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Increasing Cultural Awareness Through a Cultural Awareness Program

Christina Collins
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Christina Collins

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2013

Abstract

Increasing Cultural Awareness Through a Cultural Awareness Program

by

Christina Murriel Collins

MA, Marygrove College, 2003

BS, Wayne State University, 1999

Doctoral Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Education

Teacher Leadership

Walden University

May 2013

Abstract

Racial tension still motivates strife and violence in the metropolitan Detroit area. This study sought to determine the effectiveness of a collaborative partnership on the attitudes of a group of diverse learners regarding multicultural relations. The purpose of this research study was to investigate whether participation in the Cultural Awareness Consortium (CAC) improved the multicultural relations of diverse high school students. The 2 theoretical frameworks guiding this study were Allport's intergroup contact theory and intercultural competence theory originating from International Education and International Studies. The research questions addressed whether attending the CAC for 4 months, the treatment, changed students' attitudes on multicultural relations, and whether a student's gender or ethnicity was a predictor of changes in these attitudes. This study used a single group, pre-experimental design with data collection from 2 administrations of the Student Multicultural Relations Survey. Fifty-four students completed the survey, which yielded 4 multicultural relations scales (dependent variables), 8 single-item attitudinal variables on multicultural issues, and 2 demographic variables (independent variables). Inferential analysis included *t* tests and multiple regression. Key results indicated that students' attitudes on multicultural relations had changed significantly; in addition, students talked to and mixed with students from different cultural backgrounds with greater frequency after the treatment. Educational institutions providing experiences like the CAC can make a positive impact on students' attitudes on multicultural relations. This impact can lead to positive social change as students increase their acceptance of others and take those attitudes and values with them into the workforce after they graduate, serving as role models of acceptance for their peers.

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Section 1: Introduction

Racial tension motivates strife and violence in the metropolitan Detroit area. The Federal Bureau of Investigation (FBI; 2010) reported 6,628 crime victims that were different to their attacker in either race, religion, sexual orientation, ethnicity/national origin, and disability. In Michigan, crimes related to race, ethnicity, and national origin rose 1.0%, from 219 incidents to 226 incidents, between 2009 and 2010 (FBI, 2009, 2010). In public schools, the percentage of crimes motivated by cultural and ethnic differences increased as students became older from 3% in 3rd grade to 5% in 12th grade (U. S. Census, 2012). There are no signs that these trends will not continue.

During the last few decades, the United States has experienced rapid growth in the population of minority groups (U.S. Census Bureau, 2010). Minority groups include African American, Asian American, American Indian, Hispanic American, Native Hawaiian, Pacific Islander, or mixed race individuals (Schall, 2010). As of June 2012, minorities made up 68% of the overall U.S. births (U. S. Census, 2012) and made up 62% of the U.S. child population under the age of 18 years (U.S. Census Bureau, 2010). As the United States has become culturally diverse with African American communities, Latino communities, and other minority communities (Schall, 2010; U.S. Census Bureau, 2008), schools have experienced a rapid growth in the numbers of students from diverse cultures and ethnicities. Riskowski and Albricht (2010) argued that “with the changing face of today’s classrooms, both in K-12 and higher education, there is a growing need to address multiculturalism and diversity awareness in the United States” (p. 2). Several researchers

have suggested that these cultural differences in classrooms across the United States might influence child behaviors, interactions, and educational outcomes (Cole, 2008; Reich & Reich 2006; Riskowski & Olbricht, 2010), and not all influences will be positive.

In Michigan, reports of racial tension and violence in schools are of concern. For example, Maddox (2012) talked about a note containing racist language found at Seaholm High School in Birmingham, Michigan, aimed at an African American student and three African American teachers. During a school board meeting in Madison Heights, Michigan, the school board proposed to bring students from Detroit, who would be predominantly African American; this suggestion was met with vocal opposition from the predominantly European American residents (Miller, 2009). The school board proposed an open school policy of admitting students from Detroit in order to bring in state aid monies into a financially strapped district. The state monies are given to the school district the students select to attend. At the time of the incident, the student body of Madison Heights schools was over 90% European American, with only approximately 1% of the students African American. With economic strife occurring in school districts, urban students from academic failing school districts are looking for a better education, often in suburban districts.

Problem Statement

Racial divisions exist among students, from elementary through high school, and these divisions must be addressed through cultural awareness training. One way to

support cultural differences in the classroom might be to establish collaboratives such as the intercultural collaboration of the Cultural Awareness Consortium (CAC; a pseudonym), which provides high school students in Michigan opportunities to interact with students from various cultures. Encouraging interactions with diverse people provides opportunities for personal and academic growth (DeLong, Geum, Gage, McKinney, Medvedev, & Park, 2011). Allport (1958) reported that cultural awareness and interpersonal contact among diverse cultural groups might serve to promote intergroup relationships and acceptance. Other researchers claimed that increases in cultural awareness might enhance students' educational experiences (Graham, 2005; Hood & McNeil, 2005; Loukaitou-Sideris, 2003; McClanahan & Buly, 2009). Therefore, the relationship between high school students' attitudes on multicultural relations and their participation in the CAC was investigated in this study.

Background of the Study

Each cultural or ethnic group manifests behaviors, practices, or norms that are unique to their group. Culture refers to the knowledge, attitudes, values, and customs that characterize a social group (Eggen & Kauchak, 2007). Skophammer (2012) argued that "the broadest definition of culture is the 'totality of human interaction'" (p. 4). By this Skophammer meant the "symbols, media, language, art, or other means of expression" (p. 4) by which humans interact to reproduce itself from one generation to the next. Although some have reported that cultural diversity promotes learning opportunities (Ambrose et al., 2005; Clayton-Pedersen, 2009), Nieto and Bode (2004) wrote that

students from different cultures learn in different ways and these differences should be incorporated in elementary and secondary schools. The CAC provides a well-designed curriculum to deepen, explore, and engage students with daily interactions/discussions of political issues, social injustices, and cultural views. In order to measure students' attitudes on multicultural relations (dependent variable), a Likert-style Student Multicultural Relations Survey (Rothfarb, 1992; Woods, 2009) was used to evaluate the difference from the pre and posttreatment results, which were different due to cultural expectations and norms. The independent variables were participation in the CAC (i.e., treatment), students' gender, and students' ethnicity. The collected survey data was in numeric form, and statistical analysis was used to evaluate the difference.

The Impact of Culture on Education

A student's culture has been shown to influence interactions in the classroom and how the student responds to classroom activities (Cole, 2008; Reich & Reich, 2006; Riskowski & Olbricht, 2010). Nieto and Bode (2004) suggested that cultural differences might impact whether students prefer to work independently or work collaboratively in a group. Consequently, teachers are considering innovative ways to engage all students. However, researchers found that some teachers rated teaching activities as more challenging when diverse cultures were present (Cole, 2008; Nieto, 2005), whereas other teachers reported using differentiated teaching strategies for diverse student population as not challenging (Livingston & Kurkjian, 2005; Riskowski & Olbricht, 2010). Research on successful teaching strategies to promote education and communication among

culturally diverse students has been accumulating (Hansell, 2000; Riskowski & Olbricht, 2010; Schall, 2010). Some researchers have suggested strategies to augment cultural awareness that may facilitate teaching and educational processes (Bazron, Osher, & Fleischmann, 2005; Riskowski & Olbricht, 2010).

Cultural Awareness

Cultural awareness is the ability to understand the personal values, beliefs, and perceptions from people of one's own culture as well as from other cultures (Jones, 2004; Quappe & Cantatore, 2005). The CAC students' activities and discussions consisted of sharing cultural history and personal interests. Discussions often occurred on (a) ancestry lineage, (b) movement of cultural groups across geographic locations, and (c) the parallel and vertical alignment of ethnic commonalities (Richards, Brown, & Forde, 2007). Such discourse is thought to create a foundation for a higher level of understanding during students' peer-to-peer interactions. During these classroom curricular interactions, students' assignments of projects, activities, and collaborations required skills to recognize the similarities and differences in cultural or environmental behaviors. In an attempt to connect the diverse groups and increase cultural awareness, students may compare and contrast approaches to life, analyze and debate, as well as justify and explain them (Hansell, 2000; Quappe & Cantatore, 2005; Riskowski & Olbricht, 2010). Such interactions have more meaning than surface level interactions, and foster understanding of how people greet each other, what they talk about, and how they express themselves are characteristics of being culturally aware.

Cultural awareness is based upon the acknowledgement of the characteristics of a cultural group. However, “cultures are living, not static, and are constantly being created and recreated by their members” (Schall, 2010, p. 167). As students work within their own group toward understanding the multifaceted dimensions of their own customs and diversity, increased cultural awareness occurs. In this global and multicultural world, languages, culture, and traditions differ even within an individual’s own ethnic group (DeLong et al., 2011; Riskowski & Olbricht, 2010). Schall (2010) reported that schools that focus on cultural awareness have students who have been shown to affect and influence each other by sharing the cultural norms that are a part of their life. Out of this awareness, an increasing acceptance of others might result.

Increasing Cultural Awareness in Schools

Cultural awareness partnerships with other school districts to provide students a safe environment to foster interactions among diverse children from different communities, which allows students to develop shared interests (Graham, 2005; Hood & McNeil, 2005; Loukaitou-Sideris, 2003; McClanahan & Buly, 2009). To increase cultural awareness, Loukaitou-Sideris (2003) found that “children must be given a common ground, or place to interact, play, talk, and collaborate across cultural lines” (p. 140). In other words, through intra-district interactions, students will share their history, customs, and native language as they learn about each other. Reich and Reich (2006) agreed that cultural awareness promoted within the same school could allow students to better understand the diverse country and world they inhabit. Furthermore, Reich and

Reich argued, “Students must be immersed in a school culture that allows them to study with, argue with, and become friends with students who may be different from them” (p. 53). Nieto (2002) suggested that an important element of teaching in a diverse classroom should be incorporating the students’ cultural background to promote academic achievement. Such a strategy may allow the students to teach teachers and classmates their native language and family values, as a way to appreciate the ethical values all families cherish.

