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Cultural Competence Development of Undergraduate Students in a Multidisciplinary Teaching Methods Course

Candy Grant

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Cultural competence development of undergraduate students in a multidisciplinary
teaching methods course

By

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A Dissertation
Submitted to the Faculty of
Mississippi State University
in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy
in Agricultural Sciences
in the School of Human Sciences

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While empirical research abounds for ways to develop cultural competence, studies are scarce in how to track its growth in students. This study utilized a non-equivalent control group design to propose tracking growth using cultural competence mini lessons, self-assessment of cultural competency, and the Global Perspectives Inventory (GPI; Research Institute for Studies in Education, 2017). Data collected were used to align students along the levels of Cross's Cultural Competency Continuum (CCC; Cross, 2012). Forty-one (41) students enrolled in a multidisciplinary teaching methods course served as the study participants. Paired samples *t*-tests were conducted using the Statistical Package for the Social Sciences (SPSS v. 26) to track changes in pre-/post-scores. A significant difference was found for the self-ratings of the treatment group between the pretest ($M = 6.75, SD = 2.15$) and the posttest ($M = 8.00, SD = 1.08, t(19) = -2.52, p = .02$). Significant differences were also found for treatment group for the GPI Identity (Ident) scale between the pretest ($M = 4.28, SD = .37$) and the posttest ($M = 4.46, SD = .45, t(19) = -2.22, p = .04$), and for the Social Responsibility (SocRes) scale between

the pretest ($M = 3.44$, $SD = .35$) and the posttest ($M = 3.61$, $SD = .39$, $t(19) = -2.74$, $p = .01$). Results suggest the use of mini lessons as one way to promote cultural competence development. Utilizing Cross's CCC to track growth resulted in misalignment between participants' self-ratings and placement into one of Cross's CCC levels for both the comparison and treatment groups. Cross-cultural experiences were also examined, with interactions with people from other cultures (29.3%) and traveling abroad (21.9%) as the most reported. Implications and suggestions for future research are also discussed.

DEDICATION

In loving memory of my father Jimmy Wayne Harris

For my husband Andy and my daughter Katie—my cheerleaders, my strength and support, and my best friends.

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First, I would like to thank my family and friends. Very special thanks go to my husband, Andy, and to my daughter, Katie, who have loved and supported me through all of this. I could not have done this without the two of you by my side. I would also like to thank my mother, Nellie, and my sister, Kristy, for loving me and encouraging me, and for being a sounding board for me to discuss my research. A special thank you is due to fellow graduate students Ling, Rachel, Andrea, and Christien for your ongoing support and encouragement. I am glad our paths crossed, and I am honored to call all of you my friends. A special thanks is also due to Reverend Don Harding and my church family, who have lifted me up in prayer throughout my doctoral journey.

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TABLE OF CONTENTS

DEDICATION	ii
ACKNOWLEDGEMENTS	iii
TABLE OF CONTENTS	v
LIST OF TABLES	viii
LIST OF FIGURES	ix
CHAPTER	
I. INTRODUCTION	1
Statement of the Problem	2
Purpose of the Study	3
Research Objectives	3
Research Hypotheses	4
Research Hypothesis One	4
Research Hypothesis Two	4
Significance of the Study	4
Definition of Terms	5
Limitations	6
Assumptions	6
II. REVIEW OF RELEVANT LITERATURE	7
More Diverse College Campuses	7
The Global Job Market	8
The Role of IHLs in Cultural Competence Development	9
Development of Cultural Competence	10
Theoretical Framework	13
Holistic Human Development	13
Conceptual Framework	14
Cross's Cultural Competence Continuum (CCC)	14
Level One: Cultural Destructiveness	15
Level Two: Cultural Incapacity	16
Level Three: Cultural Blindness	16
Level Four: Cultural Pre-Competence	17

Level Five: Cultural Competence.....	17
Level Six: Cultural Proficiency	18
Tracking Cultural Competence Growth	18
Summary.....	19
III. METHODS AND PROCEDURES.....	20
Introduction	20
Purpose of the Study.....	20
Research Objectives	21
Research Hypotheses.....	21
Research Hypothesis One.....	21
Research Hypothesis Two	21
Research Design	21
Study Population	22
Variables.....	23
Dependent Variables	23
Independent Variable.....	24
Instruments	24
Global Perspective Inventory (GPI).....	24
Cultural Competency Self-Assessment (CCSA).....	27
Cross's Cultural Competence Continuum (CCC)	28
Researcher Delivered Lessons.....	28
Mini Lesson One	28
Mini Lesson Two.....	31
Mini Lesson Three.....	33
Pilot Study	35
Pilot Study Findings	36
Validity and Reliability of Study Instruments.....	36
Content Validity of the CCSA.....	36
Intra-rater Reliability of the CCSA	367
Alignment with Cross's Cultural Competence Levels	37
Present Study Data Collection.....	39
Data Analysis.....	39
Missing Data.....	40
IV. RESULTS AND FINDINGS.....	42
Purpose of the Study.....	42
Research Hypotheses.....	42
Research Hypothesis One.....	42
Research Hypothesis Two	43
Research Objective One	43
CCSA Pre-/Post Results	43
GPI Pre-/Post Results	44
Research Objective Two.....	45

Research Objective Three.....	49
Cross-Cultural Experiences	49
Cross-Cultural Experiences and Cross’s CCC Levels.....	50
V. CONCLUSION, DISCUSSION, AND RECOMMENDATIONS	52
Research Objective One	52
Cultural Competence Self-Assessment	52
Research Objective Two.....	54
Alignment with Cross’s CCC Levels	54
Research Objective Three.....	55
Cross Cultural Experiences	55
Limitations.....	56
Discussion.....	57
Cultural Competence Development	57
Tracking Movement through Cross’s CCC Levels	57
The Role of IHLs in Cultural Competence Development	58
Cross Cultural Experiences	59
Implications	59
Recommendations	60
Recommendations for Research	60
Recommendations for Practice.....	61
Conclusion.....	62
REFERENCES	63
APPENDIX	
A. MISSISSIPPI STATE UNIVERSITY INSTITUTIONAL REVIEW BOARD (IRB) APPROVAL	69
B. MINI LESSONS	71
C. GPI USE APPROVAL	81
D. GLOBAL PERSPECTIVE INVENTORY (GPI).....	83
E. CULTURAL COMPETENCY SELF-ASSESSMENT (CCSA).....	86

LIST OF TABLES

Table 1	GPI Scales and Scale Items.....	26
Table 2	CCSA Descriptive Statistics and <i>t</i> -Test Results for Comparison Group.....	43
Table 3	CCSA Descriptive Statistics and <i>t</i> -Test Results for Treatment Group.....	44
Table 4	GPI Descriptive Statistics and <i>t</i> -Test Results for Comparison Group.....	44
Table 5	GPI Descriptive Statistics and <i>t</i> -Test Results for Treatment Group.....	45

LIST OF FIGURES

Figure 1	Holistic Human Development.....	14
Figure 2	Cross's Cultural Competence Continuum	15
Figure 3	Non-Equivalent Control Group Design	22
Figure 4	Iceberg Theory Example 1	30
Figure 5	Iceberg Theory Example 2.....	31
Figure 6	Cultural Baggage Example 1	32
Figure 7	Cultural Baggage Example 2	33
Figure 8	First Thoughts Example 1	34
Figure 9	First Thoughts Example 2.....	35
Figure 10	Alignment with Cross's CCC levels.....	46
Figure 11	Comparison Group and Treatment Group Alignment along Cross's CCC.....	48
Figure 12	Pie Chart of Study Participants' Cross-Cultural Experiences.....	50

CHAPTER I

INTRODUCTION

College campuses across the United States have become more diverse, necessitating ways to support students from various backgrounds (Beutel & Tangen, 2018; Iverson & Seher, 2017; Kennedy & Wheeler, 2018; Kruse, Rakha, & Calderone, 2018; Prieto, 2018; Smith, Wessel, & Polacek, 2017). According to Kruse et al. (2018), undergraduate programs have seen an increase of 72% in African American students and an astounding 240% increase in Hispanic students during the years 1996 to 2012, as detailed in a 2012 National Center for Educational Statistics (NCES) report published by the U.S. Department of Education. However, there was only a 12% increase in the number of Caucasian students (Aud et al., 2012). Because of these changing demographics, institutions of higher learning (IHLs) must continually strive to provide an educational experience that embraces different worldviews while being sensitive to cultural differences (Beutel & Tangen, 2018).

If IHLs are going to continue to be sensitive to the diverse worldviews of today's college students, then they will need to understand the importance of the development of cultural competence among their student bodies (Vincent, Kirby, Deeds, & Faulkner, 2014). Classroom instruction focused on challenging stereotypes and embracing diversity is one way of forging toward the development of cultural competence (Hosokawa, 2012). If educators seek out ways to include diversity education in their daily instruction, then

students have the opportunities needed to not only develop their cultural competence, but they will be provided with enriching educational experiences that also prepare them to become globally competent citizens (Vincent et al., 2014). Moreover, there is a need for college graduates to demonstrate the ability to enter a global workforce with the expert knowledge to work with people from different cultures (Rodriguez & Lamm, 2016). Prospective employers consistently seek out employees who possess cultural competence and can traverse the diverse world around them (Zartner, Carpenter, Gokcek, Melin, & Shaw, 2018).

Statement of the Problem

The National Center for Educational Statistics (NCES) predicts a shift from a majority Caucasian college student population to a 55% minority population by the year 2021 (Sandell & Tupy, 2015). With this date fast-approaching, cultural competence will continue to be at the forefront of higher education, requiring students to be able to successfully interact with people from other cultures for the facilitation of a positive educational experience (Purnell et al., 2011). For students to increase their cultural competence, they must first look within and conduct a self-assessment of their current cultural competence level and analyze their own personal beliefs system (Cross, 2012; Hosokawa, 2012; Roysircar, 2004). If students are going to be prepared to enter a 21st century global job market that will place them in cross-cultural situations, then they need to effectively strive toward cultural proficiency. Furthermore, with IHLs citing cultural competence as a primary competency for those entering a global job market, consideration should be given to embedding cultural competence education into

coursework across majors to assist in accomplishing the goal of graduating workforce-ready students (Kruse et al., 2018.).

Purpose of the Study

The purpose of this study was to determine the effects of embedding cultural competence education into college coursework on student self-perceived levels of cultural competence. In addition, the purpose of this study was to describe how to track change in levels of cultural competence by aligning students along Cross's Cultural Competency Continuum (CCC; Cross, Bazron, Dennis, & Isaacs, 1989) through evidence from self-ratings, responses to open-ended questions for defining culture and describing cross-cultural experiences, describing the characteristics of a diverse audience, and personal descriptions of how cultural competence can be used in the students' respective majors: Agricultural Education, Leadership, and Communications (AELC), Agricultural Science (AgSci), Fashion Design and Merchandising (FDM), and Human Development and Family Science (HDFS). The following research objectives and hypotheses guided this study:

Research Objectives

1. Determine participant pre-/post-self-ratings on the Cultural Competency Self-Assessment (CCSA) and pre-/post-scores on the Global Perspectives Inventory (GPI) for the comparison and treatment groups.
2. Identify the location of participants along Cross's CCC levels as evidenced through self-ratings and written responses related to defining cultural competence and its application to their respective majors and future career fields.

3. Describe participants' cross-cultural experiences.

Research Hypotheses

Research Hypothesis One

H_0 : There is no significant difference between the pre-/post-self-ratings of the CCSA for the comparison group and treatment group.

H_1 : There is a significant difference between the pre-/post-self-ratings of the CCSA for the comparison group and treatment group.

Research Hypothesis Two

H_0 : There is no significant difference between the pre-/post-scores of the GPI domains for the comparison group and treatment group.

H_1 : There is a significant difference between the pre-/post-scores of the GPI domains for the comparison group and treatment group.

Significance of the Study

The ever-increasing diversity on college campuses necessitates that post-secondary educators actively seek out ways to increase cultural competence through their instructional methods and coursework to prepare them with the necessary skills to enter a global job market (Kennedy & Wheeler, 2018; Kruse et al., 2018.) Moreover, the American Association of Agricultural Educators (AAAE) National Research Agenda (Roberts, Harder, & Brashears, 2016) emphasizes the ever-changing needs in our educational system by advocating for research to address the challenges of providing workforce preparedness in the 21st century, and more specifically question 6 of "Research Priority 3: Sufficient Scientific and Professional Workforce That Addresses the

Challenges of the 21st Century”: “What competences are needed to effectively educate, communicate, and lead?” (p. 31).

While numerous studies have been conducted conveying the importance of cultural competence for students entering a global market, studies are scarce for identifying the assessment of change in the levels of cultural competence among college students prior to workforce entry (Iverson & Seher, 2017). If embedding cultural competence into college coursework can empower college students with a greater level of cultural competency, then there must also be a way of tracking change in the levels of cultural competence. This study aims to describe a way to embed cultural competence education into coursework and track levels of change among students.

Definition of Terms

Cross’s Cultural Competence Continuum – Cross’s Cultural Competence Continuum

(CCC; Cross et al., 1989) provides a system for understanding individual and institutional levels of cultural competence using a continuum of six levels ranging from cultural destructiveness to cultural proficiency.

Cultural competence – Cross (2012) defines cultural competence as “a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or professional and enable that system, agency, or professional to work effectively in cross cultural situations” (p. 83).

Cultural diversity – the demographical information of students related to race, ethnicity, and cultural background (Prieto, 2018).

Cross-cultural experiences – interactions with people from other cultures (Luethge, Raska, Greer, & O’Connor, 2016).

Limitations

The following were limitations of this study:

1. Data were collected through a convenience sample of college students enrolled in a course during the semester, which hinders the generalization of results to the college student population.
2. Data collected from participants were self-reported. Self-reported data are subject to issues of honesty and accuracy related to survey responses.
3. There is a lack of empirical research for tracking cultural competence progress across the levels of Cross’s CCC.

Assumptions

The following assumptions were made for this study:

1. Study participants completed instruments honestly and to the best of their ability.
2. Participants completed both the CCSA and GPI at the beginning and end of the semester.
3. Participants described all cross-cultural experiences experienced during their lifetime.

