cultures. (Argyris & Schon, 1974). The work environment where most diversity training is focused has increasingly diverse demographics, versus other environments where people live or socialize without much cultural heterogeneity. In effect, racial segregation still exists and contributes to a lack of increases in cultural empathy (Dutton, 2001; Frey & Farley, 1996; Kong, 2001; Schmitt, 2001). For example, in the United States, one can observe the polarization of races and different ethnic backgrounds

as evidenced by the first African American President, elected by mostly a diverse part of the population. The polarization of political parties is observed as the difference in policies associated with ethnic differences in some cases.

Based upon the salient literature on the study of diversity training, there are multiple definitions of diversity and multi-cultural competency. The most common definition of diversity pertains to the numerous dimensions of the differences in people. For example, race, gender, religion, and more recently the focus on sexual orientation are dimensions of the differences that are considered in the study of diversity. This study investigated cultural differences and more specifically ethno-cultural differences and one's competencies related to understanding cultural differences particularly as a leader and a leader's practice of empathy in their view and treatment of others in an organizational setting. This study investigated one question: Will the diversity intervention of a leadership development program increase the participant's cultural competency?

The study focused on measuring ethno-cultural empathy before and after an intervention. The extant literature emphasizes general empathy as a crucial component to all human relationships (Batson et al., 1997; Dovidio et al., 1990; Houston, 1990; Lichtenberg et al., 1984; Strayer & Eisenberg, 1987; Unger & Thumuluri, 1997). The instrument used in this study focuses specifically on ethno-cultural empathy. Ethno-cultural empathy is defined as the ability to empathize with those who are culturally different from themselves.

The study findings reveal that the intervention had no measurable or significant differences in the pre and post intervention data. The focus of the study was on what participants actually learned on four sub-scales. The total Scale of Ethno-cultural Empathy (SEE) scores were examined with a paired t-test approach. One of the limitations of a study is that the data collected

through surveys in the study of diversity is that there is a tendency of respondents to over represent the responses (Kocarek et al., 2001). Over representation could not be measured in this study and is assumed to not be a factor. The study focused on a comparison of pre and post-test scores and did not consider whether or not the participants over represented their responses to the survey. Hence, there is not a component incorporated in the Scale of Ethno-Cultural Empathy that measures over-representation of responses as with other survey instruments used in cultural competency measurement. One such instrument that incorporates the psychometrics associated with overrepresentation (or under-representation for that matter) is the IDI (LLC) the Intercultural Development Inventory (Mitchell R. Hammer et al., 2003)

Adoption of cultural competency has been cited in scholarly literature as a nascent field of research. The field has undergone continuous challenges related to the identification of how to measure the differences in people's understanding of cultural competency and its importance in society. Consequently, there is disparity between research that presents theories that diversity training and development can be effective particularly if it is continuous and if individuals consciously and personally seek further cognitive development following interventions. Conversely, this study examines diversity and cultural competency training /development and is viewed in the context of adoption theory.

Adoption Theory and the Framework of the Research

Since the framework of this research is grounded on the premise of adoption theory, it is important in this chapter to review and discuss the concept of this theoretical framework in the context of the results. Hence, in this chapter a review of the four factors and the framework is reviewed in the context of the findings.

The four factors influencing adoption theory as described earlier are

1. The nature of the innovation

2. The communication channels by which the innovation is disseminated

3. Time

4. The nature of the society in which the innovation is introduced.

The Nature of Adoption of Cultural Competency as an Innovation

The nature of adopting cultural competency for purposes of this study is rooted in the evolutionary history of how diversity and cultural competency transitioned from a compliance focus to a focus on the need for adapting to a rapidly changing demographic in organizations. This shift in focus is based upon the contrast between laws that were passed in the United States for example, in service of compliance to civil rights laws that focused on understanding and adopting cultural competency to comply with those laws. In consideration of the global implications of diversity on organizations, particularly those that pursue global presence and the need to comply not on domestically driven compliance but internationally driven pressure to understand the cultural differences in other societies. Additionally, the current focus is on diversity and inclusion of everyone in an organization regardless of their cultural orientation. The communication channels through which diversity and cultural competency have been disseminated are no longer limited to organizations that recognize the need for leaders to adopt cultural competency for purposes of compliance in their own home environment, but also in the need to cope with a global stage where changes in demographics and the need to understand how global expansion and the capability to associate and integrate business goals, dictates the need for leadership understanding of how to effectively address inclusion not only of domestic cultural competency but that of global cultural competency.

