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**SCRATCHING THE SURFACE OR DIGGING DEEPER: AN EXPLORATION  
OF STUDENTS' ATTITUDES TOWARD THEIR ETHNIC IDENTITY  
AND CULTURAL PROFICIENCY AMONG UNDERGRADUATE  
STUDENTS AT ROWAN UNIVERSITY**

by

Danielle Simcic

A Thesis

Submitted to the  
Department of Educational Services & Leadership  
College of Education

In partial fulfillment of the requirement

For the degree of  
Master of Arts in Higher Education

at  
Rowan University

June 2, 2016

Thesis Chair: Burton R. Sisco, Ed.D.

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## **Acknowledgments**

I would like to thank my family for their endless support and encouragement. Mom and Dad, thank you for always believing in me, even when I didn't believe in myself. Kinsy, thank you for always talking me down from the ledge on my most stressful days. John and Mimi, thank you for all your patience and love. Massimo, Aunt Dani loves you more than you'll ever know! Grandma, thank you for being one of my biggest advocates and role model. Pa, thank you for giving me strength, endurance, patience, and dedication to making it this far. I would also like to thank Tyler O. Harrison for your friendship, endless support, motivation, and all the coffee runs in between; I couldn't have done it all without you! And finally, I would like to thank my Thesis Chair, Dr. Sisco, for your support and guidance.

## **Abstract**

Danielle Simcic

### **SCRATCHING THE SURFACE OR DIGGING DEEPER: AN EXPLORATION OF STUDENTS' ATTITUDES TOWARD THEIR ETHNIC IDENTITY AND CULTURAL PROFICIENCY AMONG UNDERGRADUATE STUDENTS AT ROWAN UNIVERSITY.**

2015-2016

Dr. Burton Sisco, Ed.D.

Master of Arts in Higher Education

The purpose of this study was to gauge the attitudes of selected undergraduate students toward their ethnic identity, cultural knowledge, and cultural accountability at Rowan University. This study was conducted in the spring 2015 semester; freshmen residing in the Chestnut residence hall and seniors residing in the Rowan Boulevard apartment complex were surveyed. There was a total of 260 subjects surveyed over the course of three weeks. The subjects reported generally positive attitudes regarding their ethnic identity, cultural knowledge, and cultural accountability. The findings of this study revealed that Rowan University students indicated positive attitudes regarding their ethnic identity, cultural knowledge, and cultural accountability. Mean scores were lowest in the cultural accountability factor grouping and highest in the cultural knowledge factor grouping. Statistically significant correlations were not found among the demographic variables class rank and race and the three factor groupings ethnic identity, cultural knowledge, and cultural accountability; however, the results of this study suggest that the subjects have a generally positive attitude toward their ethnic identity, cultural knowledge, and cultural accountability.

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## **Chapter I**

### **Introduction**

Culture is a combination of language, beliefs, traditions, dress, food, values, and customs. Some ethnicities have similar cultures but none are identical. Diversity in its simplest form is the presence of differences. When students enter college it is important that they are prepared to interact with others who are different from themselves. In today's global society it is important to be conscious of other cultures.

#### **Statement of the Problem**

The lack of ethnic diversity cripples the students' exposure to other cultures. There is limited research available about college students and their exposure to different cultures. Rowan University is a predominately White institution; it is well known for its science, technology, engineering, mathematics, education, and business programs (*History of Rowan*). The lack of racial minorities at Rowan limits the presence of diversity which in turn limits the variety of cultures on campus. Race is not always directly tied to culture but tends to be regarded as such. There is a variety of cultures among the White community; however, when other races become included it is possible to gain a more well-rounded sense of multiculturalism and diversity.

### **Purpose of the Study**

The purpose of this study was to explore the relationship between ethnic identity and attitudes toward cultural proficiency among selected Rowan undergraduate students. Exposure to diversity is beneficial in preparing students for success in today's global economy. The intention was to sample selected Rowan undergraduate students from the Freshmen and Senior class ranks.

### **Significance of the Study**

This study provides insight on ethnic identity achievement and student attitudes toward cultural proficiency among current Rowan undergraduate students. Rowan University may also use the data collected when reevaluating its curricula. Since the importance of diversity, inclusion, and acceptance is heavily stressed in higher education it is important to assess students' attitudes toward cultural proficiency. It is also beneficial for faculty and administrators to know where the students are in their ethnic identity achievement process. This is useful because it allows faculty and staff to better understand where students stand on the issue. College graduates are entering the work force, becoming politicians, economists, lawyers, doctors and decision makers; with that being said it is important to gauge their levels of cultural proficiency.

### **Assumptions and Limitations**

Throughout this study, I assumed that the students attending Rowan University had some experience with cultural diversity and are culturally competent to some degree. I also assumed that the subjects were open to dealing with diversity and that subjects in

the study would answer the survey completely and honestly. The study is limited to the students who participated in the survey. The findings assumed that an adequate amount of students have completed the survey to accurately represent the undergraduate student population at Rowan University. One limitation of this study is that most research on cultural competence is from the perspective of those practicing medicine. Another limitation is the scope of culture is narrow; this means that for purposes of this study only the term “culture” is referring to that of racial and ethnic culture. Another limitation is the possibility for researcher bias. I held an internship in the Office of Social Justice, Inclusion, and Conflict Resolution and advocated on behalf of cultural proficiency and its importance.

### **Operational Definitions**

1. Culture: A combination of an individual’s dress, religion and religious practices, language, social norms, attitudes, and traditions associated with their ethnicity.
2. Cultural Competency: The level of awareness and understanding individuals have in regard to other cultures; specifically cultures different than their own and those of their same race.
3. Cultural Proficiency: A combination of being culturally competent and knowing where to look when seeking knowledge on various cultures.

4. Diversity: The presence of differences among people; this includes but is not limited to age, ability, ethnicity, gender, sexual orientation, socio-economic status, race and religion.
5. Identity: How an individual labels oneself.
6. Multicultural: A combination of one or more cultures, usually in reference to education.
7. Underclassmen: Undergraduate students with the academic status of freshmen or sophomore seeking a bachelor's degree at Rowan University during the 2014-2015 academic year.
8. Undergraduate Students: Students seeking a bachelor's degree at Rowan University during the 2014-2015 academic year.
9. Upperclassmen: Undergraduate students with the academic status of junior or senior seeking a bachelor's degree at Rowan University during the 2014-2015 academic year.

### **Research Questions**

This study sought to address the following questions:

1. What are the attitudes of selected residential Rowan students regarding their ethnic identity?
2. What are the attitudes of selected residential Rowan students regarding their cultural knowledge?

3. What are the attitudes of selected residential Rowan students regarding their cultural accountability?
4. Is there a significant relationship between the demographic variables of class rank and race and the factor groupings of ethnic identity, cultural knowledge, and cultural accountability?

### **Overview of the Study**

Chapter II contains a review of foundational and current scholarly literature pertinent to this study.

Chapter III defines the methodology used to conduct the study. This section outlines the context of study, the population and sample selection, data collection instrument and process, and finally the data analysis.

Chapter IV covers the findings from the survey that was distributed to selected residential students living on Rowan University's main campus. This chapter provides statistical data to answer the research questions listed in Chapter I.

Chapter V provides a summary of the study, discussion the findings, conclusions to be drawn and recommendations for practice, and further research.

## **Chapter II**

### **Review of Literature**

#### **Introduction**

Culture is a combination of language, beliefs, traditions, dress, food, values, and customs; I am one of 16 grandchildren and it has been a longstanding tradition in my family that we host family dinners; my grandparents started the tradition with their children and it continued on throughout the years. Most of our family bonding time occurred at the dinner table so whenever I meet someone new I was always interested in what they did during dinner. At our family dinners, there would always be some combination of yelling, crying, and laughing but the constant variable was that we were all together and we all loved each other. We would get together before every major holiday and catch up on the newest events in each other's lives. Spending time with my big Italian family has been one of my most cherished memories; as my cousins and I got older we would not see each other as often. We went to different schools and met many different people where we quickly learned that not everyone held the same traditions as our Italian American family. Out of my appreciation for my Italian culture grew an overwhelming curiosity about other cultures.

This literature review examines culture, multiculturalism, and multicultural education, cross-culturalism, cultural proficiency and its continuum, and diversity; all of which are in the scope of higher education. The theoretical frameworks of this review include Critical Race Theory and Phinney's Ethnic Identity Model.

## **Multiculturalism**

According to Lindsey, Robins, and Terrell (1999) multiculturalism is not synonymous with diversity; multiculturalism is focused primarily on race and ethnicity and diversity is focused primarily on equity issues and factors such as race, gender, sexual orientation, ability or lack thereof, and going beyond political correctness. Many scholars use the term multicultural differently, however the underlying message indicated by the various usages is to incorporate different trains of thought, theories, literature, and experiences in order to be more inclusive. According to Derald Wing Sue and David Sue (2003) there is an ongoing debate about the inclusive or exclusive nature of multiculturalism. On one side there is the idea that by including gender, sexual orientation, disability and other significant groups provides an outlet to those who are uncomfortable confronting their own biases, thus avoiding the difficult topic of race and racism. On the other side, there is the idea that individuals should embrace all aspects that make up their culture which may include sexual orientation, gender, and ability (Sue & Sue, 2003).

**Multicultural education.** “True multicultural curriculum integrates cultural content throughout subjects and grade levels” (Diaz, 2001, p. 2). In many classrooms across America teachers are using their text books as crutches and are not successful in incorporating outside literature, theories, and concepts into their lessons. Multicultural education is usually taught later but in a manner of an elective or not at all (Diaz, 2001). There is a slight discrepancy among multicultural education in regards to terminology; Diaz (2001) describes multicultural competency and cross-cultural interchangeably; educators who are multi-culturally competent or cross-cultural have a very clear



understanding of their own values and beliefs and how they influence others through their teachings. Even the most culturally competent educators cannot fully convey the phenomenon of cultural competency because there is a crucial experiential component that requires experience with diverse populations and self-reflection (Diaz, 2001).