Schools in the United States are becoming increasingly diverse due to the enrollment of culturally diverse students (Carano & Berson, 2007; Moore & Hansen, 2012; Schall, 2010). A diverse school environment has opportunities for students to understand each other, interact, and become culturally aware; however, in some circumstances the “students are at a loss when faced with differences in their culture, ethnicity, and language” (Nieto, 2002, p. xiii). Although DeLong et al. (2011) reported cultural awareness can only be achieved through efforts and experience, it is unclear what efforts and experiences increase cultural awareness in a high-school-age population.

Research Site

The CAC, the research site for this study, is located in an urban school district in Michigan. Students from six neighboring school districts (refer to Table 1) are selected through an application process, which requires counselor recommendation, referrals from teachers, a grade point average of 3.0 or better, and an interview from the consortium board. Once the application process is complete, the CAC will extend an offer of

invitation to the student. The CAC invites students to attend afternoon classes every day for 2 hours throughout the school year. During this time, students enroll in the advanced placement courses that are not available in their home high school. Students are integrated in these classes—they sit together, work collaboratively on projects, and engage each other in reflective activities. The mission of the CAC is to foster a harmonious culture within the school, regardless of ethnic group or religion, and every student is expected to show respect to school staff and fellow students. Students who are disrespectful and cannot get along with others in the CAC may lose their privilege of attending this school. The CAC students interact with students of different cultural backgrounds while being monitored by teachers to ensure a positive cross-cultural collaborative experience. The director of the CAC (personal communication, April, 5, 2010) was proud of the congenial, collaborative attitudes fostered in the school among students who may be working with others of another race or ethnic background for their first time.

Using the Michigan School Dashboard website (Michigan.gov, 2012), the demographic information for the six school districts participating in the consortium was obtained for ninth grade students for the 2011-12 academic school year and is presented in Table 1. The 10th grade student participants for this study (conducted during in the 2012-13) school year were selected from these ninth graders.

Table 1

Ethnic/Racial Composition of Ninth-Grade Students Enrolled in the Consortium Six District Schools

School District	Ethnicity									
	African American		Asian		Hispanic		White		Two or more races	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
A	60	19.5					234	76.0		
B	19	13.3			10	7.0	109	76.0		
C	292	73.7					73	18.4	18	<5.0
D	15	7.8	10	5.2			164	85.0		
E	107	51.7					94	45.4		
F	441	>95.0					12	<5.0		

Note. Enrollment of <10 students or <5% of the population of ninth graders are not reported on the website.

Nature of the Study

A quantitative approach was used to investigate the change in attitudes on multicultural relations (dependent variable) of students who attended a CAC for 4 months. The rise in score may occur due to CAC's environment, which practices and supports routines to develop cultural awareness on a daily basis. The CAC draws approximately 300 Grade 10-12 students from the surrounding six school districts.

Incoming students completed the Student Multicultural Relations Survey within the first 2 weeks of beginning their first year in the CAC and then again after 4 months of participating in the program of the CAC. The survey is composed of questions related to multicultural issues with answer choices presented as Likert-style responses. It was anticipated that during the interval of 4 months, students had opportunities to interact with others from diverse backgrounds through classrooms assignments and discussion, which impacted their attitudes on multicultural relations. Students were integrated in these classes—they sat together, worked collaboratively on projects, and engaged each other in reflective activities.

Research Questions and Hypotheses

The answer to the following research question was sought: Are students' attitudes on multicultural relations scores going to rise by participation in the collaborative program offered by the CAC? The following specific research questions were posed and hypotheses were posited:

1. Does 4 months of participation in the CAC significantly change students' attitudes on multicultural relations, as measured by the Student Multicultural Relations Survey?

H_0 1: There are no significant differences in students' mean multicultural relations scores as a result of participating in the CAC for 4 months.

H_1 1: There are significant difference in students' mean multicultural relations scores as a result of participating in the CAC for 4 months.

2. Does gender or ethnicity predict a change in students' attitudes on multicultural relations, as measured by the Student Multicultural Relations Survey, after 4 months of participation in the CAC?

H₀2: Neither gender nor ethnicity are significant predictors of a students' change in attitudes on multicultural relations as a result of participating in the CAC for 4 months.

H₁2: Gender and ethnicity are significant predictors of a students' change in attitudes on multicultural relations as a result of participating in the CAC for 4 months.

The dependent variable, students' attitudes on multicultural relations, was measured with a Likert-type scale using the Student Multicultural Relations Survey (Rothfarb, 1992; Woods, 2009) at the beginning of the school year as well as after the winter break, 4 months later. This survey was created to measure attitudes on multicultural relations and provide data in numeric form that were used to evaluate the difference from the pre and posttreatment (i.e., 4 month's participation in a CAC) results. The independent variables, besides the treatment variable, were students' gender and ethnicity.

Purpose of the Study

The purpose of this research study was to investigate whether participation in the CAC improved the attitude scores on multicultural relations of diverse students. The CAC offers college-bound advanced placement classes that are not available in neighborhood schools as well as opportunities to interact with diverse students from six different school districts on a daily basis. The consortium students vary by cultures,

customs, values, and ethnic groups. The CAC offers students the opportunity to learn about cultural awareness through exposure and collaborations with a diverse student population. With a curriculum requirement of problem-solving skills and strategies, students have the opportunity to participate in meaningful, reflective conversations. Sharing with peers from diverse backgrounds should enable students to emerge with a deeper appreciation of cultural differences as learning occurs. In this setting, the CAC has a commitment to facilitate and support diversity of cultures, religion, and ethnicity with a variety of learning modalities and styles.

Although some researchers who have studied diverse, collaborative settings have not found friendships develop beyond a surface level or an increase in social interactions across cultural groups (Rose-Redwood, 2010; Volet & Ang, 2012), other scholars have found an increase in participants' cultural awareness (Hansell, 2000; Loukaitou-Sideris, 2003). Students participating in a setting like CAC may emerge with increased sensitivity to cultures, religions, and customs as they become more culturally aware. If the CAC's effectiveness can be established, in terms of raised scores with multicultural relations, then this research may inspire more school districts to form cross-cultural partnerships, especially as diversity increases in schools and communities. Through these cross-cultural partnerships, social change can be occur as students increase their acceptance of others, which may lead to a reduction in tension, resentment, and violence.

Theoretical Framework

Allport's (1958) intergroup contact theory and the theory of the intercultural competence, outlined by the International Education and International Studies organization, served as the two theoretical frameworks guiding the study.

Intergroup Contact Theory

Allport (1958) determined that interpersonal contact might be one of the most effective ways to reduce prejudice among diverse cultural groups. Allport maintained that in order for prejudice to be reduced, the collaborative members should have equal status, a common goal, and there should be no competition between the groups. In this study, intergroup contact was defined as interactions between members of defined cultural groups who meet face-to-face. The optimal conditions are an environment or situation in which students feel safe to speak and interact with others (Pettigrew & Tropp, 2006).

Intergroup contact theory has been applied in the public school setting to decrease racial tension and minimize divisions between cultures by incorporating guidelines and support for students to work together in collaborative groups (Pettigrew & Tropp, 2006; Schuitema & Veugelers, 2011). As contact among diverse students' increases, self-awareness and opportunities to learn from others has also been shown to increase (Bazron et al., 2005; Pettigrew, 1998; Slavin & Cooper, 1999). Ultimately, the goal is acceptance of others from other racial groups.

Intercultural Competence Theory

Another theory about the relationships between diverse groups of people is the theory of intercultural competence. According to Hansell (2000), to grow as a productive adult and citizen, individuals need to depend on their ability to negotiate cultural differences and to appreciate diverse perspectives. To achieve this goal, Liaw (2006) noted that students must explore their own culture through discussion of the value system, expectations, traditions, customs, and rituals they unconsciously take part in before they are able to reflect upon other cultures with a “higher level of intellectual objectivity” (p. 50). As the exchanges of communication between diverse groups increase, students begin to gain insight into other groups’ rituals, traditions, and values. Gay (2002) indicated that, as students understand diverse perspectives, racial relations are enhanced and isolation is reduced. Some researchers have suggested that the components of intercultural competence consist of cross-cultural awareness, empathy, and flexibility (Chen & Starosta, 1996; Deardorff, 2004; Lustig & Koester, 2003). Deardorff (2004) stated, “Intercultural competence involves the development of one’s skills and attitudes in successfully interacting with persons of diverse backgrounds” (p. 14). Intercultural competence is a skill learned through intergroup contact.

Cross-cultural partnerships are often developed to give students the opportunity to become interculturally competent through repeated interactions (Hansell, 2000; McGlothlin & Killen, 2005). Diversity partnerships, cross-cultural partnerships, and cultural awareness consortia are synonymous names of model programs for students

participating in cross-cultural interactions, diverse peer interactions, multicultural partnerships, and/or collaborations. These culturally diverse groups engage in interactions to work towards a common goal where the opportunity to become friends is optimal (Hansell, 2000). These models are built on the elements of intergroup contact theory and intercultural competencies of bringing students of different racial and cultural backgrounds together to learn from and with each other.