CHAPTER II

REVIEW OF RELEVANT LITERATURE

This review of relevant literature explores the changing dynamics of college campuses, the primary skills for entering a global job market, the role of IHLs in cultural competence development, and the underlying theoretical and conceptual frameworks of this study.

More Diverse College Campuses

The pronounced diversification of college student populations across the United States has required IHLs to focus on establishing a climate conducive to promoting positive cultural interactions among their student populations (Kruse et al., 2018). The Association of American Colleges and Universities (2019) reported an increase of “students of color” from 29.6% in 1996 to 45.6% in 2016. The National Center for Education Statistics (2017) reported an increase in college enrollment of Black students from 31% in 2000 to 36% in 2017, an increase of 32% in 2010 to 36% for Hispanic students in 2017, and a decrease in White/non-Hispanic students from 43% in 2010 to 41% in 2017.

Kruse et al. (2018) iterated the importance of establishing a climate that embraces diversity because of the rise of racial unrest that is still rampant in the United States on college campuses, citing examples of protests and students donning costumes that negatively depict African Americans. One such instance was college students who

painted their faces black to depict characters from a movie and saying, they did not realize it was considered mockery to anyone (Kruse et al., 2018). In addition, news reports show that racial unrest continues to be prevalent beyond college campuses and into the general public-at-large, with the streets being filled with the cries of protestors resonating “Black lives matter!” and “White power!”, in response to instances of police officers shooting unarmed Black men (Kruse et al., 2018, p. 734).

Universities and colleges have responded to racial unrest by providing opportunities for diversity training, events celebrating the diversity of the student body, and the inclusion of multiculturalism in the college curriculum (Soria & Trois, 2013). However, for college graduates to effectively transition from the college campus to careers in the global job market, they must possess cultural competence that extends beyond diversity training and requires an examination of how one’s attitudes, beliefs, and values affect cross-cultural situations (Cross, 2012; Hosokawa, 2012; Roysircar, 2004; Smith et al., 2017; Wang, Castro, & Cunningham, 2014).

The Global Job Market

Businesses have expectations surrounding the skills of college students upon graduation and subsequent entry into the workforce (Easterly, Warner, Myers, Lamm, & Telg, 2017). Easterly et al. (2017) further point out the essential role of university faculty in meeting these expectations by producing “employable graduates” based on the current needs of industries (p. 226). Moreover, highly qualified college graduates are viewed as “human capital” who can contribute valuable knowledge and innovate ideas to a global economy (Easterly et al., 2017, p. 226).

Institutions of higher learning (IHLs) have identified cultural competence as a primary skill for college graduates entering a highly diverse 21st century global job market (Hode, Behm-Morawitz, & Hays, 2017; Peifer, Chambers, & Lee, 2017; Stough-Hunter, Guinan, & Hart, 2016). Graduates will need to understand how one's culture affects working relationships, as well as the outcomes of business meetings and transactions (Smith et al., 2017). This requires a specific set of skills to effectively interact with international business contacts and colleagues at all levels (Kruse et al., 2018). Cultural competence empowers individuals to ascertain a cross-cultural situation and respond appropriately by being sensitive to cultural differences and understanding that the unique perspectives of others are equally important (Wang et al., 2014).

Higher learning educators will need to continually develop these skills in their students by providing educational opportunities and experiences that transcend from the college classroom setting, applying knowledge of cultural competence to communication in the real world (Chrobot-Mason, 2012; Zartner et al., 2018). If institutions of higher learning provide these opportunities, then graduates can be better prepared to face the changing job market due to technological advances and will be more ready to enter a global workforce, thereby using cultural competence to improve career prospects and equip themselves with the knowledge to be successful global citizens (Esters, 2007).

The Role of IHLs in Cultural Competence Development

Cultural sensitivity training and cultural competence development have become an ethical responsibility for colleges and universities, requiring faculty and administration to provide students with the necessary skills to effectively communicate in cross-cultural interactions in the global market (Hode et al., 2017; Stough-Hunter et al., 2016).

Preparation for entry into a multicultural society requires the infusion of a cross-cultural curriculum into college courses with delivery as an entire course or embedment into the class curriculum (Kennedy & Wheeler, 2018; Petrovich & Lowe, 2005). The development of cultural competence has fallen upon the shoulders of IHLs, making them responsible for providing students with multicultural knowledge and diversity training in order to mold them into future professionals (Iverson & Seher, 2017). Part of cultural competence education should also be teaching students how to utilize cultural self-awareness to examine their current level of knowledge, their personal belief and values systems, as well as how one's perceptions can inadvertently create barriers in cultural interactions with others (Kratzke & Bertolo, 2013; O'Neal, 2012).

In addition to a greater personal cultural awareness, the development of cultural competence at colleges and universities also opens the doors for the formation of cross-cultural friendships and richer cultural experiences (Wang et al., 2014). Moreover, Wang et al. (2014), citing Denson (2009), point out that these types of experiences, such as a diverse student body, conversations focusing on racial diversity, and a diversity-infused curriculum, have had a moderate effect on the reduction of racial bias among students on college campuses.

Development of Cultural Competence

Cultural competence development begins with an awareness of one's own cultural identity and the underlying values, beliefs, customs, and experiences of a group to which a person identifies (Ortiz, 2000). Ortiz (2000) further points out that cultural identity is a process, and one that involves acculturation with members of a distinct group who possess similar attitudes and behaviors. This not only includes identifying with an ethnic

group but also includes groups, such as LGBT groups (Martell, 2015). Moreover, Martell (2015) makes known that cultural competence development requires looking within at our own biases, and how these biases have been an engrained product of our socialization throughout our lifetime. A “dual perspective” is also congruent with cultural identity and takes into consideration the valuation of cultural differences as a step toward cultural competence development (Cordero, 2008, p. 166). A dual perspective in turn increases cultural sensitivity and transcends beyond one’s own cultural identity, allowing cultural competence development through positive cross-cultural experiences (Beutel & Tangen, 2018). Interactions with people from different cultures elicits the development of a “positive racial identity” (Chrobot-Mason, 2012, p. 205), through the realization that other cultural groups possess just as many distinct valuable attributes as those of one’s own cultural group.

Increasing cultural competence requires self-awareness and an examination of one’s personal beliefs and assumptions, recognizing how they play a vital role in intercultural interactions and cross-cultural situations (Cross, 2012; Hosokawa, 2012; Roysircar, 2004). Research consistently highlights self-awareness as a critical component of cultural competence development (Sandell & Tupy, 2015; Warde, 2012). Development of cultural competence consists of opportunities for communication among ethnically diverse students and educators, focusing on a greater awareness of what makes each culture represented unique (Aronson & Laughter, 2016), as well as a variety of resources to provide visual representations of the language (verbal and nonverbal), customs and traditions, and how to abate traditional stereotypes and preconceived ideas surrounding certain cultural backgrounds. Subsequently, the role of the educator in the development

of cultural competence is an indispensable one, entailing empowering students to effectively function in an ever-increasing diverse world (Sandell & Tupy, 2015). Understanding diversity is at the forefront of cultural competence development (Kohli, Huber, & Faul, 2010). Kohli et al. (2010) further pointed out that knowledge of diversity is necessary to understand the uniqueness of humanity, equipping oneself to not be susceptible to stereotyping which can lead to discrimination.

Cross et al. (1989) proposed the development of cultural competence can be acquired by movement through six stages along a continuum. At the most negative end is cultural destructiveness. This stage is indicative of a blatant disregard for cultural differences, and even the destruction of cultures through genocide (Cross, 2012). The next two stages on the continuum are cultural incapacity and cultural blindness. These stages are indicative of either discrimination (incapacity), or the belief that everyone is the same (blindness) (Cross, 2012). The last three stages, moving to the positive end of the continuum, are cultural pre-competence, cultural competence, and cultural proficiency. Positive movement requires more than attempts to help minority groups (pre-competence) but requires accepting and respecting differences (competence) and empowering others to help themselves (proficiency) (Cross, 2012; Kohli et al., 2010). Kohli et al. (2010) further proposed that cultural competence development is also shaped by worldviews, as well as understanding how they affect relationships to move toward trusting and accepting each other. Additionally, Kohli et al. (2010) support the beliefs of Cross (2012), Hosokawa (2012), and Roysircar (2004), that the development of cultural competence begins with an awareness and examination of one's own beliefs, attitudes, and assumptions regarding people from other cultures.

Theoretical Framework

Holistic Human Development

Holistic human development is the underlying theoretical framework of this study in relation to cultural competence development. Holistic human development is also central to the theoretical framework of the Global Perspective Inventory (GPI; Research Institute for Studies in Education, 2017), which was used as an instrument of measure in this study.

Holistic human development, as related to cultural competence, focuses on cultural development and finding meaning in experiences (Keegan, 1994). Additionally, holistic human development focuses on intercultural communication and one's ability to successfully communicate in cross-cultural situations (Chen & Starosta, 1996). Tinberg and Weisberger (1998) cite Kegan's holistic approach to the development of college students, with colleges and universities being environments that promote self-reflection and an increased awareness of their behaviors and communicative skills when interacting with others. Figure 1 below illustrates how holistic human development encompasses thinking, feeling, and relating for cultural development and intercultural communication.

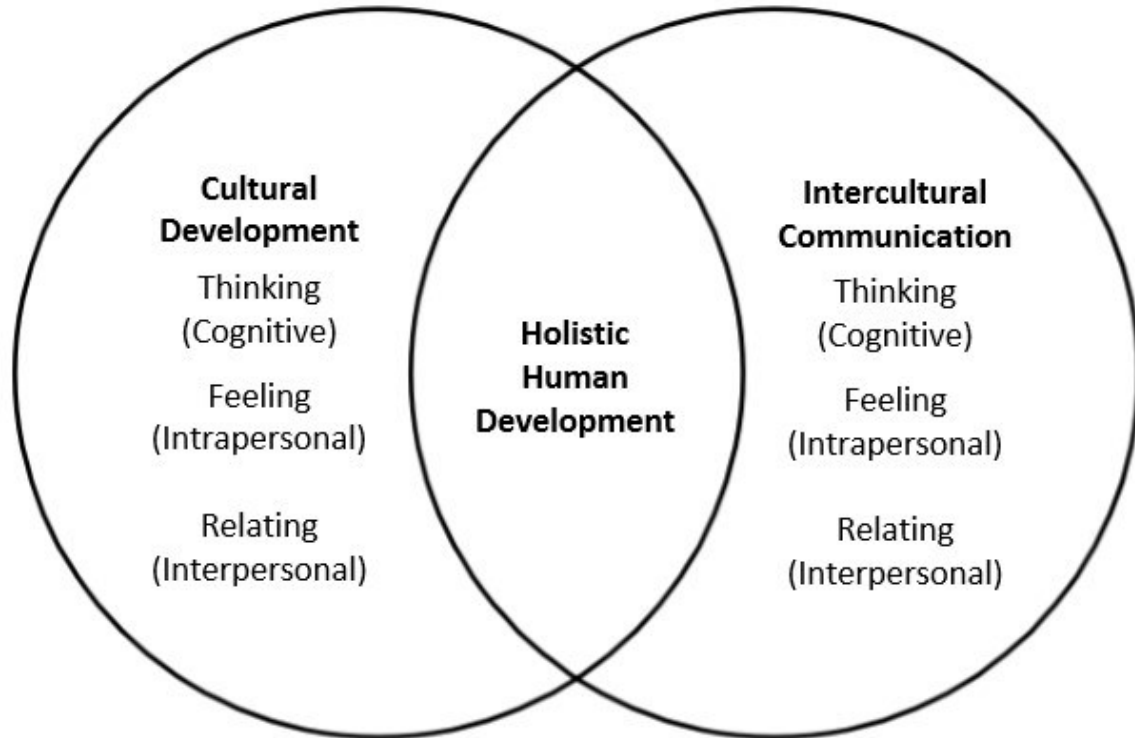


Figure 1 Holistic Human Development
(Research Institute for Studies in Education, 2017)

Conceptual Framework

Cross's Cultural Competence Continuum (CCC)

Cross's CCC (Cross et al., 1989) provides the grounding conceptual framework for this study. Cross's CCC is a systematic way to track individual and organizational cultural competence across six levels of a continuum ranging from cultural destructiveness (the most negative end) to cultural proficiency (the most positive end) (Cross, 2012). Cultural competence is based on the personal beliefs, actions, and attitudes of individuals and organizations toward others from varying cultures, which is evidenced by the degree to which each effectively functions in situations involving cross-cultural

interactions. Figure 2 below illustrates the levels and negative to positive movement along the continuum.

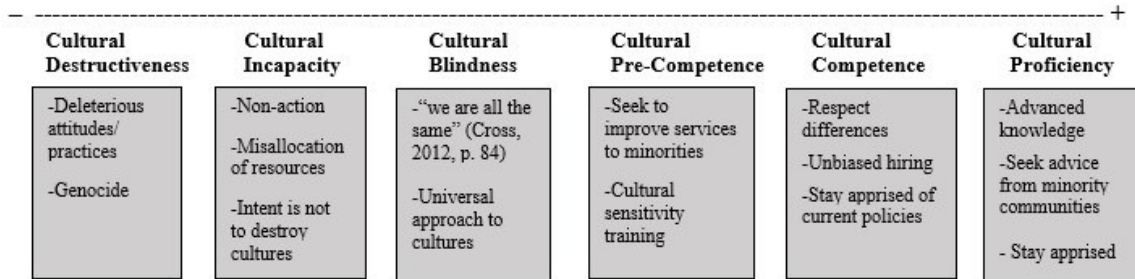


Figure 2 Cross’s Cultural Competence Continuum
(Cross et al., 1989)

Level One: Cultural Destructiveness

The first point and the most negative end of the continuum, *cultural destructiveness*, includes those who exhibit attitudes and practices that are deleterious to cultures and organizations. Cross (2012) provides cultural genocide as an example of this level, more particularly the attempt to destroy the Native American culture through services and resources provided by the United States government. Moreover, the forced relocation of Native Americans also exemplifies cultural destructiveness (Jacobs, 2016). Notably, an additional reference of the negative actions associated with this level is of the famous Tuskegee Airmen who were included in a syphilis experiment unknowingly and without their consent (Yearby, 2017).