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Communication Channels in which Innovations are disseminated

In this study the communication channel in which the innovation was disseminated was two-fold. First, each participant during their participation in the program, (prior to the diversity intervention) was exposed to other participants that were representative of the community demographics. Specifically, the participants were exposed to various facets of the community including, community educational issues, community housing, cultural and arts issues in addition to other issues that require community leaders to address. It is important to note that this exposure might suggest that intervening variables could have some effect on the results.

Intervening variables may explain the relationship between observed variables and dependent and independent variables. For purposes of this study, some intervening variables that can explain the levels of ethno-cultural empathy might include a participant's prior exposure to diversity training. This prior learning may affect how a participant reacts to the intervention or how open they are to discussing issues of race. Open-space technology interventions are designed to create an environment where participants share their experiences in a forum that is designed to reveal their innermost feelings regarding an array issues pertaining to the organizational development goal at hand (Herman, 1998b).

While the organizational development use of Open Space Technology appears to execute a ritual that is rooted the African Culture and the American Indian cultures, it is utilized in a modern day tool for collection of qualitative data that helps researchers improve organizational design. This study considers the Open Space Technology (OST) as the intervention, and collects quantitative data before and after the OST intervention as test for the hypothesis. As a reminder the hypothesis is whether or not the OST intervention can increase the level of cultural competency before and after the OST intervention.

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Time as a Factor in adoption Theory

Time is an important factor in adoption theory. In this study that examines a nine month leadership development program, it is possible that participants' exposure to those of different cultures during the program time frame may be adequate or inadequate to foster or support the adoption of cultural competency. As the quantitative data reveals, there is no indication that the intervention had any significant effect on the participant's increase in adoption of cultural competency. Single-loop learning is in question in this study following a single intervention. Possibly subsequent interventions could provide additional data and over some time span of the organization under study or similar organizations can provide insight on how to improve the design of interventions focused on increasing leadership development in cultural competency.

Here again, the notion of single-loop learning is apparently ineffective in creating a shift in an individual's or leader's learning following a single intervention (Argyris & Schon, 1974). As the data from the study demonstrates, there is no quantitative data that could support a researcher's generalization that the study can support the generalization of the rejection of the null hypothesis

Nature of Society

The global society that can and will accept cultural competency is complex. It is riddled with politically and socially fueled reasons to act one way or another. Likewise, leaders can act or lead in a way based upon base their leadership orientation and the nature of their relationship with the society and organizations that they are affiliated with. Leaders can thrive and enjoy economic success through their interactions with a diverse population with the ability to manage with higher levels of cultural competency. Many times, organizations practice the art of assimilating diverse individuals in such a way that their contributions are not diverse at all. This

defeats the notion that diversity in organizations is a powerful tool. The problem is that in a rapidly changing demographic realized in organizations, it is no longer acceptable to assimilate individuals to mimic the dominant culture. As authors Katz and Miller point out, many organizations espouse diverse, but do not really practice it and realize the full potential of diversity of thought and perspectives that are different from the dominant organizational culture (Katz & Miller, 2002).

This study examined the effectiveness of an intervention designed to increase cultural competency of leaders participating in a community sponsored leadership development program. The survey instrument touts ethno-cultural empathy as an important competency for leaders in today's diverse organizations. The salient literature on diversity training, suggests that the evolution of diversity training has evolved from a focus on compliance to a focus on inclusion as a means for leaders to create an organizational environment that encourages all members of the organization to contribute.