### **Competence**

**Cultural competence.** According to Sue and Sue (2003), a culturally competent professional is someone who actively attempts to adapt to those whom are different than themselves; they are aware of their own personal values, limitations, and preconceived notions. With that awareness comes the responsibility of not letting personal beliefs and values conflict with their obligation to help those whom they work with or serve. Sue and Sue (2003) designate three major domains of cultural competency: attitudes and beliefs, knowledge, and skills. The attitude and beliefs domain requires the individual to have a deep understanding of how their own culture has impacted their current values and social norms. The knowledge domain requires the individual to have some form of knowledge about culturally diverse individuals and groups across the globe. The skills domain takes a practical approach to working with others; it requires the individual to utilize the first two domains while working with others (Sue & Sue, 2003).

**Cross-cultural competence.** Diaz (2001) states “cross-cultural teachers are multi-culturally competent” (p. 177). According to Diaz (2001) being cross-cultural requires more than being competent and aware of other cultures. Diaz (2001) outlines the three components of a cross cultural individual: self-examination, insight and planning, and completing and implementing an action plan. Self-reflection here requires thorough and in depth knowledge of who you are as an individual; insight and planning

incorporates self-reflection in order to best assist others. Completing and implementing an action plan is a personal directive; one internally decides to change old behaviors that discourage cross-cultural competence (Diaz, 2001).

**Cultural proficiency.** According to Lindsey, Robins, and Terrell (1999), cultural proficiency includes any policies, directives or procedures that allows an institution or individual to interact effectively within a culturally diverse environment; it is the “optimum point” in which educators can implement or facilitate “effective cross-cultural interaction” (p. 30). Lindsey et al. (1999) claim that culturally proficient individuals know where to find the answers in order to learn more about different cultures and how to respond appropriately to specific groups and situations. Culturally proficient individuals do not solely look to racial and ethnic differences when discussing culture; because of this Lindsey et al. (1999) created a cultural proficient continuum which includes six points: cultural destructiveness, cultural incapacity, cultural blindness, cultural pre-competence, cultural competence and cultural proficiency.

**Cultural proficiency continuum.** According to Lindsey et al. (1999), the six points of the continuum describe how an individual responds to differences. The first point is cultural destructiveness; this occurs when someone ignores the culture of another as if it never existed. The second point is cultural incapacity; this is the belief that one’s own culture is dominant over others. In this point other cultures are acknowledged but deemed inferior (Lindsey et al., 1999). The third point is cultural blindness; this occurs when one ignores the differences of another’s culture. Here, one may act like another’s culture does not matter because both people are equal. The fourth point is cultural pre-competence; this occurs when an individual acknowledges the limitations in themselves

or within an organization when interacting with other cultural groups (Lindsey et al., 1999). Here an individual begins to fathom the disparities between different cultural groups. The fifth point is cultural competence; this includes all points on the cultural proficiency continuum thus far. Cultural competence includes accepting and respecting those who are different and expanding a knowledge base on different cultures. The sixth point is cultural proficiency; this is a combination of being culturally competent and knowing where to look when seeking knowledge on various cultures. There is also an interactive component to this point; culturally proficient individuals know how to respond effectively in a variety of cultural environments (Lindsey et al., 1999).

### **Measuring Cultural Competence**

Williams (2007) designed a survey intended to assess the level of culture competency among young professionals. This survey is a quantitative method that looks at several factors related to program planning, implementation, and evaluation; these factors were based on Boone's Conceptual Programming Model (Williams, 2007). Williams (2007) examined programming, conceptual models, current instruments and scale development when conducting her research. The *Williams-Proctor Cultural Competence Scale* (WPCCS) was designed to assess the cultural competence of professionals and paraprofessionals who develop, implement, and evaluate youth developmental programs (Williams, 2007). The survey was designed with the intention that agencies such as the Boys and Girls Club of America or the YMCA would use it and make any changes necessary to accommodate their constituents (Williams, 2007). The survey items address the level of competence, race and ethnicity, and economic status (Williams, 2007). The demographic variables that were included in this survey pertained

to the participant's race and ethnicity, place of residence, education level, and employment status (Williams, 2007). The survey items were developed based on Boone's Conceptual Programming Model and Sue and Sue's Cultural Competence Model; there was total of 137 items that addressed the participant's awareness, knowledge, skills, and professional development (Williams, 2007). The survey instrument used a six-point Likert scale; the responses ranged from 1 (strongly disagree) to 6 (strongly agree) and 1 (not at all) to 6 (extremely well). Faculty from Georgetown University, North Carolina State University, California State University-Fullerton, Iowa State University, Stanford University, and University of Missouri-Columbia were asked to act as experts when evaluating the content of each survey item. Each expert had 20 plus years in their fields, which ranged from youth and adult development to cultural competence (Williams, 2007). Each item was rated on its relevance, clarity, and accuracy; items that received poor ratings were reworded or omitted all together. Focus groups were used to pilot the instrument; common feedback was that the survey should be shorter because it felt like an exam; after careful revision the final product yielded 71 items (Williams, 2007). Initial tests indicate that the WPCCS is both reliable and valid, this is partially based on the Cronbach alpha score of .964 (Williams, 2007).

### **Critique of Cultural Competence**

According to Abrams and Moio (2009), critics of cultural competence charge that the concept is ineffective because it does not address systematic and institutionalized forms of oppression because it focuses primarily with individual attitudes. Critiques also claim there is limited evidence to support cultural competence (Abrams & Moio, 2009). Cultural competence also assumes that the student is prepared to learn, the teacher is

equipped to teach and that the subject matter will not meet resistance in the classroom (Abrams & Moio, 2009). In order to address these critiques cultural competence should be coupled with Critical Race Theory (CRT); CRT covers systematic and institutionalized forms of oppression which then allows cultural competence practices and theories to maintain their focus on the individual.

### **Diversity in Higher Education**

Traditionally, the United States has been predominately comprised of immigrants. According to Sue and Sue (2003), racial and ethnic minorities in America have reached a “critical mass” and can be anticipated to continue to grow in numbers. The main difference between current immigrants and those of the past is their race; immigrants from decades ago were coming from Europe and for the most part were predominately White (Sue & Sue, 2003). Since then the immigrant population has drastically diversified in regards to their race. This has several societal implications such as a diversified work force and student population (Sue & Sue, 2003). The establishment of land grant colleges in the 1860s and the G.I. Bill in 1944 started the trend of creating a diverse student body (Darboe, 2009). Living in a global society today requires educators to become culturally competent in order to effectively teach the diverse student population.

**Affirmative Action.** According to Rhoads, Saenz, and Carducci (2004), Affirmative Action is not necessarily an outcome of the Civil Rights movement but rather a “social force” on its own; they define Affirmative Action as policies that attempt to advance educational and employment opportunities for historically underrepresented groups (Rhoads et al., 2004). The authors believe Affirmative Action as a “Social Force”

is working and operating within the Civil Rights Movement (Rhoads et al., 2004). The authors received criticism from those who believed Affirmative Action was a mere set of legislative initiatives to even the playing field for minorities (Rhoads et al., 2004). Affirmative Action is coupled tightly with the need for diversity and has become part of everyday life in America. Today, White females have become the major beneficiaries of Affirmative Action rather than the underrepresented minorities in which the legislation was intended to benefit.

**Diversity and multiculturalism.** According to Darboe (2009), diversity is a system based on inclusion that creates an environment where individuals are celebrated and welcomed because of their unique qualities. Darboe (2009) also refers to multiculturalism as a social force that suggests that the American society has never been purely white; rather it is a combination of multiracial and diverse people. During the 1960s the term diversity was used to describe students from historically underrepresented ethnicities (Darboe, 2009). The primary focus surrounding diversity has been numerically based; institutions and administrators are more concerned about numbers and quotas rather than making changes to their campus culture and curriculum (Darboe, 2009). According to Darboe (2009), there are three main forms of diversity: structural, classroom, and informal interactional. Structural diversity specifically calls for the racial breakdown of the student body. Darboe (2009) uses classroom diversity synonymously with multicultural education; classroom diversity requires the inclusion of cultural content within the curriculum. Informal interactional diversity is achieved when students have the opportunity to interact with other students from diverse backgrounds (Darboe, 2009).

## **Theoretical Framework and Guiding Principles**

**Critical Race Theory.** According to Delgado and Stefancic (2001), Critical Race Theory (CRT) is a combination of activists and researchers who are dedicated to studying the relationship between race, racism, and power. CRT was born during the mid-1970s and gained recognition in law but has quickly moved into other realms of study (Delgado & Stefancic, 2001). CRT also uses several disciplines such as sociology, history, political science, and ethnic and cultural studies (Delgado & Stefancic, 2001). There is an activist component to this theory that not only requires an understanding of the current society but a desire to change it (Delgado & Stefancic, 2001). According to Delgado and Stefancic (2001), CRT was a product of two prior movements: critical legal studies and feminism. The CRT movement largely considered the relationship of power and the formation of social roles. There are three themes throughout CRT; the first theme addresses the fact that it may be impossible to end racism completely however overt racism is more manageable such as outlawing mortgage redlining or block busting (Delgado & Stefancic, 2001). The second theme addresses the fact that it is not in the best interest of the majority population to eradicate racism; racism advances the white elite financially by limiting the amount of people access to that elite sector (Delgado & Stefancic, 2001). The third theme is based on a “social construction” premise; this is the belief that race is created socially (Delgado & Stefancic, 2001, p. 7).

According to Abrams and Moio (2009), practitioners of CRT follow six basic tenets: endemic racism, race as a social construction, differential racialization, interest convergence/materialist determinism, voices of color, and antiessentialism/intersectionality. Endemic racism suggests that people of color

experience racism on a daily basis. Race as a social construction implies that specific physical features are used to categorize people without biological or genetic support. Differential racialization suggests that those in the racial majority hold a power which is used to racially categorize racial minority groups to their advantage. Interest convergence/materialist determinism occurs when the interests of the racial majority align with the racial minority groups (Abrams & Moio, 2009). Voices of color refers to the lack there of multicultural education in the education system due to the White majority who determines what the history texts contain.