Level Two: Cultural Incapacity

The second point on the continuum is *cultural incapacity*. The degree of cultural competence at this level is indicated through non-action or misallocation of resources by individuals and organizations. Those at this level do not intentionally set out to destroy cultures; however, they inadvertently destroy cultures through a biased system engaged in practices that communicate one race as being more superior to another. People and organizations at this level are considered “agents of oppression” (Cross et al., 1989, p. 15). Actions and practices indicative of organizations at this level include discriminatory practices in hiring and making those from other cultures feel like they are not welcome or not a valuable part of society.

Level Three: Cultural Blindness

The third point of Cross’s continuum is *cultural blindness*. Those at this level adhere to a liberal unbiased philosophy of “we are all the same” (Cross, 2012, p. 84). They apply a universal approach for providing services to races and cultures and believe that an effective system is one that equally allocates resources and excludes diversity as a deciding factor. Consequently, in trying to distribute resources with equality as the guiding principle, they render such services useless to those who need them the most because of their adherence to such ethnocentric practices. Cross (2012) provides an example of the licensing standards for foster care in some states, which may exclude “extended family systems occupying one home” (p. 84).

Level Four: Cultural Pre-Competence

The fourth point on Cross's continuum is *cultural pre-competence*. At this point, individuals and agencies have begun movement in a positive direction on the continuum. Those at this level know their weaknesses in providing services to minorities and seek to improve services for specific minority populations. They do not adhere to an all-inclusive approach for hiring practices and allocation of resources, but rather strive to hire minorities and meet their specific needs by providing quality services (Cross, 2012). Those possessing pre-competence also consistently engage in cultural sensitivity training, conduct needs assessment in minority communities, and use the results of the needs assessments to improve services. While Cross (2012) points out the positives of being at this level, he also cautions that feelings of accomplishment are potentially false. He points out that failure to reach a certain goal may result in not trying again, when perhaps trying it again in a different way may ensure a successful outcome for the minority population being served. Those at this level should also avoid the use of tokenism, which results in the hiring of minorities to fill a need. While it is important to hire minorities, this has been done through a system that adheres to the beliefs of the dominant society; however, pre-competent individuals and organizations are still moving in a positive direction on the continuum and continually seek out ways to increase their cultural competence.

Level Five: Cultural Competence

Following pre-competence on Cross's continuum is *cultural competence*. Those at this level accept and respect differences, continually self-assess their current level of cultural competency, are sensitive to what makes each culture different, and consistently

seek out ways to improve services for minority populations (Cross et al., 1989). Cultural competence is exemplified by those at this level through hiring employees who are unbiased, going into minority communities to seek out their advice in providing services to meet community needs, and in understanding strengths and weaknesses in providing these services. Moreover, going into the community for guidance also indicates their ability to effectively navigate through cross-cultural worlds. They also understand how policies in place may affect available services and are committed to staying apprised of current policies and sources to secure services for minority populations.

Level Six: Cultural Proficiency

At the far end of the continuum is the most positive form of cultural competence: *cultural proficiency*. Those at this level possess an advanced knowledge of cultural competence and highly regard those from other cultures (Cross et al., 1989). Agencies at this level continually add to their knowledge base by conducting research, devising new approaches to meet the needs of minority populations, and publish the findings from their research and projects. Their staff consist of specialists who possess an extensive knowledge of cultural competence and who are advocates on the behalf of all cultures in society.

Tracking Cultural Competence Growth

Cross's CCC can be used as a systematic way to track growth in cultural competence among individuals and organizations. Because growth is exemplified in the ability of an individual or organization to move between levels, with the goal of reaching cultural proficiency, it can be used to track change in self-perceived levels among college

students. At every level, the behaviors, attitudes, actions, and practices indicate the level at which an individual or agency is operating. Movement through the continuum is evidenced in continuous self-assessment, education, and staying apprised of the current practices and policies related to cultural competence. Utilizing self-assessment in the form of reliable and valid cultural competence surveys and open-ended questions to determine current attitudes and beliefs, a baseline can be established for students and used to track growth and changes across Cross's CCC.

Summary

As technology continues to advance and affect the global job market, there will always be a need to develop a culturally competent workforce to elicit effective cross-cultural communication. Increasingly diverse college campuses have also necessitated cultural competence development among its student population, with workforce entry and an understanding of a diverse global market becoming an ethical role of the faculty of institutions of higher learning (Hode et al., 2017; Stough-Hunter et al., 2016). Previous studies have also shown that increasing cultural competence also leads to more positive cross-cultural interactions on college campuses (Denson, 2009).

Attaining cultural competence begins with a self-awareness of one's own personal beliefs, values, and attitudes (Cross, 2012; Hosokawa, 2012; Roysircar, 2004). Cross et al. (1989) suggest that cultural competence can be tracked through stages on a negative to positive continuum. While numerous studies have iterated the importance of the development of cultural competence, studies are scarce in number for tracking cultural competence growth through the various stages of Cross's Cultural Competence Continuum.

CHAPTER III

METHODS AND PROCEDURES

Introduction

This chapter describes the materials, methods, and procedures used to conduct this study. This includes the study purpose and research objectives, research design, study population, instruments, variables, and data collection procedures.

Purpose of the Study

The purpose of this study was to determine the effects of embedding cultural competence education into college coursework on student self-perceived levels of cultural competence. In addition, the purpose of this study was to describe how to track change in levels of cultural competence by aligning students along Cross's Cultural Competency Continuum (CCC; Cross et al., 1989), through evidence from self-ratings, responses to open-ended questions for defining culture, describing cross-cultural experiences, describing the characteristics of a diverse audience, and personal descriptions of how cultural competence can be used in the students' respective majors: Agricultural Education, Leadership, and Communications (AELC), Agricultural Science (AgSci), Fashion Design and Merchandising (FDM), and Human Development and Family Science (HDFS). The following research objectives and hypotheses guided this study:

Research Objectives

1. Determine participant pre-/post-self-ratings on the Cultural Competency Self-Assessment (CCSA) and pre-/post-scores on the Global Perspectives Inventory (GPI) for the comparison and treatment groups.
2. Identify the location of participants along Cross's CCC levels as evidenced through self-ratings and written responses related to defining cultural competence and its application to their respective majors and future career fields.
3. Describe participants' cross-cultural experiences.

Research Hypotheses

Research Hypothesis One

H₀: There is no significant difference between the pre-/post-self-ratings of the CCSA for the comparison group and treatment group.

H₁: There is a significant difference between the pre-/post-self-ratings of the CCSA for the comparison group and treatment group.

Research Hypothesis Two

H₀: There is no significant difference between the pre-/post-scores of the GPI domains for the comparison group and treatment group.

H₁: There is a significant difference between the pre-/post-scores of the GPI domains for the comparison group and treatment group.

Research Design

This study utilized a non-equivalent control group design (Campbell & Stanley, 1963). Figure 3 below illustrates this this type of research design. The study included two

nonrandomized groups (a comparison group and a treatment group). While the disadvantages of this type of design pose threats to validity, such as selection bias and history (Gay, Mills, & Airasian, 2009), it was appropriate and advantageous because it yielded data that could be used for the descriptive portion of this study outlined below.

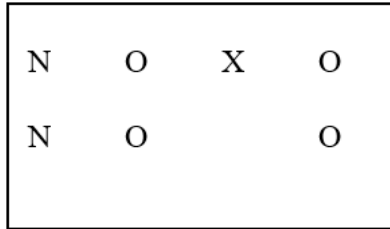


Figure 3 Non-equivalent control group design

This study also utilized a descriptive research design. The descriptive part of the study was to identify participants’ cultural competence self-ratings, personal definitions of cultural competence, descriptions of the characteristics of a diverse audience, and how cultural competence can be used in participants’ respective majors and future career fields. This data was used to classify participants in one of the levels of Cross’s Cultural Competency Continuum. Study participants also described lifetime cross-cultural experiences.

Study Population

The original study population consisted of 49 junior and senior undergraduate students enrolled in six (6) sections of a Teaching Methods of Agricultural and Human Sciences lab at Mississippi State University. Data collected from eight (8) participants were excluded from the study due to noncompletion of the post instruments, resulting in

41 students (7 males, 34 females) serving as the study participants. The majors for the participants were as follows: Agricultural Education, Leadership, and Communications (AELC) ($n = 6$), Agricultural Science (AgSci) ($n = 0$), Fashion Design and Merchandising (FDM) ($n = 12$), and Human Development and Family Science (HDFS) ($n = 23$). Participants identified their race as the following: Eleven (11) identified as Black/African American (27%), twenty-seven (27) as White (66%), two (2) as Multiracial (5%), and one (1) as Unknown (2%).

Upon IRB approval (Appendix A), written consent was obtained from the study participants. Students ($n = 20$) enrolled in three (3) researcher-taught sections served as the treatment group for the study. The breakdown of majors for the treatment group were AELC ($n = 4$), AgSci ($n = 0$), FDM ($n = 2$), and HDFS ($n = 14$). Students ($n = 21$) enrolled in the remaining three (3) sections served as the comparison group for the study. The breakdown of majors for the comparison group were AELC ($n = 2$), AgSci ($n = 0$), FDM ($n = 10$), and HDFS ($n = 9$).

Variables

Dependent Variables

There were two dependent variables measured in this study. The first dependent variable was the CCSA self-ratings, which used a common rating scale of 1 to 10 for self-assessment. The second dependent variable was the scores for each domain scale of the GPI (Knowing, Knowledge, Identity, Affect, Social Responsibility, Social Interactions).

Independent Variable

The independent variable was an educational intervention consisting of three (3) cultural competence mini lessons (15 to 20 minutes in length), adopted from the *Diversity Training Activity Book: 50 Activities for Promoting Communication and Understanding at Work* (Lambert & Myers, 2009), were taught by the researcher at three (3) different time intervals (beginning of the semester, mid semester, and end of the semester).

Detailed lesson plans are included in Appendix B.

Instruments

This study used the GPI (Research Institute for Studies in Education, 2017) and the researcher-developed CCSA for data collection. Permission was given by the creators of the GPI to be used as an instrument in this study (Appendix C). Cross's CCC (Cross et al., 1989) was utilized as a categorial measure of cultural competence, with participants' responses from the CCSA and GPI as determinants for placement in one of the six levels. Participants' self-ratings from the CCSA were determinants for misalignment along Cross's CCC.

Global Perspective Inventory (GPI)

The GPI (Appendix D; Research Institute for Studies in Education, 2017) consists of thirty-five (35) statements on a five-point Likert-type scale (1 = *Strongly Disagree* to 5 = *Strongly Agree*), that comprehensively assesses the experiences and global perspectives of individuals (Merrill, Carter, & Braskamp, 2012). Thirty-two (32) of the scale items, with seven (7) of the items manually recoded prior to analysis (1 = *Strongly Agree* to 5 = *Strongly Disagree*), are used for mean calculations of each of the six GPI scales shown in

Table 1 below. Three (3) of the scale items (not included in Table 1) are not incorporated with any of the scales of the GPI. The reliability values for the GPI “ranged from 0.57 to 0.94” (Research Institute for Studies in Education, 2017, p. 2). This assessment was administered to study participants during week two (pre-) and week nine (post-) of the spring 2019 semester.

Table 1 GPI Scales and Scale Items

Knowing
1. When I notice cultural differences, my culture tends to have the better approach.
2. Some people have a culture and others do not.*
3. In different settings what is right and wrong is simple to determine.*
4. I take into account different perspectives before drawing conclusions about the world around me.
5. I consider different cultural perspectives when evaluating global problems.
6. I rely primarily on authorities to determine what is true in this world.*
7. I rarely question what I have been taught about the world around me.*
Knowledge
1. I am informed of current issues that impact international relations.
2. I understand the reasons and causes of conflict among nations of different cultures.
3. I understand how various cultures of this world interact socially.
4. I know how to analyze the basic characteristics of a culture.
5. I can discuss cultural differences from an informed perspective.
Identity
1. I have a definite purpose in my life.*
2. I can explain my personal values to people who are different from me.
3. I know who I am as a person.
4. I am willing to defend my own views when they differ from others.
5. I put my beliefs into action by standing up for my principles.
6. I am developing a meaningful philosophy of life.
Affect
1. I am sensitive to those who are discriminated against.
2. I do not feel threatened emotionally when presented with multiple perspectives.
3. I am accepting of people with different religious and spiritual traditions.
4. I enjoy when my friends from other cultures teach me about our cultural differences.
5. I am open to people who strive to live lives very different from my own lifestyle.
Social Responsibility
1. I think of my life in terms of giving back to society.
2. I work for the rights of others.
3. I put the needs of others above my own personal wants.
4. I consciously behave in terms of making a difference.
5. Volunteering is an important priority in my life.*
Social Interactions
1. Most of my friends are from my own ethnic background.*
2. I frequently interact with people from a race/ethnic group different from my own.
3. I intentionally involve people from many cultural backgrounds in my life.
4. I frequently interact with people from a different country from my own.

*Reverse coded items

Research Institute for Studies in Education (2017)

The GPI is comprised of six scales within three domains: cognitive (knowing and knowledge), intrapersonal (identity and affect), and interpersonal (social responsibility and social interaction). The cognitive domain (knowing, knowledge) focuses on cognitive development and takes into account multiple perspectives, as well as individual knowledge and what is important for someone to know in context to absolute truth (Research Institute for Studies in Education, 2017). The intrapersonal domain (identity, affect) focuses on a personal awareness of one's values and one's sense of self in a multicultural world, with the purpose of attaining a self-identity reflective of one's values and personal strengths (Research Institute for Studies in Education, 2017). The interpersonal domain (social responsibility, social interactions) focuses on one's willingness to interact with others from different cultural backgrounds, with a focus on being able to be accepting of the views of others to move toward an *interdependence* mentality as a global citizen (Research Institute for Studies in Education, 2017).

Cultural Competency Self-Assessment (CCSA)

The CCSA (Appendix E) is a researcher-developed instrument that measures self-perceived levels of cultural competence. The self-assessment consists of three open-ended questions. The questions ask respondents to describe what it means to be culturally competent, what a diverse audience looks like, and how cultural competency can be used in their respective majors. The self-perceived level of cultural competency variable is a quantitative statement that asks participants to assign their current level of cultural competency a rating from 1 to 10, with higher scores reflecting a higher self-perceived cultural competency. This assessment was administered to study participants during week two (pre-) and week nine (post-) of the spring 2019 semester.