The conclusions of the study suggest that a single intervention is not adequate to affect the adoption of cultural competency as an important leadership trait. Prior studies have suggested that training group composition and trainee experience should interact to influence cognitive, behavioral outcomes. Current processes to maximize the benefits of a diverse workforce are not satisfied. Diversity training is the primary method used to facilitate behavioral change. The author stresses the need for a new diversity leadership focus. We need to bridge the gap between training and performance. Leadership in organizations needs to provide more systematic and innovative approaches to leadership development in order to take advantage of the positive influence of differences. Research suggests that subtle discrimination still exists (Grossman, 2000). As suggested in previous research, no single diversity intervention is generally effective

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in increasing a person's adoption of cultural competency. An individual must take some personal responsibility to develop a plan for increasing cultural competency based upon knowing where the weaknesses are. One instrument for measuring cultural competency, namely the Intercultural Development Inventory developed by Hammer (M.R. Hammer, M.J. Bennett, & R. Wiseman, 2003; Mitchell R. Hammer et al., 2003; Hammer et al., 2009), provides the results of cultural competency based on the Cultural Development continuum which measures phases of a person's cultural competency. This instrument suggests that an individual can move from the most rudimentary stage of cultural competency, namely denial where a person is in complete denial that cultural differences exist. The next phase is that of polarization, where the individual recognizes cultural differences and polarizes their own cultural orientation against all others, where assimilation is at the center of their orientation. They believe that their own dominant culture rules and that others should assimilate themselves into the dominant culture. The next stage is that of minimalization where the individual's cognitive orientation tends to recognize and appreciate cultural differences while dismissing their own cultural orientation thereby criticizing their own cultural in favor of the other cultures issues while downplaying their own culture.

The next phase of development on the Developmental Model of Intercultural Sensitivity (DMIS) continuum is where most individuals tend to remain for long periods of time. This stage is referred to as acceptance, where individuals accept cultural differences and tend to overemphasize their own acceptance of cultural differences and tend to not move into a stage of adapting to cultural differences. These individuals rely upon their communication and celebration of their acceptance of cultural differences; however they tend not to recognize that cultural differences are acceptable and that there are advantages to that acceptance and

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socialization of differences in such a way that it is productive and valuable to organizations and relationships (Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003).

The IDI LLC developers offer recommendations for further development to migrate into the adaptation stage of intercultural development. This entails interventions, self-seeking of opportunities to adapt and continuous recognition of their own stage of development and the need to adapt (Paige et al., 2003).

For purposes of this study, training group composition and trainee experience interact to influence the effects of diversity training on the cognitive, affective and behavioral outcomes (Lonner et al., 2004; Lumby, 2005; Markus & Kitayama, 1991; Omdahl, 1995; Pettigrew, 2006). This suggests a lack of systematic evaluation of diversity training, in particular with respect to the trainee's own personal characteristics and expectation of behavioral changes and outcomes.

Consequently, this expectation of success resulting from diversity training, interventions, training group composition, and participant prior experience, lack comprehensive evaluation of individuals, prior to diversity training interventions. Perhaps, other instruments, or a combination of instruments prior to interventions and training can provide a more effective way to help individuals adopt or develop cultural competencies.

While the data from the study suggests that people of color or those with prior diversity training, or people of different genders, tend to have responses that suggest that the intervention has somehow had some effect on their cultural competency, there is no conclusive statistical evidence based upon the data. The small response rate, and small population may contribute to the results. As analyzed from the data, the sample population for this study does not widely vary from the total class population. However, social scientists can criticize the fact that there are not

enough data points to generalize the results across what could be considered a small population to draw a sample to begin with.

   In light of the population issues and response rate from this study, it is still relevant for future studies on diversity interventions. Perhaps future studies could more aggressively mitigate population sample size by conducting a longitudinal study on a series of classes year over year. Additionally in subsequent studies, an organization might require participation in the survey for purposes of improving future interventions. In addition, a research study could be conducted that would investigate participant's willingness to participate in studies on cultural competency. Furthermore, additional instruments can be used to collect psychometric data that provides additional information to frame changes or cognitive patterns in addition to for example the Scale of Ethno-cultural empathy. This additional data could be used to draw conclusions or make generalizations on additional statistical analysis that would close the scientific research gap on diversity and adoption of cultural competency.

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