Bazron et al. (2005) and Tileston (2010) noted that culturally responsive education strengthens student connectedness with diversity through school collaboration projects. A cross-cultural awareness partnership with another school district can provide students a safe environment of respect where interactions with children will not be defined by culture and skin color (Hansell, 2000; Loukaitou-Sideris, 2003). Through collaboration with a partner of a different ethnic group, students will share their history, customs, and native language as they learn about themselves and diversity. By creating an atmosphere for students to better understand their peers and the world around them, diversity will be promoted through acceptance (Gay, 2002; Theriault, 2005). The partnership allows students to see what is on the inside of a person, not just the outer appearance (Hansell, 2000; Mathison, 2003).

Based on the foundation of contact and intercultural competence theories, cross-cultural collaboration teaches students skills to become culturally competent, and may also foster increased cultural awareness; however, additional research is needed on this topic. This study provided additional data on the success of one high school CAC.

Definition of Terms

The following terms, definitions, and concepts are used in this study:

Collaboration: An instructional method that allows each team member to contribute to the group and have responsibility for the academic success of the group's own learning (Slavin & Cooper, 1999).

Cooperative learning: A set of strategies that involve students working together as a group with all team members being equal with teacher facilitation (Slavin & Cooper, 1999).

Culture: Patterns of behaviors and interactions that are shared and learned through a process of socialization. By sharing these patterns, culture is characterized through ethnicity, race, social class, and gender along with attitudes, values, and traditions (Nieto, 2002; Schall, 2010).

Cultural awareness: The ability to look at oneself and become aware of the cultural values, beliefs, and perceptions, which shape and define persons as individuals (Quappe & Cantatore, 2005).

Diversity: Similar and different elements of ethnic groups, including socioeconomic status, community, religious beliefs, and ideologies (Roper, 2004).

Intercultural competence: Adaptation of cognitive, affective, and behavioral responses to persons of diverse cultures with the objective of maintaining and developing relationships regardless of ethnic, racial, religious, or cultural differences (Hansell, 2000).

Intergroup contact theory: Face-to-face interaction with diverse members of groups of equal status that share a common goal. With no competition between the members, prejudice will be reduced and acceptance increased (Pettigrew, 1998).

Multicultural relations: Intergroup interaction, contact, and representation, where the groups are culturally or ethnically different (Woods, 2009).

Social interactions: People get to know who they are through their interactions with others (Hogg, Terry, & White, 1995).

Assumptions, Scope, Delimitations, and Limitations

The assumptions for this study were (a) students answered the survey questions honestly, (b) the survey adequately captured the nuances of multicultural relations, (c) CAC personnel administered the survey giving students adequate time and privacy to complete the survey, and (d) the findings were not the result of normal maturation for participants of this age.

The scope of the study was constrained to students participating in an afternoon consortium school for 4 months. The CAC invited students in Grades 10, 11, and 12 to attend, and those students were from high schools from six neighboring school districts located in Michigan. The study was further delimited to the new incoming high school students. Returning students to the CAC were not invited to participate because such students' level of exposure to a culturally diverse school population would be different than incoming students due to returning students having attended the CAC for at least 1 school year. Because the previously enrolled students have been taught in the diverse

environment of the CAC for a longer time, their prior experiences and interactions would impact the survey responses and would influence the validity of the study.

Due to the pre-experimental design, one limitation of the study was that the findings are not generalizable outside the sample of students under study. Moreover, pre-experimental is a weaker design than a quasi-experimental design with a control group. However, data on a control group of students was not easily obtainable. Another limitation was that students' previous experience with multicultural relations could not be controlled for. A final limitation was that participants might have answered the survey questions according to what they felt the correct response should be, or they might have responded by marking the most neutral answer (Glesne, 2005). Thus, the data are valid only if the participants were completely honest.

Significance of the Study

The terms "bigotry" and "prejudice" have been part of society's vocabulary for some time. Bigotry is defined as the "stubborn and complete intolerance of any creed, belief, or opinion that differs from one's own" (Dictionary.com Unabridged, 2012, "Bigotry," para. 1). Prejudice stems from an "intolerance of or dislike for people of a specific race, religion, etc." (Collins English Dictionary, 2012, "Prejudice," para. 3). The term "hate crime" has been used to describe crimes that have been committed because of intolerance of race, ethnicity, religion, and/or sexual orientation differences (Gerstenfeld, 2010). Such hate crimes have also been committed in the school setting. During the years of 2003- 2009, numerous students reported hate crimes against them (see Table 2)

due to their skin color, religion, and ethnicity while inside the school, traveling to and from school, and/or on the school bus (Robers, Zhang, Truman, & Snyder, 2012).

Table 2

Percentage of Students Ages of 12-18 Who Reported Being the Target of Hate-Related Words

Student characteristics / categories	Year			
	2003	2005	2007	2009
Sex: Male	12.0	11.7	9.9	8.5
Female	11.3	10.7	9.6	8.9
Race/Ethnicity: White	10.9	10.3	8.9	7.2
Black	14.2	15.1	11.4	11.1
Hispanic	11.4	10.5	10.6	11.2
Asian	--	10.9	11.1	10.7
Other	14.1	14.2	10.6	10.0
Grade: 10	11.6	10.9	9.0	9.7
11	8.3	9.0	8.6	8.4
12	10.8	9.7	6.0	5.8
Urbanicity: Urban	13.2	12.2	9.7	9.9
Suburban	10.7	9.4	9.3	8.3
Rural	12.2	15.5	11.0	8.1
Sector: Public	11.9	11.6	10.1	8.9
Private	9.7	6.8	6.1	6.6

-- Not available.

Note. Adapted from U.S. Department of Justice, Bureau of Justice Statistics, and School Crime Supplement (SCS) to the National Crime Victimization Survey, various years, 1999-2009

Due to the severity of this societal problem, programs aimed at teaching cultural awareness, prejudice prevention, intergroup relations, and intercultural competence are being implemented. Camicia (2007) stated, “The reduction of prejudice is vital for equitable and vigorous learning environments that foster students’ academic [growth]” (p. 219). The efficacy of the CAC in fostering positive attitudes of multicultural relations was investigated in this study. Improving attitudes through collaborative consortium partnerships may educate students about themselves and the cultural values, beliefs, and perceptions of others that shape their lives as individuals (Hansell, 2000; Loukaitou-Sideris, 2003; Tileston, 2010). Collaborative consortium partnerships may be an effective way to focus on appreciating diversity and proactively avoiding hate and intergroup conflict; however, research needed to be conducted to determine the efficacy of CACs.

Researchers have reported that learning about other cultures occurs when individuals have repeated conversations, meetings, and interactions. As a result of such interactions, empathy for other diverse groups often develops (Quappe & Cantatore, 2005; Schall, 2010). CACs may encourage and provide opportunities for diverse students to experience a sense of belonging (Hood & McNeil, 2005). By implementing collaborative teams and peer partnerships, students have a way to fit their experiences with their new learning, which in turn can lead to an increased level of self-esteem (Lutz & Kuhlman, 2000; Schall, 2010). The ultimate goal of educating diverse students and the CACs is to “encourage exploration of beliefs and surroundings-transforming the understanding of the world around them” (Riskowski & Olbricht, 2010, p. 3). The

efficacy of the CAC in changing attitudes on multicultural relations was evaluated, which should add to the literature on this topic.

Implications for Social Change

The purpose of collaborative consortium partnerships is to encourage students to learn about themselves and each other and help them build friendships that can facilitate good racial and cultural relations. However, it is unclear whether CACs are succeeding in their mission and research was needed to determine this.

If the United States is to remain a free and open society and live up to the spirit of the Constitution, there needs to be greater appreciation of the strengths and abilities that its diverse groups of citizens contribute to the overall society. Understanding an individual's own cultural values, beliefs, and perceptions and those of others is one step toward reaching that ideal. The cross-cultural experiences "immerse students with the opportunity to get the richness and breadth of the world's diverse cultures" (Howard, 2002, p. 64). Through the research site (CAC), social change can occur as students increase their acceptance of others. When these students graduate, they will take their attitudes and values with them into the workforce and may serve as models of appropriate acceptance, reducing interracial tension, resentment, and violence.

Summary

The fragmentation and segregation of the contemporary U.S. city does not allow for opportunities for mingling, collaborating, or sharing among students (Loukaitou-Sideris, 2003). The purpose of this study was to investigate the change in attitudes about

multicultural relations of students attending a CAC, where students interact as well as learn about culture, customs, and religions. The theoretical frameworks for this study were Allport's (1958) intergroup contact theory and the intercultural competence theory of the International Education and International Studies organization. The study was undertaken in a school offering students from six school districts, an afternoon school alternative. The mission of the CAC is to develop cultural awareness. The research questions and hypotheses introduced in this section were investigated through the administration of a survey to students in Grade 10 about their attitudes on multicultural relations. In Section 2, the literature relevant to cultural awareness partnerships and diverse collaborations are reviewed. In Section 3, the methods and design of the study are described. In Section 4, the results of the analysis of the data are presented, and in Section 5, the results and implications for social change are discussed as well as recommendations for action and further study.

Section 2: Literature Review

The focus of this literature review is on the topics of cultural awareness and multicultural relations. Previous researchers have indicated superficial interaction between students does not dispel cultural myths and ethnic stereotypes (Riskowski & Olbricht, 2010; Slavin & Cooper, 1999). In an effort to mitigate ethnic stereotypes, some researchers have recommended strategies to maximize the opportunities to bridge cultural differences by enabling the students to see the commonalities, to view the world from various perspectives (Riskowski & Olbricht, 2010), to see what is on the inside of a person by getting beyond the different characteristics (Hansell, 2000), and to work effectively as a collaborative team (Hansell, 2000; Riskowski & Olbricht, 2010; Slavin & Cooper, 1999). However, there is a shortage of research on the efficacy of these strategies in augmenting cultural awareness and improving multicultural relations, especially among high school students.