Cross's Cultural Competence Continuum (CCC)

Cross's CCC (Cross et al., 1989) provides a system for understanding individual levels of cultural competence using a continuum of six levels ranging from cultural destructiveness to cultural proficiency. At the far most negative end of the continuum is cultural destructiveness, which is indicated by attitudes (individual and organizational) and practices (actions and policies) that are deleterious to cultures and individuals. The next point on the continuum is cultural incapacity, when individuals see difference and make it wrong. The midway point on the continuum is cultural blindness. Those at this level adhere to a liberal unbiased philosophy of "we are all the same" (Cross, 2012, p. 84). Next on the continuum is cultural pre-competence, when individuals respect those from other cultures and use unbiased hiring methods. Pre-competence is followed by cultural competence, when individuals respect other cultures and understand the benefit of cultural differences. Finally, individuals can advance to cultural proficiency, when they value cultural differences and research ways to increase their cultural competence.

Researcher Delivered Lessons

Mini Lesson One

The first mini lesson, titled "What is Culture?", asked study participants to examine the definition of culture, compare and contrast personal definitions of culture, and to identify the steps of the Path of Intercultural Learning (Lambert & Myers, 2009, p. 55). This lesson also asked students to examine culture using the Iceberg Theory (p. 54). In this activity, students drew an iceberg, then drew a line in the center of it, and labeled it with the things that are visibly seen that define a culture (top part above the water) and the things that are not seen (bottom part below the water).

Participants also located themselves on the Path of Intercultural Learning (Lambert & Myers, 2009, p. 55) at the close of the lesson by self-identifying with one of the following stages: Stage 1: Ethnocentricity (their way is the only right way); Stage 2: Awareness (realize their way is not the only right way); Stage 3: Understanding (there are reasons why people respond differently); Stage 4: Acceptance/Respect (believe it is okay to be different but differences are to be recognized and respected); Stage 5: Appreciation/Valuing (not only accept and value cultural differences but believe diversity can enhance lives and make them more fun); Stage 6: Selective Adoption (begin to infuse aspects of other cultures into their own); Stage 7: Multiculturation (no longer see a melting pot but a stir fry made of unique ingredients that come together). After self-identifying in a stage, students then discussed what they needed to do to reach Multiculturation. Figures 4 and 5 are examples of the Iceberg Theory activity completed by the study participants.

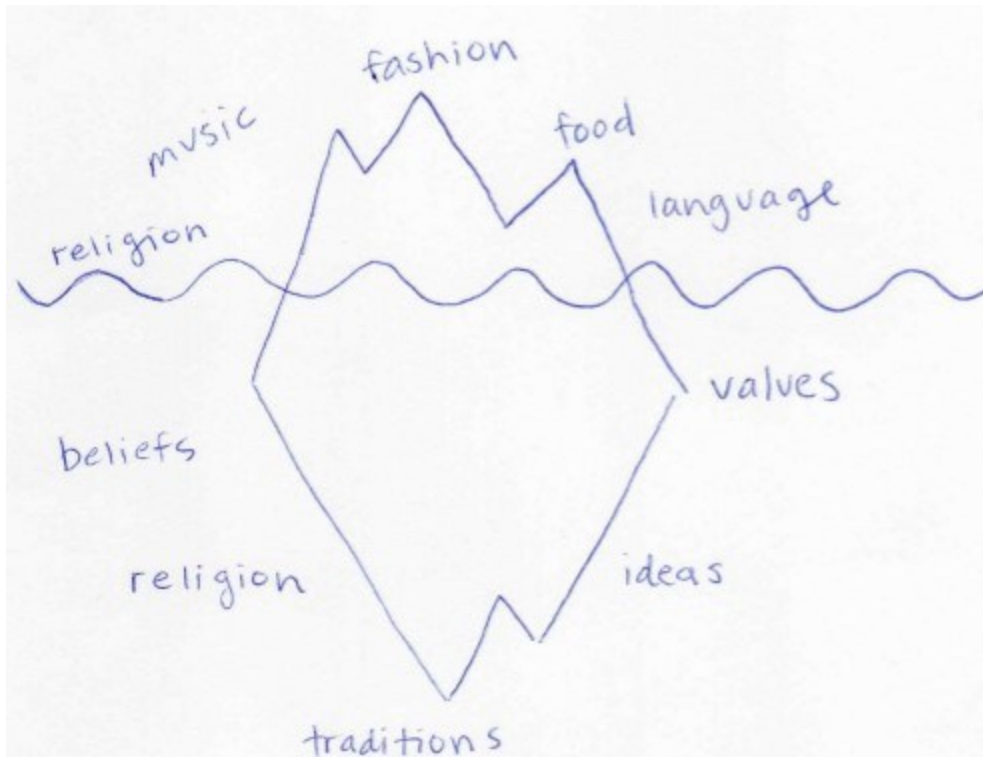


Figure 4 Iceberg Theory Example 1

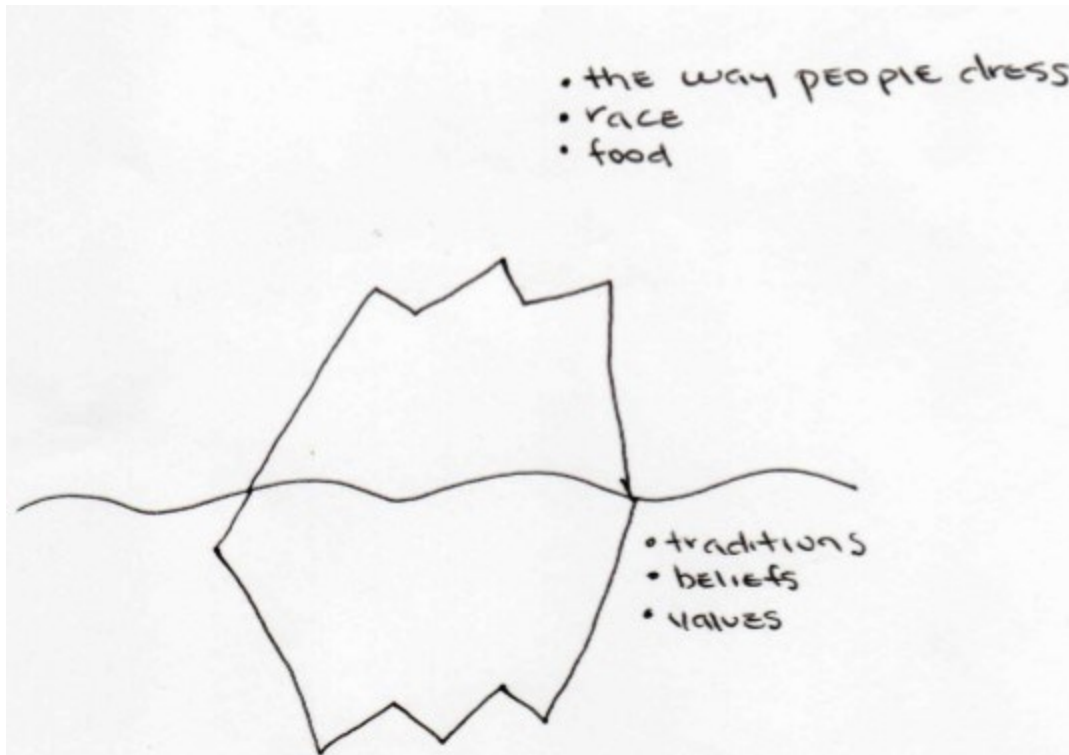



Figure 5 Iceberg Theory Example 2

Mini Lesson Two

The second mini lesson, titled “Cultural Baggage,” asked study participants to examine the definition of cultural baggage, examine personal cultural baggage, and to identify ways cultural baggage influences interactions with people who have different values. The lesson began with a discussion of types of mainstream values and how they affect personal beliefs and attitudes about other cultures. After this discussion, participants completed a cultural baggage activity, with the original activity described in the lesson plan being changed to a more visual one. Upon receiving a handout of a blank suitcase, participants listed personal cultural baggage inside of the picture of the suitcase.

Figures 6 and 7 are examples of the cultural baggage activity completed by the study participants.



A hand-drawn illustration of a suitcase with a handle. The front of the suitcase is divided into two columns: 'Childhood' on the left and 'Adulthood' on the right. The suitcase is filled with handwritten text in a grid format.

Childhood	Adulthood
Church	Church
Family	Family
Rural Hometown	Instructors
School	Diversity
Extra curricular Activities	

Figure 6 Cultural Baggage Example 1

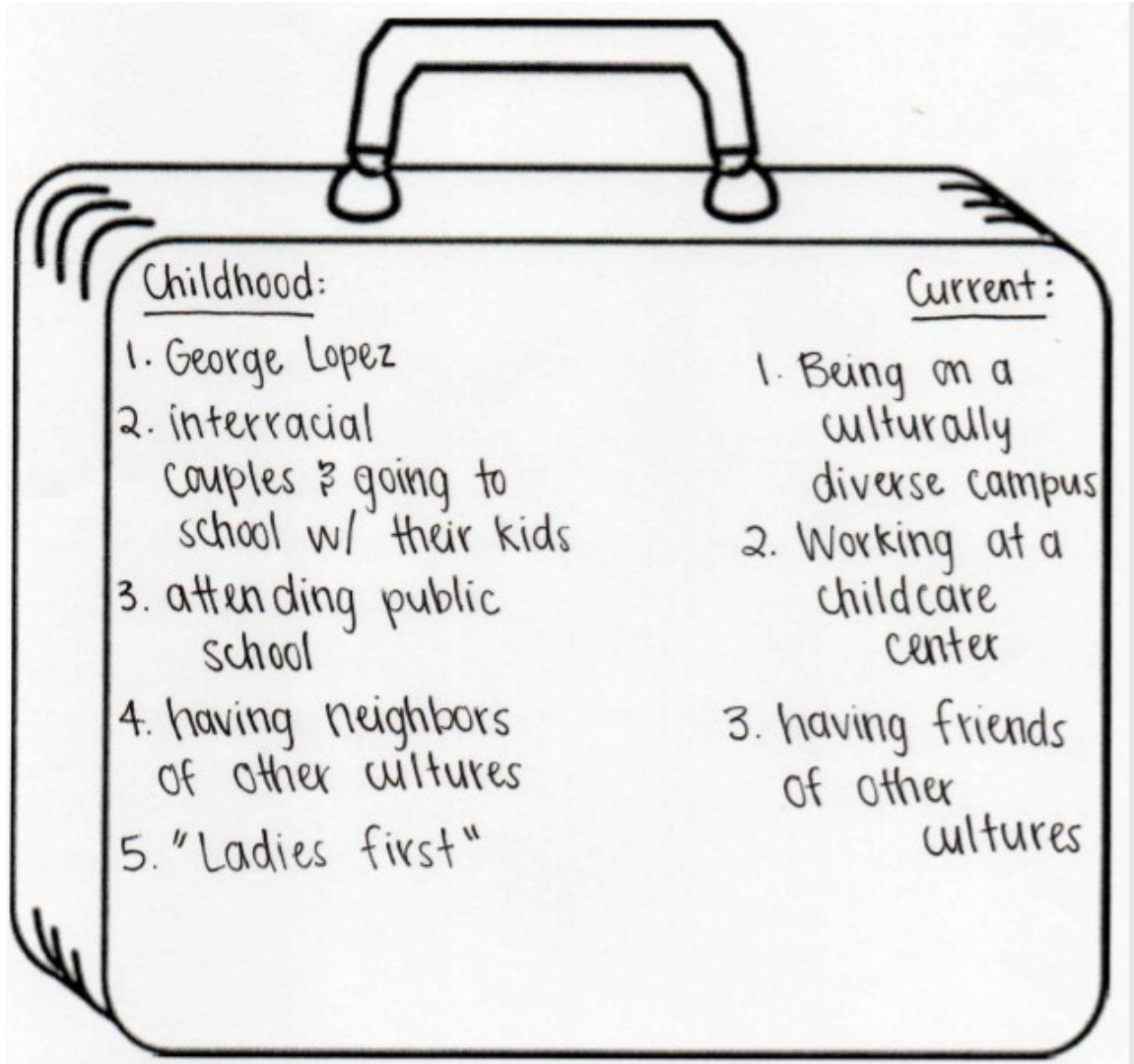


Figure 7 Cultural Baggage Example 2

Mini Lesson Three

The third mini lesson, titled "Traditional Stereotypes," asked study participants to examine common stereotypes, discuss why stereotyping others is unfair and creates communication barriers, and to identify ways to remain open-minded and not be influenced by the opinions of others. After a discussion of common stereotypes,

participants were given the “First Thoughts” handout (Lambert & Myers, 2009, p. 61), which contained a list of common stereotypes that have been used by people. Participants then wrote down the first words that came to their minds next to each stereotype. Upon completion of the activity, a class discussion was led to share thoughts about why stereotyping is unfair and what individuals can do to avoid the influences of others with a stereotypical mindset. The lesson concluded with study participants sharing some of the words they wrote next to each stereotype on the handout. Figures 8 and 9 are examples of the First Thoughts activity completed by the study participants.