Antiessentialism/intersectionality acknowledges that racial oppression can overshadow other forms of exclusion such as gender, sexual orientation, class, and socio economic status (Abrams & Moio, 2009). Abrams and Moio (2009), acknowledge that CRT values the importance of examining the difficulties of incorporating cultural competency into professional development for educators. According to Abrams and Moio (2009), CRT can be used when analyzing some of the flaws of the cultural competency model.

Solórzano, Ceja, and Yosso (2000), conducted a study on the racial climate and the effect of racial microaggressions at three elite predominately white institutions. The study was conducted through the CRT framework and used a qualitative focus-group research design to portray how African American students view the racial climate on their respective campuses (Solórzano et al., 2000). The population was not random, African American students were recruited to participate in the study. The researchers also used a grounded theory approach to analyze racial microaggressions and the racial climate of each institution. The researchers determined that the Critical Race Theory framework for education differentiates from other CRT frameworks because it “focuses



on the racialized, gendered, and classed experiences of communities of color and offers a transformative method for examining racial/ethnic, gender, and class discrimination”(Solórzano et al., 2000, p. 63). Solórzano et al. (2000) found that the African American students were negatively affected by racial microaggressions they experienced on their campuses and left them with feelings of self-doubt, frustration, and isolation.

**Ethnic identity.** Ethnic identity, its exploration and understanding came to the forefront of discussions during the civil rights movement; since then ethnic identity has increasingly gained popularity (Phinney, 1992). According to Phinney (1992), the concept of one’s ethnic identity development is not specific to any one ethnicity; each individual will experience the same three stages of ethnic identity development, however their experiences within their own ethnic group will be very different. Phinney (1992) considers ethnic identity as a “general phenomenon.” This aspect of an individual’s identity can be of great significance especially during adolescence (Phinney, 1992).

According to Phinney (1996) ethnic identity focuses on self-actualization and how the individual categorizes one’s self. Individuals may identify with the same ethnic group but may differ in which group behaviors, values, and norms they associate with. Some group members have a very clear understanding of their ethnic identity where other group members may be struggling with accepting and rejecting components of their identity such as religion, dress, and other ethnic identifiers. It is important to note that attitudes and beliefs may change over time as the group members grow and develop. Phinney (1996) explains that ethnic identity is dynamic and changes over time; a secure identity is achieved when an individual has self-reflected and made serious commitments

to a variety of norms, customs, and values set forth by personal ethnic group. The first stage of Phinney's ethnic identity model is a time frame where an individual has not consciously thought about ethnic identity (Phinney, 1996). This usually occurs when the individual is a small child. The second stage occurs when the individual becomes vested in their ethnicity and desires to know more about their own ethnic background (Phinney, 1996). This is an "exploration" stage where the individual has experiences that led him or her to examine their heritage, traditions and customs more closely (Phinney, 1996). The final stage of Phinney's model occurs when the individual has a secure sense of self and is comfortable with their ethnic identity; the individual is confident with themselves and their affiliation within their ethnic group (Phinney, 1996).

This model is useful in order to conceptualize the stages and transitions of ethnic identity but is difficult to assess and measure. According to Phinney (1996) there is very little empirical research to support this model; however, the most effective way to use this model in research is through personal interviews. When using this model it is important to note that not all college age students will be at the same stage in their identity development and they should not be treated as such. When exploring the ethnic identity of others it is important to understand that in addition to acquiring knowledge one must also gauge the individual's attitudes and feelings (Phinney, 1996).

**Components of ethnic identity.** In addition to the three stages of Phinney's ethnic identity model it is important to include the components that make up ethnic identity. Self-identification, behaviors and practices, affirmation and belonging, and identity achievement all comprise one's ethnic identity (Phinney, 1992). Self-identification designates the labels in which an individual uses to describe oneself; it is

necessary for an individual to identify with an ethnic group in order to advance to the next stage in the development model (Phinney, 1992). It is significant to an individual's ethnic identity to identify with a positive image because he/she will continue to refer back to this during their ethnic development. Ethnic behaviors and practices include traditions, customs and values that are specific to an ethnic group; two common behaviors and practices include the use of a native language and involvement in social activities (Phinney, 1992). Affirmation and belonging are crucial components of one's ethnic identity; this is where individuals gain a sense of pride in their ethnicity and generally feel happy about their membership in their ethnic group (Phinney, 1992). Ethnic identity achievement is a culmination of the previously mentioned components; when self-identification, behaviors and practices, and affirmation and belonging are combined the individual now has a secure sense of self within their ethnic group (Phinney, 1992). It is essential to note that the attitudes and feelings towards other ethnic groups do not affect the individual's ethnic identity development (Phinney, 1992).

**Measuring ethnic identity.** Phinney (1992) developed a 14 item survey that assesses three areas of ethnic identity: positive ethnic attitudes and sense of belonging, ethnic identity achievement, and ethnic behaviors and practices. This survey was named the *Multigroup Ethnic Identity Measure* (MEIM) (Phinney, 1992). The items are gauged on a 4 point scale where 1 equals strongly disagree and 4 equals strongly agree. There is also survey items geared toward "other-group" orientation. Two pilot studies were conducted, one that was administered to high school age students and one for college age students; the reliability was consistently higher for the college sample than the high school sample (Phinney, 1992). The reliability scored a .90 for the college age sample in

the pilot study (Phinney, 1992). The items geared toward “other-group” orientations scored slightly lower, with a .74. Phinney (1992) determined that the MEIM was a reliable tool to measure ethnically diverse high school and college age students. Phinney (1992) also found, through the pilot study, that Whites scored lower than other minority groups

### **Summary of the Literature Review**

Overall, culture, multiculturalism, identity, identity development, race, and diversity can seem very overwhelming; each topic listed is multifaceted and has its own complex structure and dynamics. They do not usually fit together in a cohesive category because they are their own unique movements, concepts, theories, and practices that work towards a broad goal for social justice. Culture itself is a broad topic and differs among ethnic groups. Ethnic identity development is more specific to the individual within an ethnic group rather than the group as a whole; it is contingent upon the individual’s self-identification with the group. It is important to note that there is a lack of empirical evidence that supports the need for cultural competence; most evidence has been collected in pilot studies, thus generalizations are not easily drawn from the limited evidence (Abrams & Moio, 2009). Thus, there appears to be a gap in the knowledge base when discussing the relationship between ethnic identity and attitudes toward cultural proficiency among undergraduate college students.

## **Chapter III**

### **Methodology**

#### **Context of the Study**

The study was conducted at Rowan University during the spring 2015 semester. Rowan University is a public research university located in southern New Jersey. It was established in 1923 and was originally named Glassboro Normal School (*History of Rowan*). Throughout the years not only has the name changed but the college transformed from a teaching school to a science, technology, engineering, and mathematics based institution; Rowan is recognized nationally for its engineering, education, and business programs (*History of Rowan*). Rowan's 14,000 students can choose from 57 undergraduate majors, 46 master's programs, and five doctoral degree programs across four campuses (*History of Rowan*). Rowan University consists of eight colleges and four schools which include the College of Communication & Creative Arts, the College of Education, the College of Engineering, the College of Health Sciences, College of Performing Arts, Rohrer College of Business, the College of Global Learning and Partnerships, and College of Science and Mathematics. The schools at Rowan include: the Graduate School of Biomedical Sciences, School of Biomedical Science and Health Professions, Cooper Medical School, and the School of Osteopathic Medicine. Rowan University has been recognized nationally by the Princeton Review and was included in "The Best Northeastern Colleges" (*History of Rowan*). Rowan University's mission is to be:

A leading public institution, Rowan University combines liberal education with professional preparation from the baccalaureate through the doctorate. Rowan provides a collaborative, learning-centered environment in which highly qualified and diverse faculty, staff, and students integrate teaching, research, scholarship, creative activity, and community service. Through intellectual, social and cultural contributions, the University enriches the lives of those in the campus community and surrounding region. (*History of Rowan*, p. 2)

### **Population and Sample Selection**

The target population of this study was all fulltime undergraduate students attending Rowan University, residing on campus, during the spring of 2015 semester. The Annual Institutional Profile, from the fall of 2014, reports that there were 9,348 fulltime undergraduate students enrolled during the fall of 2013. Of that total, 18.40% were Freshmen, 24.22% Sophomores, 29.30% Juniors, and 27.98% Seniors (*Annual Institutional Profile*). The enrollment head count lists the ethnic breakdown of fulltime undergraduate students from the fall of 2013: 72.7% White, 8.3% African American, 9.6% Hispanic, and 3.9% Asian/ Pacific Islander (*Annual Institutional Profile*). This study focused on the residential population of the Glassboro campus which was approximately 4,000 students. Specifically, this study looked at a sample of the freshmen class and the senior class residential students. To narrow the scope of this study further, seniors residing in Rowan Boulevard apartment complex and freshmen residing in the Chestnut residence hall participated in this study. By using a housing assignments based software, The Housing Director by Adirondack, the population of seniors and freshmen residing in these two facilities was determined. There were 69 seniors living in Rowan

Boulevard Complex and 407 freshmen living in Chestnut Hall for the Spring 2015 term. A sample size calculator was used to determine the sample size and the confidence interval. In order to yield a 70% response rate 222 freshmen and 38 seniors must complete each survey.