A search of the ProQuest Central, Google Scholar, Education Research Complete, JSTOR, ERIC, SAGE full-text, and Mental Measurements Yearbook electronic databases yielded the literature for this section. Key words used in the search included *cultural awareness, cultural diversity, multicultural relations, multiculturalism, collaborative partnerships, cultural immersion, cultural awareness partnerships, diversity, diversity misconceptions, peer interactions, racial interactions, and intercultural theory*. The scholarly studies served as the initial resources used to provide the background

knowledge of and models for cross-cultural partnerships from a variety of different age groups of children and settings. The literature was grounded in theory based on best practices used in diversity models of cross-cultural social interactions. Secondary resources were also used, and included books that focused on the historical foundation of the theorists, who are considered pioneers in the field of intergroup contact theory and the intercultural theory.

The literature review provides information on (a) the theoretical framework for the study, including information on intergroup contact theory and intercultural competence theory; (b) cultural awareness, including levels of cultural awareness, and strategies to increase cultural awareness in schools; and (c) research on the efficacy of models of cultural awareness partnerships, including collaboration consortium partnerships. A summary follows the review of literature.

Theoretical Framework for the Study

Intergroup Contact Theory

Allport (1954) created the intergroup contact theory. This theory was based on the assumption that repeated contact with diverse groups of people will reduce prejudice and “promote more cross-race relationships” (Slavin & Cooper, 1999, p. 647). This has been confirmed by other researchers (Crystal, Killen, & Ruck, 2008; Gaunt, 2011; Ruck, Park, Killen, & Crystal, 2011; Stathi, Crisp, & Hogg, 2011). In order to obtain optimal results, individuals must have equal group status within the situation, common goals, intergroup cooperation, and establish norms of acceptance (Pettigrew, 1998).

Researchers have used this theory to provide evidence that acceptance between different groups may happen by sharing the same space or close proximity (Loukaitou-Sideris, 2003). Prior to Allport's formulation of the intergroup contact theory, researchers examined intergroup discrimination in laboratory contexts in which relative in-group size, power, and status were manipulated (Brewer & Hewstone, 2004). By changing the situational conditions necessary for intergroup contact to reduce discrimination, the theory of contact has shown to be the most influential.

Discrimination is rooted in prejudice. According to Allport (1958), thinking ill of others due to their ethnicity, culture, and custom was "an expression that must be understood to include feelings of scorn or dislike and aversion, such as, discrimination against people and talking against a group of people" (p. 7). Allport noted that these feelings were the basis of prejudice, and they occurred during three stages of transformation where people (a) judged other people based on previous decisions and experiences, (b) formed a judgment against someone prematurely, and (c) were emotionally attached to an unsupported judgment.

The intergroup contact theory was based on actual practical applications to improve relations between groups of people. Allport (1958) claimed that people were revered and honored for their standards, yet were hated for the color of their skin and/or the shape of their eyes. Furthermore, Allport described scenarios in which groups of people demonstrated prejudice to others due to dislike of a group of people or a misunderstanding. Allport wrote, "Theoretically, every superficial contact we make with

an out-group member could by the law of frequency strengthen the adverse mental associations that we have” (p. 264). Allport maintained that to unlearn cultural misconceptions, people must have repeated contacts with one another over a period of time. For example, after an African American husband and wife moved into a desegregated neighborhood, they began to feel more positive about their European American neighbors compared to those in a segregated neighborhood (Pettigrew, 1998; Works, 1961). As a result, prejudice decreased among the diverse neighbors with optimal conditions. In order to obtain a positive, lasting change within a group, members should learn about other member’s customs and cultures and empathy for the stigmatized member, which will improve and promote positive intergroup contact and will allow for a change in behavior and attitude, (Hansell, 2000; Pettigrew, 1998; Riskowski & Olbricht, 2010).

Allport’s (1958) intergroup contact theory was founded on the belief that intergroup acceptance of other ethnic groups is possible if all things are equal under optimal conditions. With all things equal, Allport wrote that prejudice would be reduced with a “realistic appraisal of his or her own values and without stereotyping” (p. 430). Actively creating these favorable conditions can be a challenge.

Research on Allport’s Intergroup Contact Theory

Since the formulation of the intergroup contact theory, researchers have supported the theory across a variety of societies, situations, and groups. Pettigrew and Tropp (2006) noted that empirical investigations using a variety of research approaches and

procedures have been conducted, including archival research, field studies, laboratory experiments, and surveys. Additionally, intergroup contact theory has been applied to other disciplines and social issues ranging from racial desegregation of schools to the mainstreaming of disabled children as it relates to their educational needs (Pettigrew & Tropp, 2006).

Researchers have attempted to analyze the body of literature on intergroup contact theory. Pettigrew and Tropp (2006) conducted a review of experimental studies from previous research literature to assess the overall relationship between intergroup contact and prejudice. The goal of this meta-analytic research was to assess the effect of intergroup contact and prejudice, focus on the relationship variables that mediate contact and prejudice, test the effects of Allport's intergroup contact theory, and investigate the outcomes of various groups within the group that demonstrate different responses to the same experience (Pettigrew & Tropp, 2006). Due to the wide variety of methods used in previous studies, substantial variability in the outcomes was expected. To mitigate the variability, Pettigrew and Tropp focused on the different types of variables that posed a potential threat to the interpretations of the obtained effects as well as variables that pertained to the theoretical interest.

The statistical results associating intergroup contact and prejudice were statistically significant. Pettigrew and Tropp (2006) found the mean estimate for the contact prejudice effect size, weighed for sample size, for both the 515 studies and 714 samples was a Cohen's *d* of -.47 ($r = -.23$). Over 93% of the researchers in the analysis

found an inverse relationship between prejudice and contact. Pettigrew and Tropp concluded that, “While the contact-prejudice link could reflect a publishing bias that favors findings consistent with intergroup contact theory, two findings cast doubt on this possibility” (p. 2). First, it would take over 7,000 additional studies to change the significance of the 5% level of confidence based on negative contact. Next, the unpublished studies yielded a larger mean than published work (Pettigrew & Tropp, 2006).

Pettigrew and Tropp (2006) also found that contact can cause reductions in prejudice. Control groups with subjects that had no prior contact with the target group demonstrated the positive effects of contact. Pettigrew and Tropp reported direct contact participants yielded an average d of $-.42$ from tests that were conducted. In other words, Allport’s (1958) conditions enhanced the positive effects of intergroup contact across a wide range of designs and where the participants had little or no choice in the contact.

Overall, Pettigrew and Tropp (2006) revealed that Allport’s intergroup contact theory does improve intergroup relationships and interactions. With a focus on the group’s subjective intergroup experiences, it is beneficial to understand any factor that may interfere with the group’s optimal development. Pettigrew and Tropp concluded

The differences between the effects of contact for members of minority and majority status groups indicates that these conditions must be treated as elements that are perceived and experienced by people on each side of the interaction, rather than being intrinsic to the contact situation. (p. 3)

In conclusion, “contact theory constitutes a helpful foundation on which to implement intercultural experiences successfully” (Deardorff, 2011, p. 70), and student experiences with intergroup contact were explored in this study.

Intercultural Competence Theory

The International Education and International Studies organization promulgated the theory of intercultural competence to facilitate adaptation in the increasing multicultural encounters within a particular country or environment (Hansell, 2000).

According to Fantini (2001), “To be able to walk in another person’s shoes” (p.1) with sensitivity to culture, openness, and tolerance for ambiguity are characteristics of being interculturally competent. To become interculturally competent depends on the level of extrinsic and intrinsic interaction with the native countrypersons.

Intercultural competence needs further clarification. Fantini (2001) described intercultural competence components as the “variety of traits or characteristics . . . ongoing in learning about other ethnic groups, proficiency in a second language . . . and the developmental process” (p. 1) of the person. An interculturally competent person has traits or characteristics that will include flexibility, humor, patience, empathy, and curiosity. The level of interaction with others from a different country must consist of the ability to establish and maintain friendships, as well as having the ability to communicate with the native countrypersons with minimal comprehension of the language (Fantini, 2001; Yu, 2012). In addition, individuals must possess the ability to collaborate in order to accomplish something of mutual interest or need (Baldwin & Chang, 2007; Deardorff,

2011; Fantini, 2001). Along with being able to speak the language or communicate on some level, the person who has cultural competence must have knowledge of their surroundings, a positive attitude about the native people, possession of communication skills, and an awareness of the task or objective (Fantini, 2001).

The process of fostering intercultural competence takes effort. Fantini (2001) maintained that the development of intercultural competence is a longitudinal and on-going process. The level of interaction depends on whether individuals interact with people living in their diverse community, which provides opportunities to foster positive experiences for lengthy periods of time. The level of acceptance is motivated by friendships, as opposed to a person traveling to a foreign country that needs a minimal level of competence just to be able to communicate. A person who is interculturally competent has an intrinsic and extrinsic motivation to learn about people and their country. This is the person who collaborates and has interactions with other cross-cultural groups (Fantini, 2001).

Intercultural competence sets the foundation for people of different ethnic groups to interact comfortably and be able to see the world from each other's eyes. Hansell (2000) wrote, "While living or working in another country is perhaps the most powerful way to develop intercultural competence," there are other opportunities available to foster the development of these skills and to encourage learning about other cultures within the American population (p. 5). Some maintain that the development and promotion of

cultural awareness may facilitate intercultural competence (Belisle, 2008; Reich & Reich, 2006).

Cultural Awareness

Cultural awareness is the ability to understand the personal values, beliefs, and perceptions of people from an individual's own culture as well as from other cultures (Jones, 2004; Quappe & Cantatore, 2005). Sermeno (2011) maintained that "cultural awareness is more like knowledge obtained from observation, reading about, and/or studying other groups, [but] not necessarily as a result of interpersonal relationships" (p. 12). While observing similarities and differences in behaviors and approaches to life, the similarities that connect the diverse groups are often found to increase cultural awareness (Hansell, 2000; Quappe & Cantatore, 2005; Riskowski & Olbricht, 2010). Being able to understand how people greet each other, what they talk about, and how they express themselves are characteristics of being culturally aware.