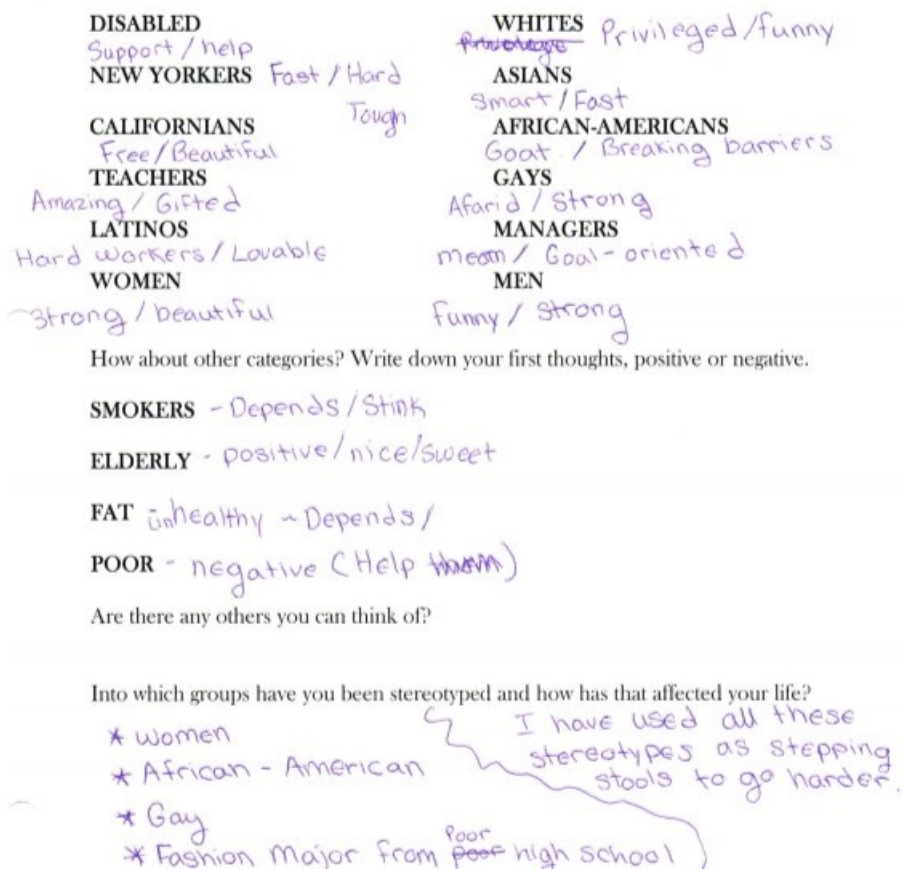


Figure 8 First Thoughts Example 1

DISABLED	special needs, wheel chair	WHITES	caucasian, privileged
NEW YORKERS	northern, yankee	ASIANS	smart, short
CALIFORNIANS	hippie, beach	AFRICAN-AMERICANS	black, biased
TEACHERS	kids, women	GAYS	men, pride flag
LATINOS	mexican, short	MANAGERS	mcdonalds, fast food
WOMEN	makeup	MEN	tall, beard

How about other categories? Write down your first thoughts, positive or negative.

SMOKERS	men, disgusting
ELDERLY	white hair, vulnerable
FAT	white, food people
POOR	projects, homeless

Are there any others you can think of?

Into which groups have you been stereotyped and how has that affected your life?

Society
Middle class

Figure 9 First Thoughts Example 2

Pilot Study

Prior to actual data collection, the study instruments were pilot tested with a group of 61 junior and senior undergraduate students (13 males, 48 females) enrolled in a multidisciplinary teaching methods course at Mississippi State University. Participants identified their race as the following: Fourteen (14) identified as Black/African American (23%), forty-two (42) as White (69%), three (3) as Asian (5%), and two (2) as Hispanic (3%). The sample participants for the pilot study majored in three different areas: AELC/AgSci ($n = 19$), Fashion Design and Merchandising (FDM) ($n = 18$), and Human Development and Family Science (HDFS) ($n = 24$).

Upon IRB approval (IRB-18-245), written consent was obtained face-to-face from the study participants at the beginning of the semester, at which time they were also provided with a letter describing the purpose of the study, the expectations of participation, the researcher contact information, the assurance of anonymity of responses, and that participation is voluntary. Study participants were given a copy of the Cultural Competence Self-Assessment (CCSA) and the Global Perspective Inventory (GPI), along with verbal instructions of how to complete them. In addition, participants were assured that all responses were anonymous, and that a numerical identifier would be assigned to their responses for the purposes of statistical analysis only. At the end of the semester, the CCSA and GPI were again administered to the study participants with verbal instructions and reminders of anonymity of responses. Responses from two pilot study participants were excluded from data analysis due to missing data.

Pilot Study Findings

Validity and Reliability of Study Instruments

Content Validity of the CCSA

The pilot study was used to evaluate the content validity of the researcher-developed Cultural Competency Self-Assessment (CCSA). To establish content validity the items on the CCSA were reviewed by an expert in cultural competence and were deemed appropriate. The CCSA ensured that the construct of cultural competence was represented in the instrument (Neuman, 2011). In this case, the questions and statements on the CCSA allowed respondents to define cultural competence and describe the characteristics of a diverse audience, as well as how cultural competence can be used in

their respective majors. The CCSA goes a step further with defining cultural competence by asking respondents to apply the construct to future career fields.

Intra-rater Reliability of the CCSA

Intra-rater reliability for the CCSA was established through pre-/post comparisons of self-ratings. The CCSA was administered at the beginning and end of the semester, which was appropriate time period for establishing intra-rater reliability (Scheel, Mecham, Zuccarello, & Mattes, 2018). A high degree of reliability was found between the two measurements. The Single Measures ICC was .746 with a 95% confidence interval from .582 to .852 ($F(44, 44) = 6.888, p < .01$). According to Fleiss (1986), an ICC of .74 and above is considered excellent intra-rater reliability.

Alignment with Cross's Cultural Competence Levels

Data collected from responses to open-ended questions were triangulated and coded for recurring themes and used to align each participant into one of Cross's CCC levels. Self-ratings were compared to each participant's actual categorical placement along Cross's CCC to determine any misalignment. Measures of central tendency were computed using the Statistical Package for the Social Sciences (SPSS v. 24) for the self-perceived level of cultural competency variable. This statement asked participants to assign their current level of cultural competence a rating from 1 to 10. The responses were corresponded from a ten-point scale to Cross's CCC accordingly, destructiveness (1-2), incapacity (3-4), blindness (4-5), pre-competence (5-7), competence (7-8), and proficiency (9-10).

Twenty-four (24) participants' responses were not themed with Cross's CCC. Instead they were themed generally as having knowledge that cultural competency entails

working with diverse audiences. An example statement from this theme was “I want to be an occupational therapist, so I will work with people from all different walks of life.” The breakdown of participants by major in this theme were AELC/AgSci ($n = 7$), FDM ($n = 8$), and HDFS ($n = 9$). Under this theme participants self-reported themselves between five and nine on the provided ten-point scale ($M = 7.17$, $SD = 1.40$). The first level of Cross’s CCC that participants were themed under was *blindness* ($n = 3$); one response was “I can use cultural competence with children to show we are the same but just a different race.” All three respondents in this theme were HDFS students who rated themselves as either seven ($n = 1$) or nine ($n = 2$) on the provided scale. The majority of student responses ($n = 26$) were themed as *pre-competence*, because they expressed that cultural competence included meeting the needs of all cultures. All majors were represented in this theme: AELC/AgSci ($n = 11$), FDM ($n = 8$), and HDFS ($n = 7$). Their response on the scale ranged from two to nine ($M = 6.84$, $SD = 1.78$). Finally, seven responses were themed as *cultural competence* (AELC/AgSci = 1, FDM = 2, HDFS = 4). An example response for this theme was “when teaching kids and guiding FFA kids, I am going to cross many different types of people. I can use cultural competency to mold lessons to each person and make everyone feel welcome.” On the self-reported scale respondents in this theme ranged from two to eight ($M = 5.86$, $SD = 2.41$).

The findings indicate the pilot study participants need further training on how the skill of cultural competence can be utilized in their respective career fields. Results also indicated a slight misalignment between participants’ self-reported level of cultural competence and where their statements fell along Cross’s CCC. Even though there was a

slight misalignment with the CCC levels, the self-reported data from the CCSA identified areas of improvement and can be used for targeted cultural competence education.

Present Study Data Collection

This study was approved by the Mississippi State University Institutional Review Board (IRB) prior to data collection. Students were invited face-to-face at the beginning of the semester to participate in the study and were provided with a letter describing the purpose of the study, the expectations of participation, the researcher contact information, the assurance of anonymity of responses, and that participation is voluntary. Upon obtaining written consent, study participants were given a copy of the Cultural Competence Self-Assessment (CCSA) and the Global Perspective Inventory (GPI), along with verbal instructions of how to complete each. In addition, participants were assured that all responses were anonymous, and that a numerical identifier would be assigned to their responses for the purposes of statistical analysis only. At the end of the semester, the CCSA and GPI were again administered to the study participants with verbal instructions and reminders of anonymity of responses.

Data Analysis

Collected data were analyzed using the IBM Statistical Package for Social Sciences (SPSS) Version 26. Paired samples *t*-tests were performed to analyze pretest and posttest self-rating scores on the CCSA. Paired samples *t*-tests were also performed to analyze pretest and posttest scores for participants in each of the scales of the domains of the GPI: Knowing, Knowledge, Identity, Affect, Social Responsibility, and Social

Reactions. Paired samples *t*-tests were also performed for analysis of the pre-/post self-ratings on the CCSA. Alpha levels were set at .05.

Prior to analysis, eight of the scale items of the GPI were reverse coded with a Likert-type response scale ranging from 1 = *Strongly Agree* to 5 = *Strongly Disagree* per the GPI Codebook (Research Institute for Studies in Education, 2017). One of the reverse coded items is not included in the scale calculations and is indicated below by an asterisk.

The recoded scale items were as follows:

1. “I have a definite purpose in life” (p. 3).
2. “Most of my friends are from my own ethnic background” (p. 3).
3. “Some people have a culture and others do not” (p. 4).
4. “In different settings what is right and wrong is simple to determine” (p. 4).
5. “I feel threatened around people from backgrounds different from my own” (p. 4).*
6. “I rely primarily on authorities to determine what is true in the world” (p. 5).
7. “I rarely question what I have been taught about the world around me” (p. 7).
8. “Volunteering is not an important priority in my life” (p. 7).

Responses for the cross-cultural experiences question were triangulated and coded for recurring themes. Descriptive statistics were conducted using the IBM Statistical Package for Social Sciences (SPSS) Version 26 to determine frequency distributions for each theme.

Missing Data

Eight (8) respondents completed the CCSA and GPI at the beginning of the semester but did not complete either at the end of the semester. This was due to being

absent on the day the questionnaires were administered. These eight responses were excluded from analyses of the pretest/posttest scores.

CHAPTER IV

RESULTS AND FINDINGS

Purpose of the Study

The purpose of this study was to describe the effects of embedding cultural competence education into college coursework on student self-perceived levels of cultural competence. In addition, this study also explored how to track change in levels of cultural competence by aligning students along Cross's Cultural Competency Continuum (CCC; Cross et al., 1989). Lastly, this study explored the cross-cultural experiences of the study participants. This study utilized the following research objectives and hypotheses:

1. Determine participant pre-/post-self-ratings on the Cultural Competency Self-Assessment (CCSA) and pre-/post-scores on the Global Perspectives Inventory (GPI) for the comparison and treatment groups.
2. Identify the location of participants on Cross's CCC levels as evidenced through self-ratings and written responses related to defining cultural competence and its application to their respective majors and future career fields.
3. Describe participant's cross-cultural experiences.

Research Hypotheses

Research Hypothesis One

H₀: There is no significant difference between the pre-/post-self-ratings of the CCSA for the comparison group and treatment group.

H_1 : There is a significant difference between the pre-/post-self-ratings of the CCSA for the comparison group and treatment group.

Research Hypothesis Two

H_0 : There is no significant difference between the pre-/post-scores of the GPI domains for the comparison group and treatment group.

H_1 : There is a significant difference between the pre-/post-scores of the GPI domains for the comparison group and treatment group.

Research Objective One

CCSA Pre-/Post Results

Paired-samples t -tests were conducted to compare the self-ratings on the CCSA for the comparison group ($n = 21$) and the treatment group ($n = 20$). There was not a significant difference for the self-ratings of the comparison group between the pretest and the posttest. There was a significant difference for the self-ratings of the treatment group between the pretest and the posttest; therefore, the null hypothesis one was rejected. Tables 2 and 3 provide an overview of the results for both groups.

Table 2 CCSA Descriptive Statistics and t -Test Results for Comparison Group

Outcome	Pretest		Posttest		n	df	t	p
	M	SD	M	SD				
Ratings	6.86	1.53	7.14	2.10	21	20	-.65	.53

Table 3 CCSA Descriptive Statistics and *t*-Test Results for Treatment Group

Outcome	Pretest		Posttest		<i>n</i>	<i>df</i>	<i>t</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Ratings	6.75	2.15	8.00	1.08	20	19	-2.52	.02*

**p* < .05

GPI Pre-/Post Results

Paired-samples *t*-tests were conducted to compare the scores of each of the scales of the GPI domains for the comparison group (*n* = 21) and the treatment group (*n* = 20). There was not a significant difference in the scale scores for the comparison group. There was a significant difference in the scores for the Identity (Ident) and Social Responsibility (SocRes) scales; therefore, the null hypothesis two was rejected. Tables 4 and 5 provide an overview of these results by each scale for both groups.

Table 4 GPI Descriptive Statistics and *t*-Test Results for Comparison Group

Outcome	Pretest		Posttest		<i>n</i>	<i>df</i>	<i>t</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
CogEp	3.15	.37	3.18	.40	21	20	-.40	.69
CogKw	3.61	.50	3.62	.50	21	20	-.08	.94
Ident	4.21	.41	4.21	.35	21	20	.00	1.00
Affect	4.14	.51	3.94	.49	21	20	1.86	.08
SocRes	3.38	.25	3.36	.37	21	20	.25	.80
SocInt	3.55	.53	3.51	.44	21	20	.37	.72

Table 5 GPI Descriptive Statistics and *t*-Test Results for Treatment Group

Outcome	Pretest		Posttest		<i>n</i>	<i>df</i>	<i>t</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
CogEP	3.03	.49	3.02	.41	20	19	.08	.94
CogKnw	3.25	.68	3.53	.74	20	19	-2.06	.05
Ident	4.28	.37	4.46	.45	20	19	-2.22	.04*
Affect	4.31	.49	4.34	.52	20	19	-.36	.72
SocRes	3.44	.35	3.61	.39	20	19	-2.74	.01*
SocInt	3.63	.43	3.72	.58	20	19	-.89	.38

* $p < .05$

Research Objective Two

Alignment with Cross's CCC Levels

Research objective two was addressed by using data collected from the GPI and responses to open-ended questions on the CCSA to align each participant into one of Cross's CCC levels. Self-ratings from the CCSA were compared to each participant's actual categorical placement along Cross's CCC to determine any misalignment.