### **Instrumentation**

**Origin.** Bonita Williams designed a 44 item instrument that was used as a self-assessment of cultural competence; this survey was intended for use by youth development practitioners (Williams, 2007). Williams (2007) intended on including items that spoke to the level of competence, race/ethnicity, and economic status. Demographic data were also collected from participants. This survey can be found in Appendix B. Phinney (1992) focused her research on ethnic identity and the stages adolescents move through in order to gain a clear understanding of their own ethnic identity. Phinney (1992) created the *Multigroup Ethnic Identity Measure* (MEIM) which is a 15 item survey intended on determining ethnic identity achievement. Phinney includes factors such as affirmation, belonging, and commitment (Phinney, 1992). Phinney's survey can be found in Appendix C.

### **Format**

**Scaling.** Throughout the survey instrument Williams (2007) used a six-point Likert scale; the response ranged from 1 (strongly disagree) to 6 (strongly agree) and 1 (not at all) to 6 (extremely well). Originally, Williams (2007) generated 137 items that cover the following areas: awareness, knowledge, skill, and professional development. Phinney (1992) used a 4-point Likert scale; the response ranged from 1 (strongly

disagree) to 4 (strongly agree). Several changes have been made to this measure, but the most recent form includes 15 items.

**Validity.** Content validity was used to determine that the items generated were actually measuring what they were intended to measure (Williams, 2007). Seven experts were asked to review this instrument; the experts were faculty members from Georgetown University, North Carolina State University, California State University-Fullerton, Iowa State University, Stanford University, and University of Missouri-Columbia (Williams, 2007). The faculty members represented the disciplines of youth development, adult development, and cultural competence (Williams, 2007). The experts were asked to rate the generated items based on their relevance, clarity, and accuracy by using a five-point Likert scale; the scale ranged from 1 (not appropriate) to 5 (very appropriate). Items that received a score of 1 through 3 were either reformatted or omitted completely and items that received a 4 or 5 score were kept (Williams, 2007).

**Content/construct.** Several factors went into the creation of this survey; techniques included focus groups, content validity by discipline experts, and reliability testing as well as discriminate and convergent validity analysis (Williams, 2007). The survey produced five factor groupings: cultural skills, cultural knowledge, personal cultural awareness, cultural accountability, and cultural program implementation and evaluation (Williams, 2007). Demographic variables included race/ethnicity, age, gender, residential location, educational level, and occupational information, among other topics (Williams, 2007). Focus groups were utilized to ensure that the survey was relevant to youth development programs. Data were collected from 259 youth



development professionals and paraprofessionals in 13 states; these professionals represented various youth development programs such as the Girl Scouts and the YMCA (Williams, 2007). The general feedback was that the survey was too long and felt more like an exam; revisions were made based on feedback from focus groups and the survey items were narrowed down from 127 to 71 items (Williams, 2007).

**Pilot study.** Williams (2007) asked 20 professionals and paraprofessionals to participate in an on-line pilot study. This population was a convenience sample and participants were asked for feedback on clarity, comprehensiveness, and the overall internet procedure (Williams, 2007). During the pilot study a total of 85% of the participants implied that determining their level of cultural competency was beneficial and 15% said the opposite (Williams, 2007).

**Reliability.** Overall, reliability based on a Cronbach alpha was  $a = .964$  and the reliability of the factors varied from .84 to .94 (Williams, 2007). Validity was also tested using the Miville-Guzman universal diverse orientation scale and the Marlowe-Crowne social desirability scale (Williams, 2007). Phinney's measure has been used in several studies and has consistently shown a Cronbach alpha score above .80 across a variety of ethnic groups and ages (Phinney, 1992).

### **Adapted Survey**

For purposes of this study the survey used was adapted from the Williams-Proctor cultural competence scale and the *Multigroup Ethnic Identity Measure*. The Williams-Proctor cultural competence survey and Phinney's *Multigroup Ethnic Identity Measure* provided the foundation for the formation of the survey that was distributed to

the target population. There are three factor groupings: ethnic identity, cultural knowledge, and cultural accountability. The survey also collected demographic data while maintaining the confidentiality of all subjects. All factor groupings yielded 10 items. Some factor groupings from the original *Williams-Proctor Cultural Competence Scale* were omitted because the items were not relevant to the audience in which the survey was administered. The adapted survey is provided in Appendix A. The survey uses a 5 point Likert scale and the survey items are presented in the form of statements. The survey contains three sections: Ethnic Identity, Cultural Knowledge, and Cultural Accountability. The survey also requested demographic information such as age, class rank, race, and ethnicity. The ethnic identity achievement factor grouping has statements such as “I have a clear sense of my own ethnic identity,” and “I understand my how my own cultural values interact with other racial/ethnic individuals.” The cultural knowledge factor grouping includes statements such as “I am interested in learning about many cultures that have existed in this world,” and “I have studied the value system of racial and ethnic groups.” The cultural accountability factor grouping includes statements such as “I make an effort to include perspectives of racial/ethnic minorities in my decision making process,” and “I am sensitive to cultures other than my own.” A reliability analysis was run for each factor grouping; the Cronbach Alpha score of the ethnic identity factor grouping yielded .739, the Cronbach Alpha score of the cultural knowledge factor grouping yielded .690, and the Cronbach Alpha score yielded .726. Scores above .70 are considered to be an indication of internal consistency pointing to a reliable instrument. Permission was granted from the author of the *Williams-Proctor Cultural Competency Scale*, Dr. Bonita E. Williams, and Jean Phinney, author of the

*Multigroup Ethnic Identity Measure*, to use these surveys for research purposes; the letters are provided in Appendix E.

### **Data Collection**

An application was submitted to the Institutional Review Board which outlined the purpose of the study and requested permission to study selected Rowan University Undergraduate students in early March of Spring 2015; approval was granted mid-April of Spring 2015. The approval is provided in Appendix D. The email addresses of the seniors and freshmen targeted in this study were collected through The Housing Director software; this is a housing assignments based software used in the Residential Learning and University Housing department at Rowan University. The survey was distributed electronically through a software called Qualtrix which is used by the Office of Institutional Effectiveness, Research and Planning at Rowan University, during the middle of April. The survey was distributed three times over the course of two weeks. Paper copies of the survey were given to the Resident Assistants (RAs) of Rowan Boulevard and Chestnut to distribute to their residents. Resident Assistants were briefed on how to explain the nature of the survey, the intent, and future purpose; in addition, the RAs were told to let the residents know not to fill out the survey if they have already done so electronically.

### **Data Analysis**

The data were compiled into the Statistical Package for the Social Sciences 21 software (SPSS 21); descriptive statistics such as frequencies, percentages, means, and standard deviations were used to analyze the data. A Pearson Product Moment

Correlation was also used to determine relationships among factor groupings and class ranks. The independent variables in this study included age, class rank, race, and ethnicity. Information for these variables was collected in the first section of the survey. The dependent variables included ethnic identity achievement, cultural knowledge, and cultural accountability; these variables are unique and specific to each individual who took the survey.

## Chapter IV

### Findings

#### Profile of the Sample

The subjects for this study were intentionally selected from two different residence halls on the main campus of Rowan University: Rowan Boulevard and Chestnut. The available population was 476; during the spring of 2015 there are 69 seniors living in Rowan Boulevard and 407 living in Chestnut. Of the 476 surveys distributed to the residents, 260 were returned for a 55% response rate. A sample size calculator was used to determine the sample size. Surveys were distributed electronically, through email, and physically, by going door-to-door with the assistance of RAs. There were 183 (70.4%) White, 34 (13.1%) Black, and 22 (8.5%) Hispanic subjects. There were 155 (59.6%) of European ethnicity, 31 (11.9%) African American, 25 (9.6%) Latino, and 6 (2.3%) Asian American subjects. Of the 260 subjects, 222 (85.4%) were freshmen and 38 (14.6) were seniors.

Table 4.1 contains the demographic data on race, while Table 4.2 contains the demographic data on ethnicity. Table 4.3 shows the class rank of each subject. Race, ethnicity, and class rank was the demographic data collected during the study.

Table 4.1

*Race of Subjects (N=260)*

Race	<i>f</i>	%
White	183	70.4
Black	34	13.1
Hispanic	22	8.5
Other	21	8.1

Table 4.2

*Ethnicity of Subjects (N=260)*

Ethnicity	<i>f</i>	%
European decent	155	59.6
African American	31	11.9
Latino	25	9.6
Asian American	6	2.3
Other	42	16.2

Table 4.3

*Class Rank of Subjects (N=260)*

Class Rank	<i>F</i>	%
Freshmen	222	85.4
Seniors	38	14.6

## **Analysis of the Data**

**Research question 1:** What are the attitudes of selected residential Rowan students regarding their ethnic identity?

The survey instrument contained three factor groupings, each containing 10 statements. Table 4.4 reports the first factor grouping of the survey instrument; the students' reported responses on their ethnic identity. Subjects were instructed to indicate their response by marking their agreement with each statement. The statements were based on a five point Likert scale with the options of Strongly Disagree, Disagree, Neutral, Agree, and Strongly Agree. The statements are organized from highest to lowest level of agreement based on mean score. The statement that produced the highest mean score was "I am happy that I am a member of the group I belong to" with a score of 4.3. Out of 260 subjects, two (0.8%) responded with Strongly Disagree, one (.4%) responded with Disagree, 48 (18.5%) responded with Neutral, 76 (29.2%) responded with Agree, and 133 (51.2%) responded with Strongly Agree. The statement that produced the lowest mean score was "I am only at ease with people of my own race" with a score of 2.04. Out of 260 subjects, 121 (46.5%) responded with Strongly Disagree, 52 (20%) responded with Disagree, 57 (21.9%) responded with Neutral, 15 (5.8%) responded with Agree, and 15 (5.8%) responded with Strongly Agree.