Levels of Cultural Awareness

There is more than one level of cultural awareness. Quappe and Cantatore (2005) defined the levels of being culturally aware as parochial, ethnocentric, synergistic, and participatory. In the parochial level, the diverse group is only aware of its own cultural norms. In the ethnocentric level, cultural groups recognize their cultural norms without acknowledging the significance of other diverse groups. Individuals in the synergistic and participatory levels accept the cultural norms of diverse groups as well as work together to solve problems. In addition, diverse ethnic groups in the participatory level share a

vision to meet the needs of the problem or situation (Quappe & Cantatore, 2005). As diverse groups continue to interact with each other, “learning to recognize and appreciate cultural identities of others is a necessary and needed skill as the growing diversity in the U.S. means more voices are added to our global society” (Schall, 2010, p.167). Becoming aware of and learning about other cultures may foster increased acceptance of diversity.

Cultural awareness requires a person’s acknowledgement of the characteristics of a cultural group. Schall (2010) stated that “cultures are living, not static, and are constantly being created and recreated by their members” (p. 167). Within a person’s own culture, traditions and languages differ due to living in a multicultural world (DeLong et al., 2011; Riskowski & Olbricht, 2010). Cultures affect, overlap, and influence each other (Schall, 2010). When cross-cultural dimensions are added, “cultural awareness can be reached only through effort and experience” (DeLong et al., 2011, p. 43). When it is achieved, cultural awareness breaks down barriers between groups and enhances understanding that includes shared values of dignity and solidarity (Therault, 2005).

Cultural Awareness in Schools

Augmenting cultural awareness in education has been one of the issues for educational practice to promote cross-cultural partnerships (Reich & Reich, 2006). Students must be equipped with strategies that will enable them to be successful in communicating, thinking, and collaborating with other groups of people, from different communities, ethnic, and social groups. Students should develop an increased

understanding of cross-cultural skills through social interactions and communication (Nelson & Guerra, 2008); however, there is a lack of evidence to support this claim. Furthermore, Bazron et al. (2005) stated, “Given the increased diversity of the student population, how can schools ensure that all students master the social, emotional, and intellectual competencies necessary?” (p. 83). Schools must put more effort into teaching students to develop cross-cultural skills, and not just intellectual skills.

As cultural diversity continues to increase in schools, programs to foster cultural awareness are beginning to be developed. Some maintain that in order to increase cultural awareness, educators should create an atmosphere of acceptance, value the knowledge that each student brings, and celebrate the diversity of all students (Richards, Brown, & Forde, 2006). In order to accomplish this, Jones (2004) maintained that “teachers should be aware of the cultural contexts that shape not their own but their student’s way of knowing as well” (p. 15). Still others maintain that multicultural curriculums need to be adopted by schools (Banks & Banks, 2007); however, there are no studies that investigate the effects of such programs on cultural acceptance and awareness.

Multicultural Curriculums

Education in most cultures serves as the socializing agent for individuals and societies to promote respect of the individual within society and enhances the quality of life for individuals by offering prospects for social mobility, economic security, and skill acquisition (Nieto & Bode, 2004). Banks and Banks (2007) defined four levels of multicultural curriculum content integration within a multicultural framework:

1. Level One is based on recognizing the contributions of a culture. The goal of this level focuses on “heroes, holidays, and discrete cultural elements” (Banks & Banks, 2007, p. 251). Even though schools may teach about other cultures by exploring their foods, holidays, and clothing, the concept is superficial and fleeting because for the rest of the year students will be taught the dominant Eurocentric curriculum (Hansell, 2000; Schall, 2010; Sleeter, 2000).
However, through these preliminary explorations, learning about the diverse student populations will deepen the knowledge of cultural norms and awareness of diverse populations.
2. Adherence to the Eurocentric curriculum is the second level, often considered the additive approach. The focus of this stage is to diversify the curriculum with cultural artifacts and information about famous people that encompasses the diverse student population. With heroic figures in all ethnic groups, the sharing of these accomplishments allow for students from all cultures to celebrate their cultural backgrounds.
3. The third level, transformative, goes beyond adding to the mainstream core curriculum and, as the terms implies, transforms the entire structure of the curriculum to allow students to view concepts and issues related to culture from the perspective of diverse ethnic and cultural groups. With the parallel connection between cultures identified, the aforementioned aspects will allow

students to become culturally aware by the establishment of connections between cultures.

4. Social activism, the fourth level, is linked to the transformative level because when teachers transform the curriculum they are demonstrating social activism by raising awareness and critical consciousness about other cultures (Banks & Banks, 2007). To learn about the cultures of the diverse populations, students learn how global history has an effect on current events, such as wars, treaties, and genocide. As students learn about the events that shape our world, the goal of cultural awareness is to increase sensitivity for other cultures.

Research on Increasing Cultural Awareness in Schools

Using a quantitative methodology, Riskowski and Olbricht (2010) investigated a cultural awareness project with 81 students in a middle school mathematics class. The project promoted cultural awareness with sharing of customs, experiences, and characteristics of their cultural backgrounds. Students were surveyed using the Likert Scale for Students to Determine Comfort Level with Individuals from a Different Background. This instrument consists of 35 questions and offers ranges of responses from strongly disagree to strongly agree. Within the existing classroom, the students completed a survey and “amalgamated the data into meaning of the results” (Riskowski & Olbricht, 2010, p. 6). In this study, students were encouraged to think of their school environment as their world and to learn about each other beyond language and culture.

Students were given an assignment of developing a video focused on their school culture from the survey results that recognized the commonalities and similarities among the student population. Riskowski and Olbricht found by working collaboratively together, trust and respect for diverse groups were developed. The results of the posttest demonstrated that the students developed “an appreciation for working with others from a different background” (Riskowski & Olbricht, 2011, p. 11). Riskowski and Olbricht concluded a culturally responsive school provided an environment where students exhibited positive attitudes towards each other as they developed bonds of friendships and became culturally aware through collaborations and partnerships (Riskowski & Olbricht, 2011). The findings from the research aligned with other research (Deakins, 2009; Reich & Reich, 2006; Schall; 2010; Swart, Hewstone, Christ, & Voci, 2011).

Another strategy used to increase culture awareness is mapping (Schall, 2010). Mapping is a tool used to organize and prioritize students exploring the background knowledge, cultural artifacts, and symbols representative of the culture. In mapping, students in kindergarten to high school learn about cultures from a book character or classmates using traditions or technology mapping. Traditions can include family traditions as well as fond memories of family events. Technology maps detail how technologies (e.g., plumbing, refrigerators, cell phones, video games) are used in the home. Mapping gives students the opportunity to explore cultures individually or through peer partnerships by using creativity and by encouraging different perspectives as students become “active learners” (Schall, 2010, p. 172).

With the growing incidence of diversity in classrooms, methods for promoting cultural competence through interdisciplinary collaborative partnerships are essential to cultural awareness. Reich and Reich (2006) researched interdisciplinary collaborations as a means of increasing self-awareness, cultural sensitivity, and the development of self-assessment. The goal of their research was to investigate models of cultural competence that facilitated effective collaborations and to provide examples of interdisciplinary collaborations. With a focus on the formal and informal challenges of collaborations, the researchers provided a framework of understanding culture, disciplinary culture, and cultural competence, which described successful and unsuccessful models. The successful groups displayed sensitivity to diverse perspectives, acknowledged differences, and were committed to try both old and new paradigms. The researchers concluded that collaboration provided frameworks for “promoting interdisciplinary work that respects the diversity of perspectives each discipline might provide” (Reich & Reich, 2006, p. 51).

Allport’s (1958) intergroup contact theory supports opportunities provided to students to increase their cultural awareness, like the students’ video production activity which required individuals from a different background to work together (Riskowski & Olbricht, 2010) or the mapping activity which focused students on traditions that deepens cultural understanding (Schall, 2010). According to intergroup contact theory, relations between diverse groups improve due to repeated positive contact over an extended length of time (Hansell, 2000). In addition, interdisciplinary collaborations can

focus on diverse perspectives, helping students recognize cultural differences and develop a sensitivity to group interactions with a practice to “support a positive social change” (Reich & Reich, 2006, p. 51). These types of research could be (a) repeated for other collaborations, (b) used to support lawmakers, and (c) used by school boards to facilitate cross-cultural interactions among students and potentially increase cultural awareness and improve multicultural relations. Although research on strategies to augment cultural awareness is beginning to accumulate, there is limited empirical evidence on the efficacy of strategies. The effects of the CAC on attitudes of multicultural relations will be explored in the current research.

Models of Effective Cultural Awareness Partnerships

Collaborative partnerships with diverse student populations are thought to have the potential to develop students into global citizens with an awareness of customs and cultures of other ethnic groups (Matter, 2006). As students become more culturally competent their understanding and respect of others may change and their perceptions can facilitate “cross-cultural communication abilities” (Mathison, 2003, p. 122). Such programs have been available for half a decade, and different types of programs teach cultural awareness within and outside of the classroom in a variety of different settings, including virtual online communication with another country and grouping within a classroom. These programs differ in their approaches to develop culturally competent learners; however, the common goal is to increase awareness and acceptance of others through interaction during the diverse collaborative experiences. To explore studies that

have been conducted on cultural awareness collaborative partnerships in the school setting, a detailed description and discussion of three types of model programs, which teach and promote diverse teaching and sharing among peers, follow.