The study participants ($n = 41$) majored in the following areas: Agricultural Education, Leadership, and Communication (AELC) ($n = 6$), Agricultural Science (AgSci) ($n = 0$), Fashion Design and Merchandising (FDM) ($n = 12$), and Human Development and Family Science (HDFS) ($n = 23$). Data collected from responses to open-ended questions on the CCSA were triangulated and themed and compared to responses on the GPI to align each participant along Cross's CCC levels. Measures of central tendency were computed using the Statistical Package for the Social Sciences (SPSS v. 26) for the self-perceived level of cultural competency variable. This statement asked participants to assign their current level of cultural competence a rating from 1 to 10. The responses were corresponded from a ten-point scale to Cross's CCC accordingly,

destructiveness (1-2), incapacity (3-4), blindness (4-5), pre-competence (5-7), competence (7-8), and proficiency (9-10). Figure 10 illustrates the alignment of self-ratings to the levels.

Categorical Self-Ratings					
1 – 2	3 – 4	4 – 5	5 – 7	7 – 8	9 – 10
Cultural Destructiveness Level One	Cultural Incapacity Level Two	Cultural Blindness Level Three	Cultural Pre-Competence Level Four	Cultural Competence Level Five	Cultural Proficiency Level Six

Figure 10 Alignment with Cross’s CCC levels

Twenty-three (23) participants’ responses were not aligned with Cross’s CCC. Instead they were themed generally as having knowledge that cultural competency entails *working with diverse audiences*. Example statements from this theme were “to be aware and knowledgeable of cultures,” “being open to working with a lot of diverse families,” “learning about the different races,” “because we deal with a lot of different people,” “to be accepting of all people,” “you have basic knowledge of different cultures than the one you are a part of,” and “I guess by taking the time to be aware of everyone’s culture so that way I won’t offend anybody.” The breakdown of participants by major in this theme were AELC ($n = 3$), AgSci ($n = 0$), FDM ($n = 5$), and HDFS ($n = 15$). Individual self-ratings for the *general* theme ranged from 1 to 10 on the pretest ($M = 6.83, SD = 2.06$) and from 5 to 10 on the posttest ($M = 7.70, SD = 1.40$).

The first level of Cross’s CCC into which participants were themed was *blindness* (HDFS, $n = 1$). This participant stated that being culturally competent meant “okay with

differences.” In response to how to use cultural competence in his/her major, the participant said, “being the same to all people.” This respondent had a self-rating mean average of 7.5 which would have been categorical placement in *cultural competence*; however, this participant’s responses were indicative of *cultural blindness* and the philosophy of “we are all the same,” indicating moderate misalignment along Cross’s CCC.

Thirteen (13) participants were themed as *pre-competence*, because they expressed that cultural competence included meeting the needs of all cultures. Example statements from this theme were “...I will be working with children from different cultures and can better understand them,” “to help communicate and understand others’ perspectives,” “I am going to be teaching all different types of children, and I need to be able to understand and connect with them all,” “helping children that speak different languages with health issues,” “within youth development it could be used at churches and camps,” and “I want to be in the nursing field and with that being said, numerous cultures come in a hospital environment to seek care.” The breakdown of participants by major in this theme were AELC ($n = 3$), AgSci ($n = 0$), FDM ($n = 4$), and HDFS ($n = 6$). Individual self-ratings for the *pre-competence* theme ranged from 3 to 9 on the pretest ($M = 6.62$, $SD = 1.50$) and from 1 to 10 on the posttest ($M = 7.23$, $SD = 2.31$).

Finally, four participants were themed as *cultural competence*. Example statements from this theme were “I can talk about the different cultures in my classroom...also celebrate a holiday within those cultures,” and “As a child development major and a future child life specialist, I will be working with children and families who have various cultural backgrounds. I could use cultural competence to better assess

situations and decide how to handle them.” Other examples were “Being a designer, I could make clothing to represent each culture based off of their beliefs, morals, and values,” and “Being in fashion, there is an array of offshore production happening. Cultural competency is necessary to communicate with people from other countries to handle orders.” The breakdown of participants by major in this theme were AELC ($n = 0$), AgSci ($n = 0$), FDM ($n = 2$), and HDFS ($n = 2$). Individual self-ratings for the *general* theme ranged from 4 to 8 on the pretest ($M = 6.75, SD = 1.89$) and from 6 to 10 on the posttest ($M = 7.50, SD = 1.91$). Figure 11 below shows comparison group and treatment group alignment along Cross’s CCC.

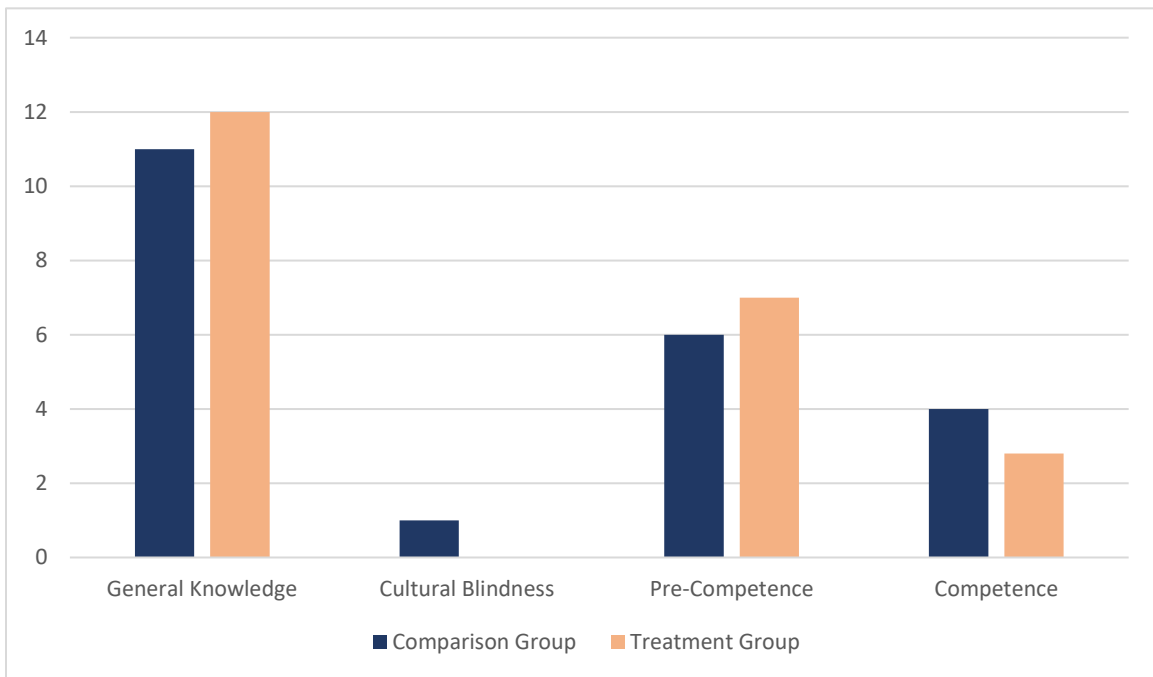


Figure 11 Comparison group and treatment group alignment along Cross’s CCC

Research Objective Three

Cross-Cultural Experiences

Participants were asked at the end of the semester to describe any cross-cultural experiences and provided responses to the following question/statement: “What cross cultural or international experiences have you had in your life where you interacted with individuals who differ from you. Please list/describe these experiences/interactions.” Responses from study participants ($n = 41$) were triangulated and coded for themes. Counts per theme were rounded to the nearest tenth. The most described cross-cultural experiences were interactions with people from other cultures (friends, college professors, acquaintances) and interactions during travel within the United States (29.3%). The second most described cross-cultural experience was traveling abroad (21.9%). Other cross-cultural experiences described were interactions with foreign exchange students (14.6%), cultural fairs (9.8%), campus organizations/sororities (7.3%), group projects (7.3%), mission trips (4.9%), and studying abroad (4.9%). Figure 12 provides a visual illustration of the distribution of participants’ cross-cultural experiences.

Cross-Cultural Experiences

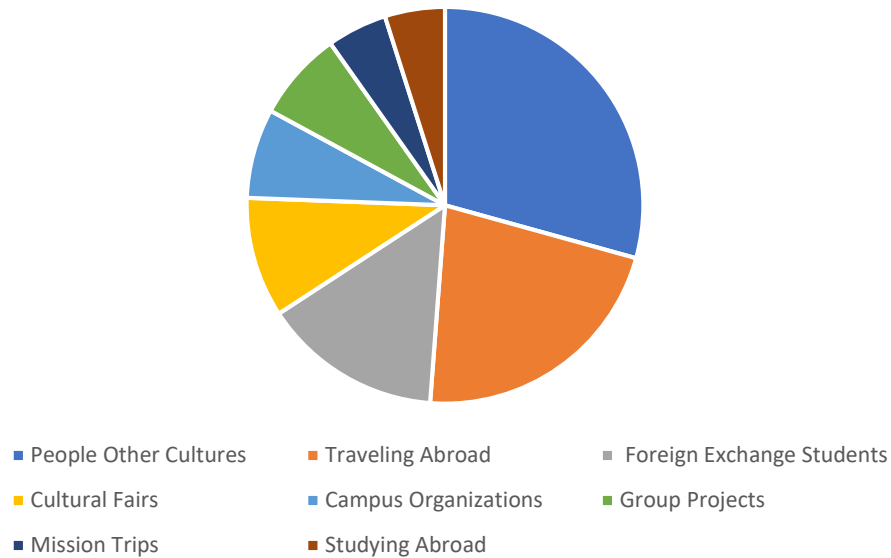


Figure 12 Pie chart of study participants' cross-cultural experiences

Cross-Cultural Experiences and Cross's CCC Levels

An examination was conducted of cross-cultural experiences to categorial alignment of participants to Cross's CCC levels. Measures of central tendency were computed using the Statistical Package for the Social Sciences (SPSS v. 26) to determine frequencies for the following reported cross-cultural experiences: People from other cultures, traveling abroad, foreign exchange students, cultural fairs, campus organizations, group projects, mission trips, and studying abroad.

The one participant categorized as *cultural blindness* reported a cross-cultural experience of traveling abroad. The most reported cross-cultural experiences reported from participants ($n = 23$) categorized as having a general knowledge of cultural competence were interactions with people from other cultures (30.4%) and foreign

exchange students (21.7%). Other cross-cultural experiences reported for the generally themed participants were travel abroad (17.4%), group projects (13%), cultural fairs (8.7%), and studying abroad (8.7%).

The most reported cross-cultural experiences from participants ($n = 13$) categorized as *pre-competence* were interactions with people from other cultures (38.5%) and campus organizations (23.1%). Other cross-cultural experiences for these participants were travel abroad (15.4%), mission trips (15.4%), and studying abroad (7.7%). Lastly, the most reported cross-cultural experience from participants ($n = 4$) categorized as *cultural competence* was interactions with people from other cultures (50%); also reported were travel abroad (25%) and study abroad (25%).

CHAPTER V

CONCLUSION, DISCUSSION, AND RECOMMENDATIONS

As technology continues to advance in an increasingly diverse global market, the need for culturally competent graduates entering the workforce is more vital than ever. Providing educational opportunities to develop cultural competence in higher education is crucial for its development; however, tracking cultural competence growth is principal to ensure that targeted cultural competence education can address any gaps in cross-cultural experiences during the undergraduate years. The data and results presented in this study offer consideration into embedding cultural competence education into college coursework using mini lessons and tracking cultural competence growth through self-assessment and alignment along Cross's CCC.

Research Objective One

Cultural Competence Self-Assessment

Objective one sought to determine if there was a significant difference between participant self-ratings on the Cultural Competency Self-Assessment (CCSA) and scale scores on the Global Perspectives Inventory (GPI) for the comparison and treatment groups.

The hypothesis for this research objective was supported by results from the CCSA and GPI. A significant difference was found for the treatment group for the self-ratings on the CCSA. This suggests when provided with cultural competence education

and opportunities for self-assessment, self-ratings increase. A significant difference was also found for the GPI scores for the Identity (Ident) and Social Responsibility (SocRes) scales. This suggests that self-assessment along with cultural competence education can influence one's cultural identity, which is one of the first steps toward cultural competence development. In order to progress toward cultural competence, one must first move beyond ethnocentricity to understanding there are other views besides one's own (Barnes, 2006; Gay, 2000). Additionally, cultural competence development includes understanding how society is interdependent and focuses on development as a global citizen (Merrill et al., 2012).

While there was not a significant difference in all scales of each domain of the GPI, utilizing the CCSA and GPI together proved to be beneficial in identifying areas of improvement in instructional material related to cultural competence. Further scrutiny should be given to the contents of each mini lesson, in relation to each scale item for each scale of the GPI for those with no significant differences.

Lastly, it is important to note that one respondent in the treatment group could not define cultural competence on the CCSA pretest, stating, "I don't know what being culturally competent means." After the mini lessons, this definition changed on the posttest at the end of the semester to the "ability to interact effectively with people of different cultures." This suggests that the mini lessons can increase knowledge of the meaning of cultural competence. Additionally, this suggests that the use of open-ended questions and self-assessment are beneficial in measuring cultural competence. This is consistent with the findings of Spitzer (2015), who found that "cultural self-awareness" has a "positive impact on cultural competence" (p. 56). Spitzer (2015) also used a small

study sample ($n = 35$) and called for further research to be done using a larger study population, to determine if there is statistical significance for embedding cultural competence education into college coursework.

Research Objective Two

Alignment with Cross's CCC Levels

Objective two sought to identify the location of participants on Cross's CCC levels, as evidenced through their GPI responses and CCSA self-ratings and written responses related to defining cultural competence and its application to their respective majors and future career fields.

Participants' self-ratings were overinflated, with many of their written responses not supporting a high rating (7 or above) on a scale of 1 to 10. This resulted in misalignment along Cross's CCC levels. For a respondent to be categorized as culturally competent, a corresponding self-rating of between 7 and 8 was necessary based on the alignment criteria. For a respondent to be categorized as culturally proficient, a corresponding self-rating of 9 to 10 was necessary based on the alignment criteria. Paired samples statistics for all study participants showed mean ratings of 6.81 ($SD = 1.83$) on the CCSA pretest and 7.56 ($SD = 1.83$) on the CCSA posttest. Only four (4) participants were categorized as culturally competent after the pre-/posttest. No participants were categorized as culturally proficient, further supporting overinflated self-ratings and subsequent misalignment along Cross's CCC. Little to no previous studies have been conducted using Cross's CCC to track cultural competence growth, revealing a most fertile ground for future research.