Table 4.4

*Ethnic Identity Assessment (N=260)**(1=Strongly Disagree; 2= Disagree;3=Neutral; 4=Agree; 5=Strongly Agree)*

Statement	SD		D		N		A		SA	
	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>
I am happy that I am a member of the group I belong to. <i>M</i> 4.3, <i>SD</i> =.834	2	0.8	1	0.4	48	18.5	76	29.2	133	51.2
I am multiculturally aware. <i>M</i> =3.82, <i>SD</i> =1.143	12	4.6	29	11	38	14.6	96	36.9	85	32.7
I understand how socioeconomic issues impact racial/ethnic groups at Rowan University. <i>M</i> =3.73, <i>SD</i> =1.128	14	5.4	24	9.2	54	20.8	95	36.5	73	28.1
I have a strong sense of belonging to my own ethnic group. <i>M</i> =3.73, <i>SD</i> =.982	7	2.7	15	5.8	83	31.9	92	35.4	63	24.2
I understand how my own cultural values interact with other racial/ethnic individuals. <i>M</i> =3.61, <i>SD</i> =1.101	8	3.1	41	16	56	21.5	94	36.2	61	23.5
I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs. <i>M</i> =3.57, <i>SD</i> =1.111	16	6.2	29	11	58	22.3	106	40.8	51	19.6
I have a clear sense of my ethnic background and what it means for me. <i>M</i> =3.48, <i>SD</i> =1.113	11	4.2	44	17	64	24.6	90	34.6	51	19.6



Table 4.4 (continued)

*Ethnic Identity Assessment N=260*  
*(1= Strongly Disagree; 2 = Disagree; 3 = Neutral; 4= Agree; 5 = Strongly Agree)*

Statement	SD		D		N		A		SA	
	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>
I participate in cultural practices of my own group, such as special food, music, and food. <i>M=3.47, SD=1.092</i>	12	4.6	38	15	74	28.5	88	33.8	48	18.5
I am only at ease with people of my own race. <i>M=2.04, SD=1.199</i>	121	46.5	52	20	57	21.9	15	5.8	15	5.8

**Research question 2:** What are the attitudes of selected residential Rowan students regarding their cultural knowledge?

Table 4.5 reports the second factor grouping of the survey instrument; the students' reported responses on their cultural knowledge. Subjects were instructed to indicate their response by marking their agreement with each statement. The statements were based on a five point Likert scale with the options of Strongly Disagree, Disagree, Neutral, Agree, and Strongly Agree. The statements are organized from highest to lowest level of agreement based on mean score. The statement that produced the highest mean score was "I am interested in learning about the many cultures that have existed in this world" with a score of 4.8. Out of 260 subjects, four (1.5%) responded with Strongly Disagree, 11 (4.2%) responded with Disagree, 37 (14.7%) responded with Neutral, 117 (45%) responded with Agree, and 91 (35%) responded with Strongly Agree. The

statement that produced the lowest mean score was “Getting to know someone of another race is generally an uncomfortable experience for me” with a score of 1.98. Out of 260 subjects, 114 (43.8%) responded with Strongly Disagree, 68 (26%) responded with Disagree, 56 (21.5%) responded with Neutral, 13 (5%) responded with Agree, and 9 (3.5%) responded with Strongly Agree.

Table 4.5

*Cultural Knowledge Assessment (N=260)*

*(1 = Strongly Disagree; 2 = Disagree; 3 = Neutral; 4 = Agree; 5 = Strongly Agree)*

Statement	SD		D		N		A		SA	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
I am interested in learning about the many cultures that have existed in this world. <i>M=4.8, SD=.893</i>	4	1.5	11	4.2	37	14.2	117	45	91	35
I am aware of various racial/ethnic groups at Rowan University. <i>M=4.1, SD=.875</i>	5	1.9	11	4.2	24	9.2	132	51	88	34
I am able to recognize racial/ethnic stereotypes. <i>M=4.07, SD=1.040</i>	3	1.2	32	12	18	6.9	99	38	108	42
I value learning about other cultures. <i>M=4.07, SD=.966</i>	7	2.7	5	1.9	55	21.2	88	34	105	40

Table 4.5 (continued)

*Cultural Knowledge Assessment (N=260)*

*(1=Strongly Disagree; 2=Disagree; 3=Neutral; 4=Agree; 5=Strongly Agree)*

Statement	SD		D		N		A		SA	
	<i>F</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>f</i>	<i>%</i>	<i>F</i>	<i>%</i>
In the past, I have read articles or other educational information regarding how poverty impacts lives of individuals. <i>M=3.99, SD=.948</i>	7	2.7	16	6.2	28	10.8	131	50	78	30
Persons with disabilities can teach me things I could not learn elsewhere. <i>M=3.83, SD=.921</i>	5	1.9	10	3.8	75	28.8	103	40	67	26
I attend events where I might get to know people from different racial backgrounds. <i>M=3.30, SD=1.030</i>	17	6.5	31	12	97	37.3	87	34	28	11
I have studied the value system of racial/ethnic groups. <i>M=3.15, SD=1.109</i>	17	6.5	59	23	86	33.1	65	25	33	13
My level of cultural awareness has increased as a result of attending diversity trainings at Rowan University. <i>M=2.86, SD=1.197</i>	45	17.3	43	17	103	39.6	41	16	28	11

Getting to know someone of another race is generally an uncomfortable experience for me. <i>M</i> =1.98, <i>SD</i> =1.081	114	43.8	68	26	56	21.5	13	5	9	3.5
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**Research question 3:** What are the attitudes of selected residential Rowan students regarding their cultural accountability?

Table 4.6 reports the third factor grouping of the survey instrument; the students' reported responses on their cultural accountability. Subjects were instructed to indicate their response by marking their agreement with each statement. The statements were based on a five point Likert scale with the options of Strongly Disagree, Disagree, Neutral, Agree, and Strongly Agree. The statements are organized from highest to lowest level of agreement based on mean score. The statement that produced the highest mean score was "I am always courteous, even to people who are disagreeable" with a score of 3.97. Out of 260 subjects, two (.8%) responded with Strongly Disagree, 15 (5.8%) responded with Disagree, 42 (16.2%) responded with Neutral, 130 (50%) responded with Agree, and 71 (27.3%) responded with Strongly Agree. The statement that produced the lowest mean score was "I have never been irked when people expressed ideas very different from my own" with a score of 2.78. Out of 260 subjects, 30 (11.5%) responded with Strongly Disagree, 101 (38.8%) responded with Disagree, 50 (19.2%) responded with Neutral, 54 (20.8%) responded with Agree, and 25 (9.6%) responded with Strongly Agree.

Table 4.6

*Cultural Accountability Assessment (N=260)**(1 = Strongly Disagree; 2 = Disagree; 3 = Neutral; 4 = Agree; 5 = Strongly Agree)*

Statement	SD		D		N		A		SA	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
I am always courteous, even to people who are disagreeable. <i>M</i> =3.97, <i>SD</i> =.858	2	0.8	15	5.8	42	16.2	130	50	71	27.3
I am aware of my own racial/ethnic biases. <i>M</i> =3.81, <i>SD</i> =.853	4	1.5	5	1.9	85	32.7	109	41.9	57	21.9
I know what racial/ethnic minorities consider as disrespectful attitudes. <i>M</i> =3.69, <i>SD</i> =.869	5	1.9	20	7.7	61	23.5	139	53.5	35	13.5
I know what racial/ethnic minorities consider as disrespectful behaviors. <i>M</i> =3.68, <i>SD</i> =.834	3	1.2	20	7.7	66	25.4	138	53.1	33	12.7
Knowing how a person differs from me greatly enhances our friendship. <i>M</i> =3.53, <i>SD</i> =1.026	7	2.7	40	15.4	65	25	105	40.4	43	16.5
I make an effort to include perspectives of racial/ethnic minorities in my decision-making process. <i>M</i> =3.48, <i>SD</i> =.936	9	3.5	20	7.7	102	39.2	95	36.5	34	13.1
I am sensitive to cultures other than my own. <i>M</i> =3.37, <i>SD</i> =1.019	8	3.1	30	11.5	41	15.8	126	48.5	55	21.2

I have the ability to assess the needs of racial/ethnic minorities. 4 1.5 28 10.8 129 49.6 78 30 21 8.1  
*M*=3.32, *SD*=.831  
 Table 4.6 (continued)

*Cultural Accountability Assessment (N=260)*  
 (1 = Strongly Disagree; 2 = Disagree; 3 = Neutral; 4 = Agree; 5 = Strongly Agree)

Statement	SD		D		N		A		SA	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
There have been times when I was quite jealous of the good fortune of others. <i>M</i> =3.28, <i>SD</i> =1.195	18	6.9	66	25.4	41	15.8	96	36.9	39	15
I have never been irked when people expressed ideas very different from my own. <i>M</i> =2.78, <i>SD</i> =1.1838	30	11.5	101	38.8	50	19.2	54	20.8	25	9.6

**Research question 4:** Is there a significant relationship between the demographic variables of class rank and race and the factor groupings of ethnic identity, cultural knowledge, and cultural accountability?

Pearson product-moment correlation coefficients were calculated to assess the relationship between the demographic variable race and the three factor groupings: ethnic identity achievement, cultural knowledge, and cultural accountability. There were no significant correlations at the .05 or .01 levels (2 tailed).

## **Chapter V**

### **Summary, Discussion, Conclusions, and Recommendations**

#### **Summary of the Study**

This study aimed to determine Rowan University undergraduate students' attitudes toward their ethnic identity and cultural proficiency. It is based on the theoretical framework of ethnic identity established by Phinney (1992) and critical race theory established by Delgado and Stefania (2001). According to Phinney (1992), the concept of one's ethnic identity development is not specific to any one ethnicity; each individual will experience the same three stages of ethnic identity development, however their personal experiences within one's ethnic group will be very different. The survey used in this study combined survey items from Phinney's (1992) *Multigroup Ethnic Identity Measure* and Williams's (2007) *Williams-Proctor Cultural Competence Scale*. The surveys were distributed to a sample of the residential population; specifically, freshmen residing in the Chestnut residence hall and seniors residing in the Rowan Boulevard apartment complex.