International Virtual Classrooms

In her qualitative study, O'Neill (2007) investigated a cross-cultural exchange program using Blackboard, a web-based content management system, with the online International Virtual Elementary Activities (IVECA) communication tool. The goal of the study was for students to become culturally aware by implementing the IVECA along with the exploration of student and teacher interactions from the diverse school systems (O'Neill, 2007). The focus of this study was on the student's changes through these cultural interactions. The 9-week pilot study was created to prepare students to become global citizens with direct interaction with people from different countries and cultures. The IVECA was used for students to share day-to-day experiences in and out of school, discuss topics related to cultural issues, and complete individual and group projects. O'Neill (2007) maintained students needed to experience direct interactions with different cultures to become culturally competent in order to be prepared for this global society.

The participants were a class of 33 Korean sixth graders, a class of 12 American fifth graders, the two classroom teachers, and the U.S. school principal. The U.S. students, European American and African American, were selected to participate based on their teacher's interest level and the student access to the computer lab or laptop

computers (for at least one to two hours a week). The Koreans, all Asian students, were selected based on their ability to read and write in English. The Korean teacher had experience in teaching English and was willing to participate. The school provided the Korean students with two hours of weekly computer time with access to the Internet. Both the U.S. and Korean teachers were proficient in using the Blackboard discussion board to plan the curriculum that was essential to learning and teaching their cross-cultural students (Liu, 2007; O'Neill, 2007). With the schools on different time zones, the students responded to each other asynchronously throughout the week during their computer time.

The U.S. and Korean teachers selected cultural issues related to customs, cultures, and community (O'Neill, 2007). The students worked independently and in groups on their weekly assignments. The objectives of the lesson activities and topics were aligned with both the U.S. and Korean curriculums. Each teacher created their own assignment for their students that were parallel with the pedagogical strategies to integrate curriculum to heighten learning outcomes (O'Neill, 2007; Shandomo, 2009). The lessons for the American students were designed to increase the English writing skills, whereas the Korean students' tasks were created to increase their reading and writing skills in English.

The students posted their assignments every Thursday on the Blackboard discussion board. Students wrote personal reflective journals about their activities and projects, and shared digital photos, video, and audio clips. This interaction provided

students the opportunity to share personal interests with students from different counties and cultures while incorporating reading and writing skills (O'Neill, 2007). According to Davis and Cho (2005), "in order [for students] to survive today's complex world, people need to understand different cultures Adjustment and positive attitudes toward different cultures prompts people to take active roles in the diverse society" (p. 4). Students reported they learned as much about cultural similarities and differences as they learned about themselves (O'Neill, 2007; Shandomo, 2009). During the exchanges of information, a student commented, "I like this project because it let us talk about our country to another country. I think it is very interesting to see and hear about different country's cultures and customs" (O'Neill, 2007, p. 213). The students noticed and reported that family gatherings and the preparing of special foods were similar events that both countries shared during special occasions.

During the 9 weeks, the students reportedly began to relax and open up with one another. The U.S. and Korean students began to understand each other's English language, somewhat difficult at times for the Koreans, but their curiosity provided the opportunity to grasp the language (O'Neill, 2007). At the beginning of the study it was difficult for the American students to understand the Korean students due to words written out of order. As their communications increased, the U.S. students "gradually found their own way of understanding the Korean version of English" (O'Neill, 2007, p. 213). Writing skills of students from both countries improved and was thought to be due to writing for a purpose and a real audience. Some students commented knowing

someone was going to read their writing made them aware of their grammar and the importance of writing clearly. A U.S. student asserted, “I write a lot to Korean students with a computer. I like it because they are going to read what I wrote and we are talking about it” (O’Neill, 2007, p. 214). O’Neill (2007) observed students from both countries were interested in electronic writing due to the discussion board responses and feedback.

Data were collected from observations, interviews, journal reflections, field notes, and videotapes. O’Neill (2007) took field notes and videotaped the U.S. classroom activities during the IVECA online communications. Interviews were conducted with students before and after the study in order to gain understanding of their thoughts and feelings of the experience. Similar to the DeLong et al. (2011) study, “from an analysis of the responses of the students interviews and survey questions provided insights about the diversity in the student partnerships and the potential benefits and pitfalls of a cross-cultural experience” (p. 45). With teachers taking the role of integrating their curriculum with IVECA, students were thought to become more culturally aware, but not fully culturally competent, via activities provided through the web resources. The communication between students from different cultures made the world seem smaller. Students shared positive affection during the project and new global friendships developed (O’Neill, 2007; Shandomo, 2009).

The results from this study indicated that students’ intercultural competence grew throughout the project. Vuckovic (2008) found “intercultural competence can only be attained when self-reflective processes increase a person’s awareness of one’s culture,

personality, [and] identity in that particular situation” (p. 47). The student’s journal writing demonstrated curiosities and interests in people of diverse cultures. The students wanted to meet face-to-face and demonstrated a desire to learn more about diversity. Students became interested in visiting other countries. One student commented, “I want to interact with more than one culture, so maybe one or two or even three, like Romania, Italy, or Africa” (O’Neill, 2007, p. 213).

With the success of the teachers and students’ virtual collaboration, the U.S. and Korean administrators differed in pedagogical philosophies with the value of the partnership. The U.S. principal believed IVEAC was an innovative method to encourage teachers to integrate technology in their curricular goals and provide a vehicle for learning to go past the classroom walls (O’Neill, 2007). In contrast, the Korean administrator did not actively promote or participate with the implementation of the IVECA in the classrooms (O’Neill, 2007). Therefore, the teachers had difficulty arranging computer lab hours for students to communicate with their email partners. In addition to the limited technology access, Korean teachers discussed the effectiveness of the IVECA program with students, but without input from an administrator, which was a different process and experience compared to their U.S. counterparts.

Based on the effects of the teachers and students collaboration during the 9-week project study, O’Neill (2007) developed a model for IVEAC’s integration. In this program, a virtual administrator schedules communication between the Korean and U.S. teachers by scheduling students’ time and offering feedback on assignments and projects.

The administrator aligns the activities to enable the students to become culturally aware and to grow as global citizens. Through the virtual interactions, the activities will enable student's to achieve IVEAC's objective of "helping students become inter-culturally competent" (O'Neill, 2007, p. 217).

Partners Program

A different cross-cultural awareness partnership occurred in Philadelphia. Lutz and Kuhlman (2000) conducted a yearlong study of kindergarten children. Although Lutz and Kuhlman do not reference contact theory or intercultural competence theory, the framework of the Partners Program (1989-2000) aligns with those theories—students from different racial, cultural, and socioeconomic backgrounds were brought together to collaborate: (a) focusing on group members having equal status, (b) engaging in cooperative interaction, (c) working toward common goals, and (d) providing support and sanctions for the interactions (Hansell, 2000). Researchers Lutz and Kuhlman (2000) maintained one way to combat prejudice was to learn about other cultures and ethnicities. The objectives of the program were to promote social interactions through: (a) the development of intercultural competence and appreciation of diversity among cross-cultural partners, (b) the enhancement of cultural awareness by interacting in positive learning experiences, and (c) the understanding of diverse perspectives and to successfully negotiate cultural differences (Hansell, 2000). The yearlong curriculum centered on projects on which the students were assigned to work together to foster creativity, interaction, and team building. The students in the Partners Program were

from both urban and suburban areas, attended public school and were in a first through eighth grade class. Of the 18,000 students who participated each year of the program, half were minority students attending Philadelphia public schools (70% of this population were African American, 10% Hispanic American, and 20% Asian American) and half were attending surrounding suburban schools (95% population were European American and 5% minority students). The urban students represented mostly working class or low-income households (Hansell, 2000).

The Partners Program reportedly reached its goals by integrating academic skills and themes from the curriculum with the elements of intercultural competence. In the Partners Program, the students developed intercultural competence and increased cultural awareness by developing the ability to see what's on the inside of a person, getting beyond the outside and surface differences, the ability to work effectively as they collaborated together as a team, and the ability to listen to each other (Hansell, 2000).

Over the past 10 years, the Partners Program staff has observed positive changes and growth in participating children. For example, when some urban partnership families had to evacuate their apartment building due to a fire, the students from the suburban partnership school collected clothes, toys, and food. The students went with their teacher to meet with their partnership friends and deliver the collected items to these families because of the concern for their friends (Hansell, 2002). A mural, entitled *The Bridge of Friendship*, was created and painted by the urban African American and predominantly European American suburban elementary students. The project took over a year and

strong bonds were created and numerous friendships were formed (Hansell, 2002). Children were learning in and out of the classroom (Sheets, 2009). The social interactions assisted in the development of knowledge and understanding, and the mural joined two communities together by encouraging the visitation of a part of town that was not normally visited.

Short-Term Abroad Program

An additional program is the Short-Term Abroad Program. A primary goal of the program was to redefine the intrinsic value of cultural awareness with an appreciation for cultural differences (Zamastil-Vondrova, 2005). The qualitative study was conducted with undergraduate college students who participated in a three and a half week program in Europe. The exploration of cross-cultural perceptions and attitudinal reflection were enhanced as students made distinctions between the region, language, and political system of another country.

The students were randomly selected for two cohorts, one in the autumn of 2002 and the other in 2003. In one of the cohorts, the students were asked to keep written journals of their experiences, respond to open-ended questions, and write daily about their activities. The second group kept written journals and participated in formal and informal interview sessions. The cohorts' journal writing and/or data from the interviews were collected for analysis in order to capture the efficacy of their experience, both "educationally and personally" (Zamastil-Vondrova, 2005, p. 47).