While misalignment did occur based on the participants' self-ratings, empirical research consistently supports the use of self-assessment for increased awareness through self-reflection, which encompasses looking within and evaluating one's knowledge, beliefs, biases, and attitudes (Gallagher, 2001; Hode et al., 2018; Hook et al., 2013; Jani et al., 2016; O'Neal, 2012; Roysircar, 2004; Sawatsky et al., 2017). This self-evaluation should be one of the "first" steps toward the development of cultural competence (Krainovich-Miller et al., 2008).

Research Objective Three

Cross Cultural Experiences

Objective three sought to describe the cross-cultural experiences of the study participants. The most described cross-cultural experiences identified were interactions with people from other cultures (friends, college professors, acquaintances) and interactions during travel within the United States (29.3%), as well as traveling abroad (21.9%). This supports the recommendations of Stough-Hunter et al. (2016) regarding consideration of interactions with diverse populations when examining increased levels in cultural competence. Moreover, Sandell and Tupy (2015) found that cultural partnerships resulted in significant gains in increasing openness to interactions with diverse populations. Woods (2004) and Kohli et al. (2010) support examining cross-cultural experiences to encourage cultural competence development and preparation for workforce entry in a perpetually changing global world.

Limitations

As with all research studies involving self-reported data, a limitation of this study was overly inflated self-ratings. It was possible that students may have rated themselves higher in cultural competence due to not fully understanding its definition. Moreover, the responses to open-ended questions on the CCSA were short in description and somewhat shallow in meaning. It was possible that this was due to having a short period of time at the beginning of each class to complete both questionnaires. The classes were the practical portion of the teaching methods course, in which students (as many as 10 to 11 per section) applied what they learned in the face-to-face course by presenting microteachings leading up to 22 to 25-minute presentations per student. This consumed the entirety of the class time, leaving little time for any other activities. Students may have felt rushed in their thinking, resulting in less-than-optimal definitions and detailed responses for applicability of cultural competence to perspective majors.

The use of a non-randomized convenience sample also was a limitation of this study and affects the generalization of results. As previously noted, the researcher of this study was the instructor for the treatment group (three sections of the practical portion of the teaching methods course). While this may have provided convenient access and more consistency for data collection, the classes were still subject to the same time constraints of 2.5 hours once a week for delivery of microteachings for evaluation. Even with the researcher teaching the mini lessons at the beginning of class, this may have resulted in students feeling rushed to complete the study instruments.

Finally, this study was considerably affected by history. Many of the students in both the comparison and treatment groups were absent either at the beginning or end of

the semester, resulting in a reduction of possible data for analysis. In the treatment group alone, many students were impacted by personal illness, familial illnesses, and family deaths. While the sample size was not affected by mortality, these unforeseen events decreased the original sample size, eliminating useful data to help which could have supported the purposes and findings of this study.

Discussion

Cultural Competence Development

Cultural competence self-assessment is essential to cultural competence development and involves evaluation of one's own beliefs, biases, and attitudes (Gallagher, 2001; Hode et al., 2018; Hook et al., 2013; Jani et al., 2016; O'Neal, 2012; Roysircar, 2004; Sawatsky et al., 2017). Introspection and self-evaluation should be the initial steps in the process of self-assessment (Cross, 2012; Hosokawa, 2012; Krainovich-Miller et al., 2008; Roysircar, 2004). Additionally, the use of self-assessment identifies strengths and weaknesses, which are useful for personal growth (Purnell et al., 2011). Adding open-ended questions to self-assessment is a way to provide more focused educational instruction in cultural competence development (Delgado et al., 2013). Consistent with previous research, this study adds to self-assessment research and shows how using open-ended questions and self-ratings are beneficial in aligning instruction to student needs in the development of cultural competence.

Tracking Movement through Cross's CCC Levels

While much research has been done to define and suggest ways to assess cultural competence, research is lacking in tracking growth through movement along Cross's

Cultural Competence Continuum (CCC; Cross et al., 1989; Cross 2012). This study introduces to empirical research the utilization of Cross's CCC to measure cultural competence development using self-ratings, responses to open-ended questions, and responses on the Global Perspective Inventory (GPI), to determine categorical placement in one of the levels ranging from cultural destructiveness (level one and the most negative end of the continuum) to cultural proficiency (level six and the most positive end). This study found a mixture of qualitative and quantitative data collection was beneficial for alignment and for identifying targeted areas to improve cultural competence education. Using both methods for data collection has shown to be beneficial for translating findings into practice (Jani et al., 2016).

The Role of IHLs in Cultural Competence Development

Colleges and universities are pivotal to developing the skills sought by employers and should be responsive by providing opportunities to facilitate growth in desired areas (Easterly et al., 2017). Cultural competence has been identified as one of the most important desirable skills of employers (Kruse et al., 2018.). This study examined embedding mini lessons into college coursework to facilitate cultural competence development and found it to be significant in cultural competence development. Cultural competence development must also include culturally responsive teaching to make it relevant and to focus on student success (Aronson & Laughter, 2016). This study utilized culturally responsive teaching to tailor mini lessons and examine barriers to achieving cultural competence.

Cross Cultural Experiences

This study examined the cross-cultural experiences of its participants. Consistent with the findings of Lopes-Murphy and Murphy (2016), examining cross-cultural experiences are essential to determining gains in cultural competence. Moreover, examination of cross-cultural experiences can be useful in explaining differences in cultural competence levels. Spitzer (2015) also supports cross-cultural experiences for increasing cultural competence; however, because traveling/studying abroad is expensive and therefore not feasible for most college students, universities should focus on including cross-cultural education in college coursework.

Implications

Findings from this study can be useful in understanding how to embed cultural competence development into college coursework using mini lessons. The use of self-reported data was beneficial in targeting areas of weakness using open-ended questions and the scales of the GPI, providing a way to adjust future instruction to strengthen these areas. If colleges and universities are to embed cultural competence into coursework, it is crucial that cultural competence education is tailored to the needs of the students. Faculty must understand that upon graduation and workforce entry into a global market, students will need to be equipped with the necessary skills to successfully communicate during cross-cultural experiences. This ultimately falls upon the shoulders of faculty to provide not only cultural competence educational opportunities, but to employ ways to cultivate and track growth.

Faculty are efficacious in their instructional and measurement methods related to course objectives, but also need to understand the importance of measuring cultural

competence growth in producing culturally competent graduates. They can cultivate this growth through introspective techniques and by utilizing current cultural competence instruments such as the Global Perspective Inventory (GPI). Moreover, numerous studies have solicited the call for IHLs to produce workforce ready graduates who are culturally competent, citing cultural competence as one of the most important skills sought out by employers today. If IHLs are going to answer this call, they must encourage and provide cross-cultural experiences to increase cross-cultural communication, as well as understand the extensive value of embedding cultural competence education into college curriculum.

Recommendations

Recommendations for Research

Further study should be given to examining the use of targeted mini lessons in college coursework to increase cultural competence. Results from the treatment group showed an increase in self-ratings and scores in the Identity (Ident) and Social Responsibility (SocRes) scales of the GPI. Further exploration of the lesson plans and activities of the mini lessons should be done to determine the relationship of any increases that could have been a result of the topics, class discussion, and associated activities. Substantial consideration should be given to ensuring that mini lessons target growth in the other scales of each domain of the GPI as well.

Additional research should be conducted in the utilization of self-assessment through open-ended responses in conjunction with response statements from the GPI for tracking cultural competence growth. Comparing responses from both the CCSA and GPI proved to be beneficial in evaluating misalignment with Cross's CCC levels. While this

study examined the cross-cultural experiences of the participants, it did not account for cultural competence development that may have resulted in experiences with people from other cultures. Further research will need to be conducted for determination of how cross-cultural experiences can be factored into measuring cultural competence.

Lastly, scrutiny into how to improve the design of this present study should be done to reduce limitations and increase generalizability. Moreover, consideration should be given to obtaining a larger sample size from a general education population, in order to improve generalizability and assist with loss of significant amounts of data due to the threat of history.

Recommendations for Practice

Colleges and universities should consider embedding cultural competence mini lessons in college coursework to increase cultural competence among its student population. This study found that mini lessons are a way to provide educational opportunities for cultural competence development. Using self-assessment was found to be beneficial in identifying students' current cultural competence level, as well as for tracking growth along Cross's Cultural Competence Continuum (CCC; Cross, 2012) and any misalignment in the levels.

Because colleges and universities are responsible for educating students and preparing them for workforce entry, faculty and administration should not only understand their important role in cultural competence development, but also take action to ensure all students are equipped with the necessary skills to navigate an increasingly technological and diverse world. While cross-cultural opportunities abound on college campuses in the form of day-to-day interactions with students from other cultures and

cultural events, these types of cross-cultural experiences do not measure or track cultural competence growth. To track cultural competence growth, it must be a part of the college coursework with a measurement of current cultural competence level. By identifying student's current cultural competence level, faculty will then be able to adjust cultural competence instruction to spur students toward cultural competence and ultimately cultural proficiency.

Conclusion

Findings from this study suggest improving educational opportunities for cultural competence development by embedding mini lessons into instruction during a semester. The findings were also useful in identifying target areas to focus on the development of educational delivery of cultural competence content in the college classroom. Even though there was misalignment of participants' self-ratings on the CCSA and responses on the GPI with Cross's CCC levels, this provided a way to identify weak areas pertaining to cultural competence development. Overall, the study paved the way for tracking cultural competence growth by utilizing self-assessment, open-ended responses to questions, and new and existing questionnaires to obtain relevant data to focus on ways to educate college graduates and prepare them for successful entry into a diverse global market.

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APPENDIX A

MISSISSIPPI STATE UNIVERSITY INSTITUTIONAL REVIEW BOARD (IRB)

APPROVAL



MISSISSIPPI STATE
UNIVERSITY™

Office of Research Compliance

Institutional Review Board for the Protection of
Human Subjects in Research
P.O. Box 6223
53 Morgan Avenue
Mississippi State, MS 39762
P. 662.325.3294

www.orc.msstate.edu

NOTICE OF DETERMINATION FROM THE HUMAN RESEARCH PROTECTION PROGRAM

DATE: December 19, 2018
TO: Carla Jagger, PhD, School of Human Sciences, Donna Peterson; Kirk Swortzel; Susan Seal
Candy Grant, School of Human Sciences, Donna Peterson, PhD, School of Human Sciences, Kirk
Swortzel, PhD, School of Human Sciences, Susan Seal, PhD, Ctr for Distance Ed-Director
PROTOCOL TITLE: Cultural Competence of Students enrolled in Multidisciplinary Teaching Methods Course
PROTOCOL NUMBER: IRB-18-518
Approval Date: December 19, 2018 Expiration Date: December 18, 2023

EXEMPTION DETERMINATION

The review of your research study referenced above has been completed. The HRPP had made an Exemption Determination as defined by 45 CFR 46.101(b)2. Based on this determination, and in accordance with Federal Regulations, your research does not require further oversight by the HRPP.

Employing best practices for Exempt studies are strongly encouraged such as adherence to the ethical principles articulated in the Belmont Report, found at www.hhs.gov/ohrp/regulations-and-policy/belmont-report/# as well as the MSU HRPP Operations Manual, found at www.orc.msstate.edu/humansubjects. Additionally, to protect the confidentiality of research participants, we encourage you to destroy private information which can be linked to the identities of individuals as soon as it is reasonable to do so.

Based on this determination, this study has been inactivated in our system. This means that recruitment, enrollment, data collection, and/or data analysis **CAN** continue, yet personnel and procedural amendments to this study are no longer required. **If at any point, however, the risk to participants increases, you must contact the HRPP immediately. If you are unsure if your proposed change would increase the risk, please call the HRPP office and they can guide you.**

If this research is for a thesis or dissertation, this notification is your official documentation that the HRPP has made this determination.

If you have any questions relating to the protection of human research participants, please contact the HRPP Office at irb@research.msstate.edu. We wish you success in carrying out your research project.

Review Type: EXEMPT
IRB Number: IORG0000467

APPENDIX B
MINI LESSONS

Instructional Plan		Instructor: Candy Grant
Course/Event:	Cultural Competency: Mini Lesson 1	
Lesson Title:	"What is Culture?"	
Estimated Time:	20 minutes	
Est. age/number of learners:	9, college age	
Equipment, Supplies, References, and Other Resources:		
Copy Paper (20 sheets), Markers/Pens, PowerPoint "What is Culture?"		