#### **Purpose of the Study**

The purpose of this study was to explore the attitudes of selected undergraduate Rowan students regarding their cultural competency, cultural knowledge, and cultural accountability. Each of these factors plays a role in one's cultural proficiency. The reported data in these areas were analyzed through SPSS computations and discussed. Correlations were calculated to determine if there were any significant relationships among the demographic variables of race and class rank and the factor groupings of ethnic identity achievement, cultural knowledge, and cultural accountability.

The findings of this study can be used to improve upon the practices in the student life departments at Rowan University. Faculty, staff, and administration can use these findings to improve upon their programming methods and development of student support services. The Office of Social Justice, Inclusion, and Conflict Resolution, particularly, a recently formed office at Rowan University, may be able to use these data when implementing multicultural programs.

### **Methodology**

The data collection instrument was mirrored after a survey created by Williams in 2007 and Phinney in 1992. The data collection was conducted at Rowan University during the spring 2015 semester; a sample of the freshmen and senior class was surveyed. Surveys were distributed electronically through the Office of Institutional Effectiveness, Research, and Planning; paper copies of the surveys were also distributed with the assistance of the Residential Learning and University Housing RA staff.

The survey instrument used in this study contains 30 statements designed to assess the students' attitudes toward their ethnic identity, cultural knowledge, and cultural accountability. Each of the three areas contained 10 statements; there were 4 demographic questions included in the instrument.

An Institutional Review Board (IRB) application was submitted for review before the survey was distributed; the IRB approved the survey instrument and data collection method in mid-April of 2015. A pilot study was conducted on two undergraduate students and three graduate students. After the pilot study extra statements were added so that each factor grouping had 10 questions. All statements in the survey instrument were reviewed and revised by the Thesis Chair, Dr. Burton Sisco.



## **Data Analysis**

All data collected was entered into a statistical software, called Statistical Package for Social Sciences 21 software (SPSS 21). Descriptive statistics were analyzed; frequencies, percentages, mean scores, and standard deviations were calculated to answer research question (RQ) 1, RQ2, and RQ3. Pearson product-moment correlation coefficients were produced to compare the demographic variables of class rank and race with the three factor groupings. There were no significant relationships noted.

## **Discussion of the Findings**

The results of this study showed that the respondents are happy to be a part of their own ethnic group, they are interested in learning about the many cultures of the world, and that they are aware of their own racial/ethnic biases. The data reported show that the respondents are secure in their ethnic identity achievement and are interested in learning about other cultures.

Research Question 1: What are the attitudes of selected residential Rowan students regarding their ethnic identity?

Phinney (1996) explains that ethnic identity is dynamic and changes over time; a secure identity is achieved when an individual has self-reflected and made serious commitments to a variety of norms, customs, and values set forth by personal ethnic group. The subjects positively responded to the statement: "I am happy that I am a member of the group I belong to." This indicates that the respondents have reached the final stage of ethnic identity development based on Phinney's model (Phinney, 1996). Phinney (1996) states that an individual has reached the final stage when the individual is confident with themselves and their affiliation within their ethnic group.

Research Question 2: What are the attitudes of selected residential Rowan students regarding their cultural knowledge?

According to Sue and Sue (2003), there are three major domains of cultural competency: attitudes and beliefs, knowledge, and skills. The subjects positively responded to the statement: "I am interested in learning about the many cultures that have existed in this world." This indicates that the respondents are interested in obtaining further knowledge about other cultures. Sue and Sue (2003) state that a culturally competent professional is someone who actively attempts to adapt to those whom are different than themselves; they are aware of their own personal values, limitations, and preconceived notions. Although this statement does not suggest that the respondents are willing to adapt to others, it does indicate that the respondents are willing to learn about other cultures. Lindsey et al., (1999) states that cultural competence includes accepting and respecting those who are different and expanding a knowledge base on different cultures. Again, this statement does not suggest that the respondents are accepting and respecting those that are different than them; however, it does suggest that the respondents are interested in expanding their knowledge base on different cultures.

Research Question 3: What are the attitudes of selected residential Rowan students regarding their cultural accountability?

Lindsey et al. (1999) outlined a cultural proficiency continuum and that contained six points. The last two points pertain to cultural accountability: Cultural competence and cultural proficiency. Cultural competence includes accepting and respecting those who are different and expanding a knowledge base on different cultures. There is an interactive component to this cultural proficiency; culturally proficient

individuals know how to respond effectively in a variety of cultural environments (Lindsey et al., 1999). The subjects positively responded to the following statements “I am always courteous, even to people who are disagreeable,” “I am aware of my own racial/ethnic biases,” and “I know what racial/ethnic minorities consider as disrespectful attitudes.” This indicates that the subjects consider themselves to be courteous to those who may be disagreeable. The subjects are also aware of their own racial/ethnic biases, as well as what racial/ethnic minorities consider to be disrespectful attitudes. These statements speak to the interactive component of the cultural proficiency continuum. Since the subjects are aware of disrespectful attitudes and have identified as being courteous when others are disagreeable, it can be inferred that they would avoid engaging in disrespectful attitudes toward racial/ethnic minorities.

Research Question 4: Is there a significant relationship between demographic variables of class rank and race and the factor groupings of ethnic identity, cultural knowledge, and cultural accountability?

When using Phinney’s (1996) ethnic identity model it is important to remember that there is very little empirical research to support this model; however, the most effective way to use this model in research is through personal interviews. It is also important to note that not all college age students will be at the same stage in their identity development and they should not be treated as such (Phinney, 1996). According to Phinney (1992), the concept of one’s ethnic identity development is not specific to any one ethnicity; each individual will experience the same three stages of ethnic identity development, however their experiences within their own ethnic group will be very different. There has been very little research done to compare undergraduate students’

class rank to their ethnic identity achievement. During this study, no significant correlations were found among the demographic variables of class rank and race and the ethnic identity, cultural knowledge, and cultural accountability factor groupings. This indicates that subjects from different class ranks and races do not hold significantly different attitudes regarding their ethnic identity, cultural knowledge, and cultural accountability.

## **Conclusions**

The findings of this study reveal that Rowan University students indicate positive attitudes regarding their ethnic identity, cultural knowledge, and cultural accountability. Based on the findings of this study the subjects are aware of disrespectful attitudes and have identified as being courteous when others are disagreeable, it can be inferred that they would avoid engaging in disrespectful attitudes toward racial/ethnic minorities and other marginalized groups. Mean scores were lowest in the cultural accountability factor grouping and highest in the cultural knowledge factor grouping. Statistically significant correlations were not found among the demographic variables class rank and race and the three factor groupings ethnic identity, cultural knowledge, and cultural accountability; however, the results of this study suggest that the subjects have a generally positive attitude toward their ethnic identity, cultural knowledge, and cultural accountability. Even though the findings did not directly indicate that the respondents are accepting and respecting those that are different than them, it does suggest that the respondents are interested in expanding their knowledge base on different cultures. The majority of respondents agreed or strongly agreed that they are happy to be a part of the ethnic group in which they belong to. Based on the findings, respondents have reached the final stage

of ethnic identity development according to Phinney's model (Phinney, 1996). Critical Race Theory is grounded in understanding the relationship between race, racism, and power. Based on the findings of the study, 21.9% of the respondents strongly agreed that they were aware of their own racial/ethnic biases. The findings indicate that the respondents have scratched the surface of Critical Race Theory.

### **Recommendations for Practice**

Based on the findings and conclusions the following recommendations for practice are proposed:

1. The Office of Social Justice, Inclusion, and Conflict Resolution can use the findings presented to implement programs catered to the needs and attitudes of the students.
2. The Office of Residential Learning and University Housing can use the findings when implementing new programming models.
3. The International Center can use the findings to expand their student population; a need to learn more about other cultures has been expressed, from current students, within the findings.

### **Recommendations for Further Research**

Based on the findings and conclusions the following recommendations for further research are proposed:

1. For future research, utilize a mixed-method when collecting data.
2. Compare the attitudes of undergraduate students from Rowan University regarding their ethnic identity to other institutions.

3. Compare the mean scores of each factor grouping to determine if there is a significant relationship.

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## Appendix A

### Survey Instrument



I am inviting you to participate in a research survey entitled *scratching the surface or digging deeper: an exploration of attitudes toward ethnic identity and cultural proficiency among undergraduate students at Rowan University*. I am inviting you because you are Residential student in the Freshmen or Senior class rank. In order to participate in this survey, you must be 18 years or older.

The survey may take approximately 7-10 minutes to complete. Your participation is voluntary. If you do not wish to participate in this survey, do not respond to this paper survey. The number of subjects to be enrolled in the study will be 957.

The purpose of this research study is to gauge the relationship between ethnic identity and attitudes toward cultural knowledge and cultural accountability.

Completing this survey indicates that you are voluntarily giving consent to participate in the survey.

There are no risks or discomforts associated with this survey. There may be no direct benefit to you, however, by participating in this study, you may help us understand the relationship between ethnic identity and attitudes toward cultural knowledge and cultural accountability.

Your response will be kept confidential. We will store the data in a secure computer file and the file will be destroyed once the data has been published. Any part of the research that is published as part of this study will not include your individual information. The participant can stop participating in the survey at any time, even after starting to complete the survey. If you wish to report any discomfort or stress due to the survey, please contact me or my principal investigator at the address provided below, but you do not have to give your personal identification.