The students' in both cohorts expressed that upon arrival in the country in which they were to stay, they were confused and challenged by the environmental print, the immersion of a different language, and communication on a daily basis. The findings indicated the longer that a student stayed in the study-abroad country, they became less anxious and more comfortable with the people and country (Zamastil-Vondrova, 2005). The students expressed a desire to become a global learner and challenged themselves to learn more than one language and to become more culturally aware of others (Zamastil-Vondrova, 2005). Mills, Deviney, and Ball's (2010) study corroborated Zamastil-Vondrova findings. In their study, Mills et al. looked for opportunities where they could develop skills in individuals to interact in a diverse labor force so they could grow more globally focused over the coming years. In conclusion, short-term study abroad programs were found to aid students in expanding their global awareness.

Student attitudes changed as a result of being in the study-abroad country and self-reflecting on their home country, which led to heightened cultural awareness. The students' shared a concern of lacking the skills needed to become more diverse. Zamastil-Vondrova (2005) asserted, "Students began to reflect upon behavior and friendliness of the host country nationals . . . and wanted the Americans to become more tolerant of others" (p. 46). The collection of data was valuable in determining the effectiveness of the short-term abroad model. The faculty reported the program provided an overall positive experience in a cultural experience with international travel and study (Zamastil-Vondrova, 2005).

Although these three programs had limited resources and only covered a short period of time, they demonstrate the need for more programs to promote cultural awareness at home and abroad, through pen-pals and cross-cultural partnerships, to enable students to become global learners as the different cultures learn from each other (Hansell, 2002; Shandomo, 2009; Zanastil-Vondrova, 2005). Contact theory and intercultural competence theory provide a clear framework for understanding these programs, which foster cultural awareness, cooperative interaction, common goals, friendship, and positive intergroup relations to facilitate desired outcomes (Allport, 1958; Hansell, 2002). Mantley (2007) noted “schools are a place diverse groups can be exposed to each other and learn to live in a democracy” (p. 29).

Pettigrew, as cited by Hansell (2000), maintained friendship, empathy, and intimacies are essential elements for intergroup relations. In addition, Hansell (2000) asserted, “The power of cross-group friendship was to reduce prejudice and generalize to other out-groups demands condition for the opportunity to become friends” (p. 7). Mathison (2003) suggested that is why people with stereotypical beliefs tend to be the people who report little or no interaction with diverse people. Often the problem associated with stereotyping come from the lack of sufficient information and prejudged assumptions about groups of different cultures (Gibson, 2004). Strategies to promote cultural awareness may work to mitigate the negative effects of cultural diversity in schools; however, additional research needs to be conducted on this topic regarding effective models that can be implemented at the local level. Numerous researchers

suggested opportunities have to be created for children to increase cultural awareness, such as intergroup cooperative learning, which can bridge an appreciation for cultural diversity and increase cross-cultural interactions. Nevertheless there is a paucity of empirical investigations evaluating the efficacy of such programs on outcomes (Carano & Berson, 2007; O'Neill, 2007; Reich & Reich, 2006). Furthermore, additional research is warranted on cultural awareness program and cross-cultural collaboration consortium partnerships.

Collaborative Consortium Partnerships

Collaborative Consortium Partnerships (CCPs) may be effective in increasing cultural awareness; however, no research was found on their efficacy to impact future cultural multicultural relations. An objective of a CCP is to instruct students about culture, customs, and religions of diverse student populations. Researchers reported that as a result of learning about other cultures through repeated conversations, meetings, and interactions, empathy for other diverse groups often develops (Quappe & Cantatore, 2005; Schall, 2010). These CCPs may encourage and provide opportunities for diverse students to experience a sense of belonging (Hood & McNeil, 2005). By implementing collaborative teams and peer partnerships, students have a way to fit their experiences with their new learning, which in turn can lead to an increased level of self-esteem (Lutz & Kuhlman, 2000; Schall, 2010). The ultimate goal of education of diverse students and the collaborative partnerships is to “encourage exploration of beliefs and surroundings-transforming the understanding of the world around them” (Riskowski & Olbricht, 2010,

p. 3). Hausmann, Schofield and Woods (2007) supported that a welcoming climate is paramount to have a perceived social cohesion or peer support for social integration with students of diversity. “Ensuring a greater possibility of creating a welcoming environment is embedded in efforts to embrace, accept, and understand differences and realize the need for diversity” (Campbell-Whatley, Lee, Toms, & Wang, 2012, p. 3). The purpose of the current study was to examine the effects of participation in a four-month after school CCP on the attitudes of 10th-grade high school students about multicultural relations. The current research investigated the efficacy of a CCP to change attitudes on multicultural relations, adding to the literature on this topic and.

Summary

The Partners Program of Philadelphia, cooperative learning, and CCPs are model programs developed to promote cultural awareness in order to increase positive attitudes toward others from a different background, socioeconomic level, and ethnicity. Having a program framework aligned with contact theory and intercultural competence theory, students are learning self-awareness and cultural awareness through social interactions during collaborative projects and activities. With the engagement in social interactions throughout the school year, students no longer are isolated due to culture and religion, but instead may learn to appreciate cultural diversity; however, additional research was needed to assess the efficacy of such programs within the classroom setting.

With the implementation of the international virtual classrooms, American and Korean students became interculturally aware through online interaction and

communication that evolved into global friendships. The students increased the depth of their conversations as bridges of cultural understanding and acceptance began to grow (O'Neill, 2007). In addition, some maintained the impact of cultural awareness partnerships facilitates academic achievement of students (Hansell, 2000; O'Neill, 2007), while at the same time improving relations among diverse student.

Some researchers have reported strategies and models that can help ease racial tensions in and out of the classroom should be widely disseminated. Slavin and Cooper (1999) stated, "As schools become more diverse . . . and violence becomes more common in schools, there is a concern that schools may become the next battlegrounds for the next racial unrest in this country" (p. 1). Cross-cultural partnerships are designed to help develop cultural understandings between home, school, and the global community; however, the effects of such partnerships on cultural awareness outcomes are unclear. Overall, based on the literature, the findings have demonstrated further research was needed on the influences of cultural awareness partnerships on multicultural relations, which this study addressed. The results from this research study add to the data on the effectiveness of collaborative partnerships. In Section 3, the methods and design of the study are described.

Section 3: Methodology

The purpose of this study was to investigate whether 4 month's participation in a CAC changed incoming students' attitude scores on multicultural relations as measured by the Student Multicultural Relations Survey (Rothfarb, 1992; Woods, 2009; see Appendix A). This section includes a discussion of the study's research and design approach, setting and sample, instrumentation, data collection and analysis procedures, role of the researcher, and ethical considerations for the protection of human participants.

Research Design and Approach

A single group, pre-experimental research design was used to explore the impact of students participating in a CAC on attitudes on multicultural relations. The intent of the CAC was to bring together students from diverse cultures to work collaboratively to achieve advanced placement credits and also positively impact multicultural relations. To measure the change in students' attitudes on multicultural relations, personnel of the CAC administered a survey prior to students beginning the program, and then after 4 months of participation in the CAC collaborative, the same survey was administered again.

Researchers have indicated that intergroup contact (i.e., contact among persons from various cultures) promotes acceptance, perceptions of commonality among members of two groups, and also reduces prejudice (Allport, 1954; Loukaitou-Sideris, 2003; Pettigrew, 2004; Slavin & Cooper, 1999). Many students have limited social interactions with diverse people outside their community (McGlothlin & Killen, 2005),

but the students in the CAC had various opportunities to engage in cross-cultural experiences. Students were integrated in these classes—they sat together, worked collaboratively on projects, and engaged each other in reflective activities. The effect that participation in the CAC has had on raising students' attitude scores on multicultural relations, however, had yet to be examined and, therefore, provided the impetus for this study.

Because participants' attitudes about multicultural relations were the focus of this study, a survey methods approach to data collection was warranted. Fink (2009) suggested using a survey when the intent is to collect information about participants' feelings, behaviors, and values. Moreover, Muijs (2004) stated, "Survey research is well suited to descriptive research, or where researchers want to look at relationships between variables occurring in particular real-life contexts" (p. 36). A description was provided of (a) the changes in students' attitude scores on a standard measure of multicultural relations and (b) the associations between scores on multicultural relations and the independent variables of gender and ethnicity. A quasi-experimental research design required treatment and control groups. However, no comparison or control group (i.e., students not participating in the CAC) was available, so a single-group, pre-experimental, pretest/posttest design using a survey research methods approach was a logical and justifiable approach to study the problem.

To answer the research question, a qualitative approach (e.g., case study) or the quantitative approach could have been employed. For this study, secondary data were

available (i.e., survey data collected by the CAC on their incoming students). At the time, the CAC did not collect qualitative data (e.g., formal observation, interviews, etc.).

Therefore, because the research question could be answered adequately through a survey and those data were available for analysis, a quantitative approach was selected.

Setting and Sample

The setting for this research was a CAC located in Michigan with a culturally diverse student population of 309 students in Grades 10 to 12. Students attending the CAC were drawn from six neighboring school districts, and students had to carry a 3.0 or higher grade point average. The demographic makeup of the CAC was: 65% European American, 23% African American, 1% Hispanic American, 5% Asian American, and 6% other race/ethnicity; and 66% male and 44% female.

The participants in the study were the incoming students attending classes together for the first time in the CAC. In order to control for previous experiences with cultural diversity offered by the CAC, previously enrolled students were not invited to participate because their previous year's participation in the CAC may have already impacted their cultural awareness. There were approximately 100 incoming students in the CAC who were eligible participants.

A priori power analyses were conducted to determine the sample size requirements for answering the two research questions. Cohen (1992) suggested the use of a power of .80, "a convention proposed for general use" (p. 156). The settings for other parameters include (a) a level of significance (α) equal to .05 and (b) a medium effect

size ($d = .50$ for the t test and $f^2 = .15$ for multiple regression (Cohen, 1992). G*Power analysis conducted for a repeated measures t test revealed a minimum of 27 participants were needed. A second G*Power analysis conducted for multiple regression with five predictors (gender and four ethnic groups) revealed 92 participants were needed.