Instructor Directions & Estimated Time	Set Induction
Interest Approach:	Display "What is culture?" slide on screen. Ask students to discuss this question. Write responses on the white board for later use.
Context:	Culture is a part of our everyday lives. It defines us and makes us who we are. Each person has his or her own culture. Understanding what culture is helps us to be more sensitive to the things that make us different, while at the same time helping us to successfully interact with people from other cultures.
Objectives:	Display "Objectives" slide on the screen. <i>Today we have several learning objectives...</i> (Orally recite them to the students). <ul style="list-style-type: none"> 1. Examine the definition of culture 2. Compare and contrast personal definitions of culture 3. Identify the steps of the Path of Intercultural Learning

Instructor Directions & Estimated Time	Content Outline and/or Procedures
Introduction: (1 minute)	Display definition of culture slide on screen. Culture can be defined in many different ways, but the best definition is from the <i>Concise Columbia Encyclopedia</i> : "Culture is the way of life of a given society, passed down from one generation to the next through learning experience" (Lambert & Myers, 2009, p. 54).
Objective 1: Examine the definition of culture	<i>Today we are going to further explore the definition of culture using the Iceberg Theory.</i> Pass out sheets of copy paper to students. <i>On your sheet of paper, draw an iceberg. Now half it by drawing a horizontal line through the middle of it. On the top of the</i>

Instructor Directions & Estimated Time	Content Outline and/or Procedures
<p>Objective 2: Compare and contrast personal definitions of culture (8 minutes)</p>	<p>iceberg (the part that is above the water), write the things we see from the outside that define a culture. (Possible answers: Food, clothing, language, physical features). Ask the students to share their examples.</p> <p>Now let's go deeper below the water and examine the things we don't see that define a culture. Write those things down on the bottom part of the iceberg. (Possible answers: Values, beliefs, attitudes, perceptions, assumptions, communication styles). Ask the students to share their examples.</p> <p>As you can see, there is more than what is on the outside of a person that defines his/her culture. The inner values, beliefs, attitudes, perceptions, assumptions, and communication styles within us also define culture.</p>
<p>Objective 3: Identify the steps of the Path of Intercultural Learning (8 minutes)</p>	<p>A part of understanding culture is knowing where we are on the Path of Intercultural Learning. This path illustrates the stages we go through as we become more culturally competent. Display "Path of Intercultural Learning" graphic on screen.</p> <p>Stage 1: Ethnocentricity (People at this stage believe their way is the only right way.)</p> <p>Stage 2: Awareness (People at this stage realize their way is not the only right way.)</p> <p>Stage 3: Understanding (People at this stage begin to see that there are reasons why people respond differently.)</p> <p>Stage 4: Acceptance/Respect (People at this stage believe it is okay to be different, and that differences are to be recognized and respected.)</p> <p>Stage 5: Appreciation/Valuing (People at this stage not only accept and respect cultural differences, they value and appreciate them and believe diversity can enhance our lives and even make them fun.)</p> <p>Step 6: Selective Adoption (People at this stage begin to infuse aspects of other cultures into their own. They pick and choose which ones they like best.)</p> <p>Step 7: Multiculturalism (People at this stage no longer see a melting pot, when it comes to culture. They see it more like a stir-fry. People are not just all melted together into one stew. They are made up of unique ingredients that all come together to make a satisfying, appealing way of life.)</p> <p>Now that we understand the steps of the Path of Intercultural Learning, let's take a moment to locate ourselves along the path. Ask students to share where they think they are on the path and why.</p>

Instructor Directions & Estimated Time	Content Outline and/or Procedures
<p>Closure: (3 minutes)</p>	<p><i>Today we defined culture and compared and contrasted our own definitions of culture using the Iceberg Theory method. We found that there is more to culture than what's on the outside, and the more we know about it, the better our relationships can be with others from different cultures.</i></p> <p><i>Lastly, we identified the steps of the Path of Intercultural Learning and located ourselves along that path. We will close our lesson by discussing where we would like to be on the path. As you tell us where you want to be, tell us briefly what you think you need to do to get there.</i></p> <p>Ask each student to share where he/she would like to be on the path and what he/she needs to do to get there.</p>

Instructional Plan		Instructor: Candy Grant
Course/Event:	Cultural Competency: Mini Lesson 2	
Lesson Title:	"Cultural Baggage"	
Estimated Time:	20 minutes	
Est. age/number of learners:	9, college age	
Equipment, Supplies, References, and Other Resources:		
PowerPoint "Cultural Baggage", 10 Small Cloth Drawstring Bags, Slips of Paper (Enough for students to write many different sayings, etc., on), Pens/Pencils, Larger bag to hold small bags (will be used to conceal the bags)		

Instructor Directions & Estimated Time	Set Induction
Interest Approach:	Display "What is cultural baggage?" slide on screen. Ask students to discuss this question. Write responses on the white board for later use.
Context:	Whether we know it or not, we all either have cultural baggage in our lives right now or once had it. Cultural baggage is those preconceived ideas and beliefs we have carried around all our lives. These could have been passed on to us from family and friends, or be the result of our own experiences in life.
Objectives:	Display "Objectives" slide on the screen. Today we have several learning objectives... (Orally recite them to the students). <ol style="list-style-type: none"> 1. Examine the definition of cultural baggage 2. Examine personal cultural baggage 3. Identify ways cultural baggage influences how we deal with people with different values

Instructor Directions & Estimated Time	Content Outline and/or Procedures
Introduction: (1 minute)	Cultural baggage has a limiting effect on us. When we deal with people who believe differently than us, or who have different values, our personal beliefs and values take center stage and affect how we respond to them (Lambert & Myers, 2009).
Objective 1: Examine the definition of cultural baggage	Today we are going to examine how our own mainstream values can contrast with those of others to create cultural baggage. To help us better understand how our own mainstream values

Instructor Directions & Estimated Time	Content Outline and/or Procedures
(8 minutes)	<p><i>affect how we interact with others, let's compare some common ones that we know with those from other cultures.</i></p> <p>Display "Cultural Baggage Examples" slides on the screen.</p> <ul style="list-style-type: none"> • <i>Privacy</i> – "A man's home is his castle" vs. "Mi Casa, Su Casa" (represents how some cultures are more open to having others in their homes/even have multiple family members in one home). • <i>Self-determination</i> – "God helps those who help themselves" vs. "God willing" ("fatalism is a strong value in many other cultures"). The power one has in his/her own destiny. • <i>Assertiveness</i> – "The squeaky wheel gets the grease" vs. "The duck that quacks the loudest... gets shot," (a saying used in several Asian countries). • <i>Individualism</i> – "Take Care of Number 1" vs. "The group always comes first." • <i>Exclusivity</i> – "Members only" vs. "Open membership" (unwritten rules for power sharing within a group). • <i>Reward/Competition</i> – "Winning is everything" vs. "Harmony is most important." <p>(Lambert & Myers, pp. 57-58)</p>
<p>Objective 2: Examine personal cultural baggage (8 minutes)</p>	<p><i>Now that we understand how mainstream values affect our personal ideas, beliefs, and attitudes about other cultures, let's examine our own personal cultural baggage for these same types of influences.</i></p> <p>Pass out cloth bags and slips of paper to students.</p> <p>(Hold up cloth bag.) <i>This bag represents our own cultural baggage. On the slips of paper you were given, write down influences from your own life that you believe have followed you from childhood (sayings, TV ads, television shows, magazines, videos). Also write down any current influences as well. Place each one in the bag. Seal your bags when you are done by pulling the strings together tightly.</i></p> <p>Take up the bags from the students and add them to the large concealer bag. Mix the bags up.</p>
<p>Objective 3: Identify ways cultural baggage influences how we deal with people with different values (9 minutes)</p>	<p><i>Now let's take a look at our own cultural baggage and discuss how our influences affect how we deal with people with different values.</i></p> <p>Go around to each student and ask him/her to draw a bag out of the large bag.</p> <p><i>Open the bag you drew out and remove its contents.</i></p> <p>Call on each student to share the contents of his/her bag and</p>

Instructor Directions & Estimated Time	Content Outline and/or Procedures
	<p>discuss how each piece of cultural baggage can influence how we deal with people from other cultures. (Once a student has shared the contents of his/her bag, ask them to place the contents back into the bag.)</p>
<p>Closure: (2 minutes)</p>	<p><i>Today we learned that we all have cultural baggage. It is composed of influencers from our childhood and up into our adulthood. It affects how we interact with others from other cultures, and it limits us in ways that we sometimes are not even aware of.</i></p> <p><i>Lastly, we shared our own cultural baggage with each other. This helped us understand that we all have it, and that it has been the result of many different things coming at us in the form of sayings and ads, all that represent a particular belief or attitude.</i></p> <p>Ask students if they have any questions. Close by allowing students to retrieve their bags from the other students for keepsake (if so desired).</p>

Instructional Plan		Instructor: Candy Grant
Course/Event:	Cultural Competency: Mini Lesson 3	
Lesson Title:	"Traditional Stereotypes"	
Estimated Time:	20 minutes	
Est. age/number of learners:	9, college age	
Equipment, Supplies, References, and Other Resources:		
PowerPoint "Traditional Stereotypes", 10 copies of "First Thoughts" handout (Lambert & Myers, 2009, p. 61)		

Instructor Directions & Estimated Time	Set Induction
Interest Approach:	Display "Traditional Stereotypes" slide on screen. Ask students to discuss some of the traditional stereotypes they know. Write responses on the white board for later use.
Context:	Stereotypes are all around us. We use them in everyday language, often simply out of habit. Regardless, stereotyping others becomes a barrier to good communication with others, as well as our acceptance of the individual person.
Objectives:	Display "Objectives" slide on the screen. <i>Today we have several learning objectives...</i> (Orally recite them to the students). <ul style="list-style-type: none"> 1. Examine common stereotypes 2. Discuss why stereotyping others is unfair and creates communication barriers 3. Identify ways to remain open minded and not be influenced by opinions of others

Instructor Directions & Estimated Time	Content Outline and/or Procedures
Introduction: (1 minute)	We have all been exposed to common stereotypes in some way: through conversations with others, in movies, from family members and friends, and through the news media.
Objective 1: Examine common stereotypes (8 minutes)	<i>Today we are going to examine some of these common stereotypes.</i> Pass out "First Thoughts" handout to students. <i>The handout you were given contains 12 common stereotypes. In the space to the right or left of each word, write the first</i>

Instructor Directions & Estimated Time	Content Outline and/or Procedures
	<p><i>couple of adjectives that immediately come to your mind. They may be positive or negative and are not a reflection of who you are as a person. (Remember what we learned about our influencers in our previous lesson about cultural baggage.) Let's take about 4 minutes to do this.</i></p> <p><i>Now let's move on to the bottom of the handout. In the space provided, write as many other stereotypes that you can think of. Let's take about 2 minutes to do this.</i></p> <p>Ask students to share their adjectives for the first stereotypes. Remind them again, that this is just to show how common these stereotypes are in society and how often they are used.</p>
<p>Objective 2: Discuss why stereotyping others is unfair and creates communication barriers (8 minutes)</p>	<p><i>Lead a class discussion about why stereotyping others is unfair. Ask students to get into groups of three. Give them a few minutes to discuss this topic. Ask them to think back to how they felt when they had to label the "First Thoughts" handout.</i></p> <p>Discussion questions:</p> <ul style="list-style-type: none"> • How did you feel while labeling the stereotypes? • Why do you think labeling a person a certain way was unfair? • How can these labels create communication barriers? • Was it easy to label some of them? • Was it difficult to label some of them? • What about the others at the bottom of the page? • How was labeling them unfair? • What communication barriers can occur with those stereotypes?
<p>Objective 3: Identify ways to remain open minded and not be influenced by opinions of others (9 minutes)</p>	<p><i>Now that we have examined why stereotyping is unfair, let's identify ways that we can remain open minded and not be influenced by the opinions of others. Let's get into our groups again. Take about 5 minutes to do this. Write down what you have identified on the back of your "First Thoughts" handout.</i></p> <p>Answers will vary. Ask students to get into groups of three again and write down ways to stay open minded and avoid the influences of others.</p> <p><i>Now let's share what we have identified.</i></p> <p>Call on each group to share their ideas.</p>
<p>Closure: (2 minutes)</p>	<p><i>Today we learned that stereotypes are a big part of our lives and are communication barriers. They are also unfair and</i></p>

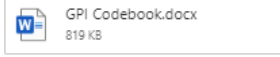
Instructor Directions & Estimated Time	Content Outline and/or Procedures
	<p><i>influence how we think and feel about others either positively or negatively. We identified ways to overcome this type of thinking and labeling. Now that we have done this, how will you use what you learned today to help you reach multiculturalism? (Previous lesson).</i></p> <p>Ask students if they have any questions. Close by allowing students to provide any other comments about stereotyping.</p>

APPENDIX C
GPI USE APPROVAL

GPI for Dissertation Use

1

Candy Grant <crg132@msstate.edu>



Candy,

You can find the GPI items here: http://www.gpi.hs.iastate.edu/documents/2016-17_GPI_Survey.pdf

Please note:

1. You will need to use your own informed consent document, the one in the pdf is the document we use
2. To create the New Student Form, use the Common GPI Items and the New Student Form Items
3. To create the General Form, use the Common GPI items and the General Form items
4. To create the Study Abroad form, use the Common GPI items and the Study Abroad Form items

Here is a copy of the scale report. This indicates which items below to which scale: <http://www.gpi.hs.iastate.edu/documents/2016%20GPI%20Scale%20Report.pdf>

Here is the Theoretical foundation report. This provides the theory behind the scales: <http://www.gpi.hs.iastate.edu/documents/GPI%20Theory%20and%20Scales.pdf>

I have attached a copy of the codebook. This should help you understand how we typically code the data.

Joshua Mitchell, Ph.D.

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APPENDIX D

GLOBAL PERSPECTIVE INVENTORY (GPI)

Common GPI Items

Please enter your student id number. [Note: *Identifiable data collection only.*]

Please rate your level of agreement with each statement.

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
When I notice cultural differences, my culture tends to have the better approach.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a definite purpose in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can explain my personal values to people who are different from me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Most of my friends are from my own ethnic background.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I think of my life in terms of giving back to society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Some people have a culture and others do not.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In different settings what is right and wrong is simple to determine.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am informed of current issues that impact international relations.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know who I am as a person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel threatened around people from backgrounds different from my own.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often get out of my comfort zone to better understand myself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am willing to defend my own views when they differ from others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand the reasons and causes of conflict among nations of different cultures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I work for the rights of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I see myself as a global citizen.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I take into account different perspectives before drawing conclusions about the world around me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand how various cultures of this world interact socially.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I put my beliefs into action by standing up for my principles.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consider different cultural perspectives when evaluating global problems.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I rely primarily on authorities to determine what is true in the world.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know how to analyze the basic characteristics of a culture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
I am sensitive to those who are discriminated against.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do not feel threatened emotionally when presented with multiple perspectives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I frequently interact with people from a race/ethnic group different from my own.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am accepting of people with different religious and spiritual traditions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I put the needs of others above my own personal wants.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can discuss cultural differences from an informed perspective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am developing a meaningful philosophy of life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I intentionally involve people from many cultural backgrounds in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I rarely question what I have been taught about the world around me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I enjoy when my friends from other cultures teach me about our cultural differences.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I consciously behave in terms of making a difference.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am open to people who strive to live lives very different from my own life style.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Volunteering is not an important priority in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I frequently interact with people from a country different from my own.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

APPENDIX E
CULTURAL COMPETENCY SELF-ASSESSMENT (CCSA)

Cultural Competency Self-Assessment

Student Number _____

Please use the back of your paper if you need additional space to answer any of the questions. Write the number next to your response to indicate which question you are answering.

1. In your own words, describe what it means for a person to be culturally competent.

2. On a scale of 1 to 10, with 1 meaning you do *not* think you are culturally competent and 10 meaning you are *extremely* culturally competent, **circle the number** that *best describes how culturally competent you think you currently are*.

1 2 3 4 5 6 7 8 9 10

3. In your own words, answer the following question: What does a diverse audience look like?

4. How could you use cultural competency in your major?