Danielle Simcic  
200 Mullica Hill Rd po box 30  
Glassboro, NJ 08028  
[simcic@rowan.edu](mailto:simcic@rowan.edu)  
(856) 256 - 6882  
Dr. Sisco  
200 Mullica Hill Rd  
Glassboro, NJ 08028  
[Sisco@rowan.edu](mailto:Sisco@rowan.edu)  
(856) 256- 3717

Ethnic Identity and Cultural Competency Survey

<b>Demographics</b>	
Age	
Class Rank	
Race	
Ethnicity	

<b>Ethnic Identity Achievement</b>	<b>1.Strongly Disagree</b>	<b>2. Disagree</b>	<b>3. Neutral</b>	<b>4. Agree</b>	<b>5.Strongly Agree</b>
I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs					
I have a clear sense of my ethnic background and what it means for me.					
I am happy that I am a member of the group I belong to.					
I have a strong sense of belonging to my own ethnic group.					
In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.					
I understand how socioeconomic issues impact racial/ethnic groups at Rowan University					
I understand how my own cultural values interact with other racial/ethnic individuals.					
I am multiculturally aware					
I am only at ease with people of my own race					
I participate in cultural practices of my own group, such as special food, music, and food					
<b>Cultural Knowledge</b>	<b>1.Strongly Disagree</b>	<b>2. Disagree</b>	<b>3. Neutral</b>	<b>4. Agree</b>	<b>5.Strongly Agree</b>

In the past, I have read articles or other educational information regarding how poverty impacts lives of individuals.					
I am aware of various racial/ethnic groups at Rowan University					
I am able to recognize racial/ethnic stereotypes					
I value learning about other cultures					
My level of cultural awareness has increased as a result of attending diversity trainings at Rowan University					
I attend events where I might get to know people from different racial backgrounds.					
Persons with disabilities can teach me things I could not learn elsewhere.					
I am interested in learning about the many cultures that have existed in this world.					
I have studied the value system of racial/ethnic groups					
Getting to know someone of another race is generally an uncomfortable experience for me.					
<b>Cultural Accountability</b>	<b>1.Strongly Disagree</b>	<b>2. Disagree</b>	<b>3. Neutral</b>	<b>4. Agree</b>	<b>5.Strongly Agree</b>
I make an effort to include perspectives of racial/ethnic minorities in my decision-making process					
There have been times when I was quite jealous of the good fortune of others					
I know what racial/ethnic minorities consider as disrespectful attitudes.					
I have never been irked when people expressed ideas very different from my own.					

I know what racial/ethnic minorities consider as disrespectful behaviors					
I have the ability to assess the needs of racial/ethnic minorities					
I am aware of my own racial/ethnic biases					
Knowing how a person differs from me greatly enhances our friendship.					
I am sensitive to cultures other than my own.					
I am always courteous, even to people who are disagreeable.					

## Appendix B

### Williams-Proctor Cultural Competence Scale

Indicate your level of agreement/disagreement with each of the following statements concerning your working during the past 12 months or less if you have not held your current position for 12 months.

Strongly Disagree, Moderately Disagree, Slightly Disagree, Slightly Agree, Moderately Agree or Strongly Agree.

1. I am aware of the specific racial/ethnic groups who have not been full participants in my program.
2. I have studied the history of the various racial/ethnic groups in my service area.
3. I feel comfortable communicating with racial/ethnic minorities residing in the various neighborhoods in my service area.
4. I am sensitive to cultures other than my own.
5. I feel comfortable communicating with individuals who are living in poverty.
6. I know how my value system may interact with the participants who are not in the same income group as mine.
7. I am aware of the lack of impact that my national organization has had on various racial/ethnic groups.
8. I am aware of various racial/ethnic groups in my area.
9. I have a clear understanding of my own values and beliefs.
10. I understand how socioeconomic issues impact racial/ethnic groups in my service area.
11. In the past 12 months, I have participated in racial/ethnic events (such as festivals, cultural history month celebrations etc...) other than my own racial/ethnic events.
12. I have studied the value system of racial/ethnic groups.
13. I understand why different cultures volunteer for my programs.
14. The program guidelines we set are inclusive of the values of racial/ethnic groups in my service area.
15. I create learning experiences and opportunities for racial/ethnic volunteers in my service area.
16. I am able to effectively mentor racial/ethnic volunteers.
17. I make an effort to include perspectives of racial/ethnic minorities in our decision-making process.
18. When implementing programs, I build in flexibility to meet the learning style of culturally diverse groups.
19. I have effectively developed strategies for recruiting racial/ethnic volunteers in my service area.

20. I understand how my own cultural values interact with other racial/ethnic individuals.
21. I have a clear understanding of how the various racial/ethnic groups interact with each other in my service area.
22. I am aware of how cultural differences may affect my program planning.
23. I am aware of how value differences may influence my program planning.
24. I have the skills to implement successful programs regardless of the racial/ethnic make-up of the group.
25. I am aware of how my own socioeconomic background impacts how I plan programs.
26. I know what racial/ethnic minorities consider as disrespectful attitudes.
27. I am aware of how my value system impacts how I plan programs.
28. I know how my own racial/ethnic background influences how I design programs.
29. I possess the ability to implement effective strategies for individuals who are living at the poverty level.
30. I know what racial/ethnic minorities consider as disrespectful behaviors.
31. I utilize language that is culturally sensitive of individuals from various income levels.
32. I possess the ability to implement effective strategies in motivating racial/ethnic youth to participate in my program.
33. Racial/ethnic minorities have reported increases in knowledge as a result of participating in my programs or workshops.
34. Racial/ethnic minorities have reported increases in skills as a result of participating in my programs or workshops.
35. I value racial/ethnic differences.
36. I am able to adapt my program to meet the expressed needs of racial/ethnic groups in my service area.
37. I know how to assess the needs of various racial/ethnic groups.
38. I am able to recognize racial/ethnic stereotypes.
39. I understand the "lived experience" of racial/ethnic groups in my service area.
40. I value learning about other cultures.
41. Racial/ethnic minorities have reported changes in behavior as a result of participating in my program or workshops.
42. I have effectively developed marketing strategies to increase the participation level of racial/ethnic groups in my service area.
43. I understand the "lived experience" of poor people.
44. I am able to develop program content that meets the needs of racial/ethnic groups in my service area.
45. I have the ability to assess the learning needs of racial/ethnic minorities.
46. I value racial/ethnic differences.
47. I am able to adapt my program to meet the expressed needs of racial/ethnic groups in my service area.

48. I know how to assess the needs of various racial/ethnic groups.
49. I am able to recognize racial/ethnic stereotypes.
50. I understand the "lived experience" of racial/ethnic groups in my service area.
51. I value learning about other cultures.
52. Racial/ethnic minorities have reported changes in behavior as a result of participating in my program or workshops.
53. I have effectively developed marketing strategies to increase the participation level of racial/ethnic groups in my service area.
54. I am able to develop program content that meets the needs of racial/ethnic groups in my service area.
55. I have the ability to assess the learning needs of racial/ethnic minorities.
56. I use cross-cultural communication skills in working with key racial/ethnic stakeholders in my service area.
57. In the past 12 months I have read articles or other educational information about various racial/ethnic minorities.
58. I am multiculturally aware.
59. In planning programs, I integrate culturally accepted norms of specific racial/ethnic groups in my service area.
60. I am aware of my own racial/ethnic biases.
61. I possess the skills to attract diverse participants in my program.
62. I develop programs that intentionally meet the needs of individuals living at poverty level.
63. My programs incorporate educational strategies that address the needs of individuals across income levels in my service area.
64. My level of cultural awareness has increased as a result of being mentored by a racial/ethnic supervisor/manager or coworker.
65. I integrate research-based practices when implementing programs for various racial/ethnic groups.
66. My level of cultural awareness has increased as a result of being mentored by a racial/ethnic associate.
67. When designing evaluations, I consider the value system of the racial/ethnic groups in my service area.
68. I have attended local community cultural events (such as festivals, cultural history month celebrations...) to increase knowledge about minority populations.
69. My evaluation methods are culturally sensitive.
70. I integrate research-based practices when implementing programs for individuals from various income levels.
71. In the past 12 months, I have read articles or other educational information regarding how poverty impacts lives of individuals.
72. I have the ability to recruit minority participants to my program.
73. I incorporate feedback provided by racial/ethnic individuals to improve my programs.

74. I use culturally appropriate methods to evaluate my programs.
75. I possess the skills to retain a culturally diverse advisory committee inclusive of racial/ethnic minority members.
76. I explore cultural differences.
77. I challenge my own values and beliefs concerning cultural differences.
78. I possess the skills to recruit a culturally diverse advisory committee inclusive of racial/ethnic minority members.
79. I have studied various culturally appropriate evaluation methods to get program feedback.
80. In getting to know someone, I like knowing both how he/she differs from me and is similar to me.
81. I am only at ease with people of my race.
82. I would like to go to dances that feature music from other countries.
83. Knowing how a person differs from me greatly enhances our friendship.
84. I often listen to music of other cultures.
85. It is very important that a friend agrees with me on most issues.
86. I attend events where I might get to know people from different racial backgrounds.
87. Persons with disabilities can teach me things I could not learn elsewhere.
88. I can best understand someone after I get to know how he/she is both similar and different from me.
89. Knowing about the different experiences of other people helps me understand my own problems better.
90. It's really hard for me to feel close to a person from another race.
91. I often feel irritated by persons of a different race.
92. I am interested in learning about the many cultures that have existed in this world.
93. I would like to join an organization that emphasizes getting to know people from different countries.
94. Getting to know someone of another race is generally an uncomfortable experience for me.
95. I have never been irked when people expressed ideas very different from my own.
96. I sometimes feel resentful when I don't get my way.
97. There have been occasions when I took advantage of someone.
98. There have been times when I was quite jealous of the good fortune of others.
99. I am sometimes irritated by people who ask favors of me.
100. I am always courteous, even to people who are disagreeable.
101. It is sometimes hard for me to work if I am not encouraged.
102. No matter who I'm talking to, I'm always a good listener.
103. I have never deliberately said something that hurt someone's feelings.
104. I'm always willing to admit it when I make a mistake.
105. I sometimes try to get even rather than forgive and forget.



106. I have never been irked when people expressed ideas very different from my own.
107. I sometimes feel resentful when I don't get my way.

## Appendix C

### The Multigroup Ethnic Identity Measure (MEIM)

In this country, people come from many different countries and cultures, and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Hispanic or Latino, Black or African American, Asian American, Chinese, Filipino, American Indian, Mexican American, Caucasian or White, Italian American, and many others. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.