Because the CAC collects the data in house, a response rate of almost 100% is expected (W. Smith, personal communication, July 2, 2012), which meets the sample size requirements for the data analyses. During the first administration, 123 students completed the survey, and during the second administration, 141 students completed the survey. Pretreatment participant surveys were matched to posttreatment surveys on gender, race/ethnicity, current grade, calendar day of birth, first two numbers of student's street address, and the student's middle initial. After the matching process was completed, there were 54 usable matched pre/posttreatment surveys.

Treatment

The treatment in this study was student participation in the program of the CAC. Students from different backgrounds were engaged in cross-cultural experiences through participation in advanced placement coursework. Students were integrated in these classes—they sat together, worked collaboratively on projects, and engaged each other in reflective activities. The mission of the CAC is (a) to foster a harmonious culture within the school, regardless of ethnic group or religion, and (b) to expect students to show respect to all staff and classmates.

Instrumentation

Data were collected using the Student Multicultural Relations Survey, initially designed by Rothfarb (1992), but later revised by Woods (2009), and used with permission. Participants completed a paper version of the revised survey. The survey had 27 questions which required a Likert-style response—26 questions used *strongly agree*, *agree*, *neutral*, *disagree*, and *strongly disagree* and one question used *never*, *rarely*, *often*, *sometimes*, and *always*. Additionally, the survey had three questions requiring a dichotomous yes/no response and two demographic questions—gender and race/ethnicity. Because survey data were collected anonymously, the final section of the survey posed three questions (participant's day of the month of birth, first two letters of his or her street address, and middle initial) that aided in matching completed survey from the initial survey administration with the second survey administration.

Results of exploratory factor analysis indicated six factors (scales) were measured by the Student Multicultural Relations Survey: Multicultural Relationships (Questions 1 through 5), Actions of Multiculturalism (Questions 15 through 19), Awareness of Multiculturalism (Questions 6, 10, 20-22, and 24-26), Skills of Multicultural Education (Questions 8 and 11-14), Student Interactions (Questions 9 and 23), and ethnic isolation (Question 7). Scales were created by calculating the average score of all the items, which comprised the scale. Face validity of the survey was established from the input of three experts who taught in multicultural schools. Woods (2009) revised Rothfarb's original survey (1992). Woods reported the survey's scales' internal consistency (Cronbach's

alpha) fell between .78 to .83. Finally, Woods reported the survey's Flesh-Kincaid readability index at 8.94, or slightly below ninth grade. Therefore, the Student Multicultural Relations Survey had sufficient validity, reliability, and readability to be used in this research with 10th grade participants.

Data Collection and Analysis

The data for this study were collected by the CAC's personnel. The first administration of the survey was completed in September 2012 before the incoming students began the program of the CAC. The second administration of the survey was undertaken in January 2013. A signed Data Use Agreement (see Appendix B) granted permission to conduct analyses on the data.

Data analysis was conducted in two parts. First, I calculated and reported descriptive statistics were calculated and reported for all variables. For demographic and survey response data measured on a nominal scales, frequencies and percentages were reported. For the scales, which are measured on an interval scale, means and standard deviations were reported. Cronbach's alphas, a measure of a scale's internal consistency or reliability, were calculated for all scales (interval data) and are reported in Section 4. Scales with alpha values less than .70 were adjusted (i.e., survey items dropped from the scale until the scale has sufficient internal consistency; $\alpha \geq .70$).

Inferential statistical analyses were used to answer the two research questions. Repeated measures *t* tests were used to answer the first research question.

1. Does 4 months of participation in the CAC significantly change students' attitudes on multicultural relations, as measured by the Student Multicultural Relations Survey?

H_01 : There are no significant differences in students' mean multicultural relations scores as a result of participating in the CAC for 4 months.

H_11 : There are significant difference in students' mean multicultural relations scores as a result of participating in the CAC for 4 months.

Mean scores on the scales and survey items gathered on the first administration of the Student Multicultural Relations Survey were compared to the mean scores of the scales and survey items obtained from the second administration of the survey.

Multiple regression analyses were conducted to answer the second research question.

2. Does gender or ethnicity predict a change in students' attitudes on multicultural relations, as measured by the Student Multicultural Relations Survey, after 4 months of participation in the CAC?

H_02 : Neither gender nor ethnicity are significant predictors of a students' change in attitudes on multicultural relations as a result of participating in the CAC for 4 months.

H_12 : Gender and ethnicity are significant predictors of a students' change in attitudes on multicultural relations as a result of participating in the CAC for 4 months.

The scale scores, the dependent variables, were regressed onto the gender and ethnicity variables, the independent variables. Because of the low percentage of American

Indian/Native American, Asian American, and Hawaiian/Pacific Islander subgroups in the school, there was an inadequate representation of these subgroups in the data to conduct reliable inferential statistics on them. Therefore, the ethnicity variable was dummy coded into two separate variables—African American and European American. The baseline value for the dummy coded ethnicity variables will be all other ethnicities than those two.

Role of the Researcher

The data for this study were secondary data and permission to use the data (see Appendix B) collected by the CAC was given prior to obtaining them. The survey was administered twice to collect the data, first in September 2012 and again in January 2013. The researcher was neither an employee of the CAC nor an employee of any of the six districts participating in the CAC.

Ethical Protection of Participants

Because no identifying data (e.g., name, student ID, address, etc.) were collected and the participants remained at arm's length at all times, anonymity was maintained. Only aggregated results were reported, and no individual data records have been disclosed. Therefore, confidentiality has been maintained. IRB approval (IRB # 10-04-12-0111254) was obtained to conduct the study prior to gaining access to the data.

Summary

The purpose of this research study was to examine the impact of 4 months of participation in the CAC on 100 incoming students' attitudes on multicultural relations. A

single group, pre-experimental design with data collection from two administrations of the Student Multicultural Relations Survey was used, yielding six multicultural relations scales (dependent variables) and two demographic variables (independent variables). The incoming student population of the CAC comprised the sample. The first research question was answered using *t*-test analyses, and the second research question was answered by multiple regression analyses. Because the data were collected by the CAC without student identifies, students remained anonymous. By reporting aggregate results only, confidentiality has been maintained. Section 4 will describe the results of the study.

Section 4: Results

After receiving the data from the CAC in January 2013, they were analyzed using descriptive statistics, scale reliability analysis, *t* tests, and multiple regression. Results of those analyses are presented in this section. First, descriptive statistics for participant demographics and survey data are presented. Then the results of scale reliability analysis are given. Finally, the research questions are answered using the results of the *t* test and multiple regression analyses.

Descriptive Statistics for Participant Demographics

For this study, 123 students participated during the first administration of the survey (pretreatment) and 141 students during the second administration (posttreatment). However, the pretreatment survey for only 54 students could be matched to a posttreatment survey using the six matching fields (i.e., gender, race/ethnicity, current grade, calendar day of birth, first two numbers of student's street address, and the student's middle initial). Therefore, only 41% of the completed surveys could be used to calculate the descriptive statistics for the participants' gender and race/ethnicity, which are reported in Table 3. Because the survey data are secondary and were collected by personnel of the CAC, any explanation of why participants may have responded differently on the matching fields between pretreatment and posttreatment surveys is speculative. Nonetheless, it is possible some students may have correctly reported their day of birth on one survey and their month or year of birth on another, which would prevent matching. It is possible some students moved between the pretreatment and

posttreatment administrations of the survey, which might mean that they gave a different street address number (one of the matching criteria) between the pretreatment and posttreatment surveys. It is also possible that students from multiracial/ethnic backgrounds may have selected two different race/ethnicity choices between the pretreatment and posttreatment surveys. For example, a biracial African American/Hispanic American student may have checked the box for African American on the pretreatment survey and then Hispanic American (or Other) on the posttreatment survey. It is also possible that some students left one or more of the matching fields blank on one or both administrations of the survey. Finally, it is possible that some students left after the first administration of the survey or new students enrolled in the CAC after the pretreatment survey was administered. Both of these scenarios would mean some students may have only taken either the pretreatment or the posttreatment survey. The end result was that only 54 matched student surveys were analyzed and reported in the study.

Table 3

Descriptive Statistics for Gender and Race/Ethnicity Data of Participants

Variable	<i>n</i>	%
Gender: Male	18	33.3
Female	36	66.7
Race/ethnicity: African American	12	22.2
European American	39	72.2
Other	3	6.6

Descriptive Statistics for Survey Responses

The pre and posttreatment survey data were matched for 54 respondents. Frequencies and percentages of both the pretreatment and posttreatment survey responses are presented in two tables. Table 4 presents the frequencies and percentages of responses to survey questions with a fixed-response, agreement Likert scale, and Table 5 presents those same descriptive statistics but for survey questions with a fixed-response, frequency Likert scale.

In Table 4, there is a higher percentage of *agree* and *strongly agree* responses in the posttreatment survey data on all items except for Items 15, 16, and 17. There was a positive shift in attitudes towards others from difference cultural backgrounds, which was the desired result of participation in the CAC. Additionally, because Survey Item 9 was reverse coded, there was a higher percentage of *disagree* and *strongly disagree* responses, but that indicates “less fear” of students from different cultural backgrounds, which again was the desired result of participation in the CAC.

In Table 5, there is a higher percentage of *agree* and *strongly agree* responses in the posttreatment survey data for Items 27a and 27b, but a higher percentage of *disagree* and *strongly disagree* responses for Item 27c. This means that in the CAC, both in class and during before and after school extracurricular activities on campus, students talked to or mixed with students of other cultural groups. However, students were less likely to talk to or mix with students of other cultural groups socially outside of the CAC.