Please fill in: In terms of ethnic group, I consider myself to be \_\_\_\_\_

Use the numbers below to indicate how much you agree or disagree with each statement.

**(4) Strongly agree (3) Agree (2) Disagree (1) Strongly disagree**

1- I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.

2- I am active in organizations or social groups that include mostly members of my own ethnic group.

3- I have a clear sense of my ethnic background and what it means for me.

4- I think a lot about how my life will be affected by my ethnic group membership.

5- I am happy that I am a member of the group I belong to.

6- I have a strong sense of belonging to my own ethnic group.

7- I understand pretty well what my ethnic group membership means to me.

8- In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.

9- I have a lot of pride in my ethnic group.

10- I participate in cultural practices of my own group, such as special food, music, or customs.

11- I feel a strong attachment towards my own ethnic group.

12- I feel good about my cultural or ethnic background.

13- My ethnicity is

(1) Asian or Asian American, including Chinese, Japanese, and others

(2) Black or African American

(3) Hispanic or Latino, including Mexican American, Central American, and others

(4) White, Caucasian, Anglo, European American; not Hispanic

(5) American Indian/Native American

(6) Mixed; Parents are from two different groups

(7) Other (write in): \_\_\_\_\_

14- My father's ethnicity is (use numbers above)

15- My mother's ethnicity is (use numbers above)

**Appendix D**  
**EIRB Approval**

Rowan University eIRB: Study Approved  
eIRB@rowan.edu  
Mon 4/13/2015 11:04 AM

To:  
Simcic, Danielle;



\*\* This is an auto-generated email. Please do not reply to this email message.  
The originating e-mail account is not monitored.  
If you have questions, please contact your local IRB office \*\*

**DHHS Federal Wide Assurance**

**Identifier:** FWA00007111

**IRB Chair Person:** Harriet Hartman

**IRB Director:** Sreekant Murthy

**Effective Date:** 4/13/2015

**eIRB Notice of Approval**

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STUDY PROFILE

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**Study ID:** Pro2015000355

**Title:** SCRATCHING THE SURFACE OR DIGGING DEEPER: AN EXPLORATION OF ATTITUDES TOWARD ETHNIC IDENTITY AND CULTURAL PROFICIENCY AMONG UNDERGRADUATE STUDENTS AT ROWAN UNIVERSITY.

<b>Principal Investigator:</b>	Burton Sisco	<b>Study Coordinator:</b>	None
<b>Co-Investigator(s):</b>	Danielle Simcic	<b>Other Study Staff:</b>	none

<b>Sponsor:</b>	Department Funded	<b>Approval Cycle:</b>	Twelve Months
<b>Risk Determination:</b>	Minimal Risk	<b>Device Determination:</b>	Not Applicable
<b>Review Type:</b>	Expedited	<b>Expedited Category:</b>	7
<b>Subjects:</b>	2085		

CURRENT SUBMISSION STATUS

<b>Submission Type:</b>	Research Protocol/Study	<b>Submission Status:</b>	Approved
<b>Approval Date:</b>	4/13/2015	<b>Expiration Date:</b>	4/12/2016
<b>Pregnancy Code:</b>	No Pregnant Women as Subjects Not Applicable	<b>Pediatric Code:</b>	Not Applicable No Children As Subjects
		<b>Prisoner Code:</b>	Not Applicable No Prisoners As Subjects
<b>Protocol:</b>	Consent Form Survey Protocol	<b>Consent:</b>	There are no items to display
		<b>Recruitment Materials:</b>	There are no items to display

\* IRB APPROVAL IS GRANTED SUBJECT TO THE STIPULATION(S) THAT:

**\* Study Performance Sites:**

Glassboro Campus 200 Mullica Hill Rd Glassboro NJ 08028

**ALL APPROVED INVESTIGATOR(S) MUST COMPLY WITH THE FOLLOWING:**

1. Conduct the research in accordance with the protocol, applicable laws and regulations, and the principles of research ethics as set forth in the Belmont Report.

2. **Continuing Review:** Approval is valid until the protocol expiration date shown above. To avoid lapses in approval, submit a continuation application at least eight weeks before the study expiration date.

3. **Expiration of IRB Approval:** If IRB approval expires, effective the date of expiration and until the continuing review approval is issued: **All research activities must stop unless the IRB finds that it is in the best interest of individual subjects to continue. (This determination shall be based on a separate written request from the PI to the IRB.) No new subjects may be enrolled and no samples/charts/surveys may be collected, reviewed, and/or analyzed.**

4. **Amendments/Modifications/Revisions :** If you wish to change any aspect of this study, including but not limited to, study procedures, consent form(s), investigators, advertisements, the protocol document, investigator drug brochure, or accrual goals, you are required to obtain IRB review and approval prior to implementation of these changes unless necessary to eliminate apparent immediate hazards to subjects.

5. **Unanticipated Problems:** Unanticipated problems involving risk to subjects or others must be reported to the IRB Office (45 CFR 46, 21 CFR 312, 812) as required, in the appropriate time as specified in the attachment online at: <http://www.rowan.edu/som/hsp/>

6. **Protocol Deviations and Violations :** Deviations from/violations of the approved study protocol must be reported to the IRB Office (45 CFR 46, 21 CFR 312, 812) as required, in the appropriate time as specified in the attachment online at: <http://www.rowan.edu/som/hsp/>

7. **Consent/Assent:** The IRB has reviewed and approved the consent and/or assent process, waiver and/or alteration described in this protocol as required by 45 CFR 46 and 21 CFR 50, 56, (if FDA regulated research). Only the versions of the documents included in the approved process may be used to document informed consent and/or assent of study subjects; each subject must receive a copy of the approved form(s); and a copy of each signed form must be filed in a secure place in the subject's medical/patient/research record.

8. **Completion of Study:** Notify the IRB when your study has been stopped for any reason. Neither study closure by the sponsor or the investigator removes the obligation for submission of timely continuing review application or final report.

9. The Investigator(s) did not participate in the review, discussion, or vote of this protocol.

10. Letter Comments: *There are no additional comments.*

**CONFIDENTIALITY NOTICE:** This email communication may contain private, confidential, or legally privileged information intended for the sole use of the designated and/or duly authorized recipients(s). If you are not the intended recipient or have received this email in error, please notify the sender immediately by email and permanently delete all copies of this email including all attachments without reading them. If you are the intended recipient, secure the contents in a manner that conforms to all applicable state and/or federal requirements related to privacy and confidentiality of such information.

## Appendix E

### Permission to use Survey Instruments

Wed 1/28/2015 11:44 AM

Hello Ms. Simcic,

Thank you for contacting me concerning the Scale. Yes, you do have my permission to use the Williams-Proctor Cultural Competency Scale for your Master's Program Thesis and you may include the original survey. I wish you the best.

Bonita Williams

*Bonita Williams, Ph.D.*

National Program Leader, Vulnerable Populations  
Division of Youth and 4-H

United States Department of Agriculture (USDA)  
National Institute of Food and Agriculture (NIFA)  
Office: 202.720.3566  
Fax: 202.720.9366  
[www.nifa.usda.gov](http://www.nifa.usda.gov)  
[bwilliams@nifa.usda.gov](mailto:bwilliams@nifa.usda.gov)

Simcic, Danielle

Tue 1/27/2015 1:07 PM

Sent Items

To:

'bwilliams@nifa.usda.gov';

Hi Dr. Williams,

I am a candidate of the Higher Education Administration Master's Program at Rowan University; I am writing a thesis that aims to assess the levels of cultural competence among undergraduate students at my institution. I am writing to you today to request permission to use the William-Proctor Cultural Competency Scale in order to collect data. In addition, may I include a copy of the original survey in the appendix of my thesis? I wanted to request your permission before doing so in order to avoid infringement of your copyright.

Thank you for your consideration.

*Danielle Simcic*

Rowan University  
Triad Apartments  
Resident Director  
(856) 256-6882  
[simcic@rowan.edu](mailto:simcic@rowan.edu)

## **The Multigroup Ethnic Identity Measure (MEIM)**

The MEIM was originally published in the following article:

Phinney, J. (1992). The Multigroup Ethnic Identity Measure: A new scale for use with adolescents and young adults from diverse groups. Journal of Adolescent Research, 7, 156-176.

It has subsequently been used in dozens of studies and has consistently shown good reliability, typically with alphas above .80 across a wide range of ethnic groups and ages. On the basis of recent work, including a factor analysis of a large sample of adolescents\*, it appears that the measure can best be thought of as comprising two factors, ethnic identity search (a developmental and cognitive component) and affirmation, belonging, and commitment (an affective component). Two items have been dropped and a few minor modifications have been made. Attached is the current revision of the measure, without the measure of Other-group orientation. The two factors, with this version, are as follows: ethnic identity search, items 1, 2, 4, 8, and 10; affirmation, belonging, and commitment, items 3, 5, 6, 7, 9, 11, 12. (None of the items are reversed.) The preferred scoring is to use the mean of the item scores; that is, the mean of the 12 items for an over-all score, and, if desired, the mean of the 5 items for search and the 7 items for affirmation. Thus the range of scores is from 1 to 4.

The suggested ethnic group names in the first paragraph can be adapted to particular populations. Items 13, 14, and 15 are used only for purposes of identification and categorization by ethnicity.

The Other-group orientation scale, which was developed with the original MEIM, is not included, as it is considered to be a separate construct. It can, of course, be used in conjunction with the MEIM.

Translations of the measure into Spanish and French now exist and are available, but we currently have no information on their reliability.

No written permission is required for use of the measure. However, if you decide to use the measure, please send me a summary of the results and a copy of any papers or publications that result from the study.

Jean S. Phinney, Ph.D.  
Department of Psychology  
California State University, Los Angeles  
Los Angeles, CA 90032-8227  
Phone: 323 343-2261  
FAX: 323 343-2281  
E-mail: [jphinne@calstatela.edu](mailto:jphinne@calstatela.edu)